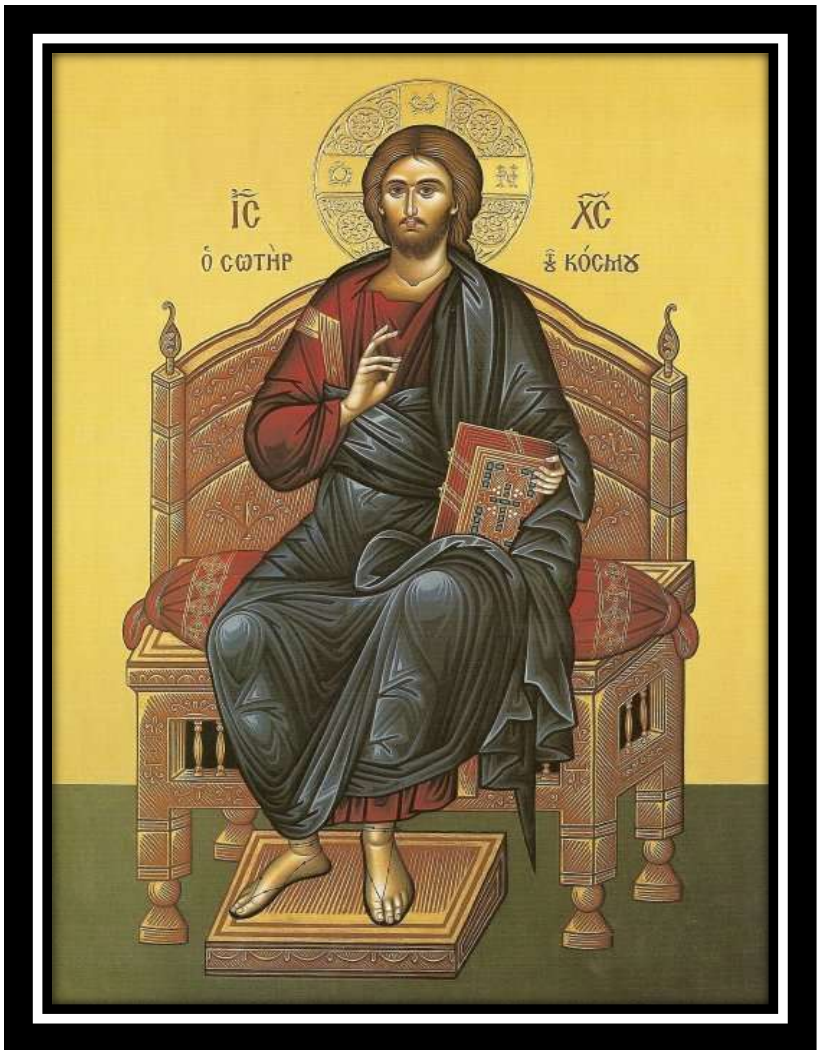

The Book of the Typikon

Containing all the Rubrics and Ordinances of the various Divine Services of the Holy Orthodox Church

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Miami, October, 2011

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FOREWORD FROM THE ARABIC EDITION OF THE TYPIKON

In 1951, after I fulfilled the desire of His Beatitude, the magnificent and the noble scholar, Kyrios Kyrios Alexandros III, Patriarch of the City of God Antioch and all the East, to edit the *Horologion*, he asked me to edit the *Typikon* because the previous edition was out of print.

I didn't hesitate for a second from fulfilling this good task. I started working on it at once to the best of my ability. I did not take into consideration the difficulties that lay ahead of me in this long and hard path. The light shining from the luminous sun our Master Jesus Christ, the good Teacher, guided me during every step of this project. For this reason, I have adorned the cover page of this work with His image.

I also sought help from my friends who voluntarily rushed to support my work. Mr. Michael Antoine Khayat, who has knowledge of the Greek language and studied at the Halki Institute of Theology, compared the book with the *Typikon* of the Great Church of Constantinople and added some necessary sections for clarification. Mr. Hanna Mansoor Saleh who has also knowledge of the Greek language helped with this project. I gave my translation to His Beatitude the Patriarch who gave it to Mr. Tewfik Haddad who edits publications for the Patriarchate. He copied the manuscript on the Arabic typewriter. This simplified my task a great deal. I express my thanks and gratitude to all of them.

As I worked, I compared the Scriptural passages, especially those verses from the Psalms and the Gospels, with the original Greek in order to put them in good Arabic forms and to convey the intended correct meaning. I purposely improved its language and translated every word in order to meet the needs of this new age in which we live.

Typikon is a Greek word that was adopted by the Holy Church of the East as the title of the book that describes the services, rituals (ordo) and the Eucharistic celebrations of the Church. The word, *Typikon*, comes from the Greek word *Typo*s which means foundation, likeness, or law.

The *Typikon* wasn't all the same through the ages in all the places. In the past, there were as many variations as there are churches and monasteries. This is because local rituals and situations influenced the addition or the elimination of some parts of the services.

The most ancient, famous and used *Typikon* in the East is the *Typikon* attributed to St. Sabbas. St. Sabbas used the *Typikon* of Saints Ephtimios and Theoktistos. St. Sophronius, the Patriarch of Jerusalem, revised the *Typikon*. St. John of Damascus, whose memory is eternal, re-edited the *Typikon*. Other circumstances caused further editing until it reached its present edition. The Orthodox Churches in the East now use the *Typikon* of the Great Church of Christ in Constantinople originally received from St. Sabbas with some changes.

After I sent my translation to the publisher I continued to work on it for 6 months. During this time my best supporter was my brother Farid, the trustee of the Patriarchal Monastery of Saidnaya and its property in Beirut.

I ask Almighty God to make this work, which I have done for His Glory, acceptable. And I ask from those who will use that they receive it with mercy and overlook any mistake because there is no human being who is without fault except God who knows all, and to whom is due all glory.

Beirut, October, 1 1952

Rizkallah Fathallah Arman

References for the Arabic Edition

The Holy Bible
The Dictionary of the Holy Bible
Concordance of the Holy Bible
The Typikon of the Great Church of Christ of Constantinople, printed in Athens in 1887 with the blessing of the Ecumenical Patriarchate

The Typikon of the Great Church of Christ of Constantinople, printed in Athens in 1923, with the blessings of the Ecumenical Patriarchate
The Typikon of St. Sabbas used in the Church in Holy Jerusalem, the Mother of all Churches
The Typikon of Venice, 1543
The Arabic Typikon, which was compiled and printed by Archimandrite Gerasimos Massara (Bishop of Beirut) printed in Cairo in 1899
The Arabic Typikon which was compiled and edited in Beirut in 1896 by the Priest Philipos Mlouk
The Book of the Octoechos
The Book of Menaion
The Book of the Triodion
The Book of the Pentecostarion
The Book of the Great Horologion printed in Beirut in 1951 by His Beatitude Alexandros III , The Patriarch of Antioch
The Book of the Synaxarion
The Book of the Psalms (with its explanations) translated into the modern Arabic language from the Hebrew, Greek and Syriac texts with reference to the English, French and German translations (1940-1946) by Rizkallah Fathallah Arman
The Book of the Great Eugologion
The Book of the "Al Tazeia al Hakeykeyia fe Al Salawat el Elaheia," printed in Brooklyn in 1940 by His Eminence Antony Bashir, Archbishop of New York, copied from the original manuscript which was compiled by Bishop Raphael (Hawaweeny)
The Book of "Al Konoose al Ruheia fe Al Salawat el Elaheia el Orthodoxiya" which was compiled by Archimandrite Hananeia Kassab printed by His Eminence Archbishop Samuel of Toledo, Ohio, 1941

INTRODUCTION TO THE ENGLISH TRANSLATION

St. Irenaeus of Lyon, one of the greatest early Fathers of the Church, wrote, "our opinion is in accordance with the Eucharist, and the Eucharist in turn establishes our opinion."[1] In these few words, he articulated the most important principle of Orthodox theology that worship is the most perfect and authoritarian expression of what the Church believes. The Western tradition expressed the same concept with the phrase, *lex orandi, lex credendi* which means the law of prayer is the law of belief. For Orthodox Christians worship is not only incidental to the life of the Church but the very essence of what it means to be a Church. Through worship, especially the Divine Liturgy or Eucharist, the community of believers transcends the boundaries between heaven and earth and mystically joins the angels and the entire company of heaven before the throne of God. The name of our Church, "Orthodox," means "right or correct praise." In Orthodoxy, the text of our worship is the most authoritative expression of the teachings of the Church. Indeed, these timeless words of the various liturgical texts of Orthodox worship, tell Orthodox Christians what we believe, in a way that is far more important than the writings of any theologian. Thus, the book which tells us how to worship correctly, the *Typikon*, is not simply a book of rubrics, but is much more. It is an essential way to preserve the integrity of the teaching of the Church by preserving the integrity of its worship.

As the Church grew and the number of service books multiplied to include:

- The *Horologion*, which contains the services of the daily cycle of services such as Vespers and Matins.
- The *Euchologian*, the book that contains the parts of the services assigned to the clergy.
- The *Octoechos* or *Book of the 8 Tones*, which contains the text for the daily services in the 8 tones. The book containing the 8 tones for week days is sometimes called the *Daily Octoechos* or *Parakletike.* According to tradition, St. John of Damascus (676-749) wrote the hymns for Sundays in the *Octoechos*. St. Joseph the Hymnographer (ca. 816-883) is considered the author of the first version of the *Daily Octoechos*.
- The *Menaion*, usually published in 12 volumes, one for each month, which contains the texts for the services for the feasts of Our Lord, the Theotokos and various saints.
- The *Triodion*, which contains the texts for the services for Great Lent and Holy Week. St. Theodore the Abbot of the Studite Monastery in Constantinople (759-826) and his brother St. Joseph the Confessor also a Studite and Archbishop of Thessalonica (762-832) prepared the first version of the *Triodion*.
- The *Pentecostarion*, which also originated in the writings of Ss. Theodore and Joseph the Studites,

The multiplication of texts made it necessary for someone to provide an outline telling how to uses these books for the proper celebration of the the cycle of daily, feast day and weekly services. Thus, the Church produced the *Typikon*, a book that describes how one uses the various texts to enhance worship while expressing the Faith of the Church. According to tradition, St. Sabbas of Jerusalem (439-531) produced the first version of the *Typikon* at the monastery that became known as St. Sabbas Lavre. About a century later, St. Sophronius, the Patriarch of Jerusalem, made further revisions in the *Typikon*.

At the same time two distinct forms of worship developed in the Orthodox Church: parish (or Cathedral) usage and monastic usage. Parish worship, often identified with the Cathedral of Holy Wisdom of the Great Church of Constantinople, featured much more singing and poetic language than the more austere services of the monasteries.

However, the monks of the great Studite Monastery in Constantinople, the home of Ss. Theodore the Studite and Joseph the Confessor (the authors of the first versions of the *Triodion* and *Pentecostarion*), became very influential throughout the Orthodox world because of their steadfast opposition to the the iconoclastic heresy. As a result the traditions of the Studite Monastery, which

[1] St. Irenaeus , Against Heresies, in *Ante-Nicene Fathers*, vol. I, p. 486.

combined the best features of both parish and monastic traditions, spread throughout the Orthodox world producing the Byzantine synthesis, the basis for modern Orthodox worship.

It is quite probable that various local traditions existed until the invention of modern printing made standardization possible. In 1545, the first edition of the *Typikon* was published. It was printed in Venice, because the Turkish masters of Constantinople refused to allow the Orthodox to publish their own materials. Called the *Typikon of St. Sabbas* in honor of the origin of the *Typikon*, this became the standard version of the *Typikon* throughout the Orthodox world.

The *Typikon* is basically a monastic document, because the printers based their work on monastic practice. Therefore it is not possible or at least would be very difficult, to celebrate services in a parish setting following all the its instructions. For this reason, there would be a great danger of liturgical chaos should every priest decide for himself which parts of the *Typikon* to follow. In order to avoid this, the Great Church of Constantinople made revisions in *Typikon* to reflect parish practice in 1839. In 1888 George Violakis, the Protopsaltis or Head Chanter of the Ecumenical Patriarchate, published a new revision of the *Typikon*. The Violakis *Typikon* became the standard *Typikon* in the Greek speaking part of the Orthodox Church, and is the version of the *Typikon* translated into Arabic by Rizkallah Arman in 1951. The Arman translation is the basis for this translation of the *Typikon* into English.

Despite his best intentions, Violakis made several changes in the services. According to the traditional order, each ode of a katavasia should be chanted following the corresponding ode of the canon in Matins. However, Violakis mandated that all 9 odes of the katavasia should be chanted together after the 8th ode of the canon. Although he maintained the traditional order for most feast days, he moved the Matins Gospel from its traditional position before the canons to between the 8th and 9th odes of the canons on most Sundays. The *"Horologion* provides that following the Great Doxology, we chant, "Today is salvation..." when the tone of the week is 1, 2, 3 or 4, and "Having risen..." when the tone of the week is 5, 6, 7, or 8. However, the *Typikon* as edited by Violakis mandates that "Today is salvation..." be chanted every Sunday regardless of the tone of the week. Although the Arabic *Typikon* is a translation of Violakis' work, in actual practice the Churches of the Middle East and the Self-Ruled Antiochian Archdiocese in North America follow the pre-*Violakis* order. As a result North American Antiochian service books differ from the *Typikon* on the following points, at least:[2]

The katavasia are chanted according to the traditional order.

The Matins Gospel is always sung before the canons.

The troparion following the Great Doxology alternates between "Today is salvation..." and "Having risen..." according to the tone of the week.

To avoid filling the text of this translation with footnotes, we have only called attention to this in the outline of the services given in the Introduction. Other footnotes contain other examples of how normal Antiochian usage differs from the 1888 Greek *Typikon*. It should be noted, that unless they begin with the term, "Editor's Note:" that all footnotes are from the original Arabic version of the *Typikon*.[3]

This translation is as faithful to the original Arabic *Typikon* as possible. However, we have changed the format to make it easier to follow its sometimes intricate directions. Instead of putting all the directions together in paragraphs, we have adopted an outline form listing each element separately as in the *Liturgical Guide* so that it will be easy to determine what goes where during the services. We have also added a few additional notes, directions, and charts. Whenever we have added something to the original Arabic text, we have indicated it as an addition not found in the original Arabic text.

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[2] Editor's Note: It is possible that in actual use that there are also significant differences between contemporary practice and the *Typikon*. Obviously each pastor must seek guidance from the Metropolitan and his local bishop on how to apply the detailed instructions of the *Typikon* to the worship of his parish.

[3] Editor's Note: Among the sources used for this Introduction to the English Translation are Peter D. Day, *The Liturgical Dictionary of Eastern Christianity* (Collegeville, Minnesota: The Liturgical Press, 1993; Ken Parry, David J. Melling, et. al. *The Blackwell Dictionary of Eastern Christianity* (Oxford: Blackwell Publishers, 1999); and Alexander Schmemann, *Introduction to Liturgical Theology* (London: The Faith Press, LTD., 1670)

It is also important to note that the original version of the *Typikon* was issued at a time when all Orthodox followed the Julian or Old Calendar. Today, many Orthodox, including those of the Patriarchate of Antioch, follow the Gregorian or, more correctly, the New or Revised Julian Calendar when determining the date of every feast except for those depending on the date of Pascha. As a result there will be times when the directions of the *Typikon* do not apply to the contemporary practices of the Church. Because any changes in the *Typikon* must be made by competent authority, we have not introduced changes in the text to accommodate New Calendar usage. Instead, every priest should refer to his bishop for guidance when the *Typikon* fails to provide directions for the celebration of a feast according to the New Calendar.

In order to make the work easier to use, when the Arabic text quotes from the *Menaion*, *Triodion,* or other liturgical texts, we have not translated them directly from the Arabic. Instead, we have, we have quoted from texts ones produced by the North American Antiochian Archdiocese or from some other standard English language text whenever possible. In some cases, we have added additional directions to make it easier to find the correct liturgical text in a standard English translation. Because different English translations use different terms for the parts of the service, we have adopted titles from the service books of the North American Antiochian Archdiocese.[4]

Because it would be impossible (or at least very difficult) to follow all the directions in the *Typikon* outside of a monastic community, it is necessary for each pastor to seek directions from his Metropolitan and local Bishop when applying the instructions of the *Typikon* to the worship of his parish. Nothing would be more harmful to the unity of the Church if every priest took upon himself the authority to engage in liturgical experimentation. The *Typikon* contains guidelines for the correct and orderly composition of the services which should not be treated accordingly and not as set of legalistic requirements which must be followed without deviation or ommission. We have placed outlines of the major services in Chapter IX work to help clergy and chanters determine how to apply the Typikon to contemporaty North American Antiochian usage and to identfy which parts of the traditional services are done and which are usually omitted in modern parish practice.

In addition to the Arabic version of the *Typikon* we have consulted the following sources:

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- Day, Peter D. *The Liturgical Dictionary of Eastern Christianity* (Collegeville, Minnesota: The Liturgical Press, 1993)
- Farrow, Michael G. *Psalm Verses of the Orthodox Liturgy* (Torrance, California: Oakwood Publications, 1997)
- *The Horologion* (in Arabic) (Jerusalem: Patriarchate of Jerusalem, 1963).
- Holy Transfiguration Monastery, trans. *The Menaion* 12 vols. (Boston: Holy Transfiguration Monastery, 2005)
- Holy Transfiguration Monastery, trans. *The Pentecostarion* (Boston: Holy Transfiguration Monastery, 1990)
- Holy Transfiguration Monastery, trans, *The Great Horologion*, (Brookline, Massachusetts, 1997)
- *The Menaion*, 12 vols. (Boston: Sophia Press)
- *The Liturgikon* (Englewood, New Jersey: The Antiochian Orthodox Christian Archdiocese of North America, 1989)

[4] The official translations of the Antiochian Archdiocese are found in *Service Book of the Holy Eastern Orthodox Catholic and Apostolic Church* (Englewood, New Jersey: The Antiochian Orthodox Christian Archdiocese of North America, 1975) *The Liturgikon* (Englewood, New Jersey: The Antiochian Orthodox Christian Archdiocese of North America, 1989), Seraphim Nassar, *Divine Prayers and Services of the Orthodox Catholic Church* and (Englewood, New Jersey: The Antiochian Orthodox Christian Archdiocese of North America, 1979)

- Mary, Mother and Ware, Archimandrite Kallistos, trans. *The Festal Menaion* (London: Faber and Faber, 1969)
- Mary, Mother and Ware, Archimandrite Kallistos, trans. *The Lenten Triodion* (South Canaan: St. Tikhon's Seminary Press, 2001)
- Nassar, Seraphim *Divine Prayers and Services of the Orthodox Catholic Church* and (Englewood, New Jersey:The Antiochian Orthodox Christian Archdiocese of North America, 1979)
- Parry, Ken, David J. Melling, et. al. *The Blackwell Dictionary of Eastern Christianity* (Oxford: Blackwell Publishers, 1999)
- Roberts, Alexander, and Donaldson, James, eds., *The Ante-Nicene Fathers* (Grand Rapids: Wm. B. Eerdman's Publishing, 1982)
- Schaff, Philip, and Wace, Henry, eds. *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church* (Grand Rapids: Wm. B. Eerdman's Publishing, 1974)
- *Service Book of the Holy Eastern Orthodox Catholic and Apostolic Church* (Englewood, New Jersey: The Antiochian Orthodox Christian Archdiocese of North America, 1975)
- *The Triodion* (in Arabic), Jerusalem: Holy Resurrection Publishers, 1898
- *The Menaion* (in Arabic) vol. I, II, and III, (Damascus: The Patriarchate of Antioch, 1958)
- The Revised Standard Version of the Holy Bible

We thank The Very Rev. Fr. Nicholas Dahdal, The Very Rev. Edward Hughes, Priestmonk Seraphim Dedes, Fr. Jean El-Murr and Lora Khoury for their help with this project. We especially thank The Very Rev. Gregory Long for proof reading and formatting the final version of the manuscript.

Thus we humbly submit our work to the Church and ask forgiveness for any mistakes that we may have made during our efforts to provide the English speaking Orthodox with a work that provides guidance that is essential for anyone striving to remain faithful to the glorious heritage of Orthodox Christian worship.

Bishop Demetri (Khoury), Translator

Archpriest John W. Morris, Editor.

THE DIVISIONS OF TIME[5]

In antiquity there were many different ways used to express the time of day, because each culture had its own method to calculate time. Before the Greeks and Babylonians, the ancient Egyptians divided the day into twelve hours. Thus, since ancient times there were those who considered the day and night one set of twenty four hours, and those who considered the day two sets of twelve hours. The Chinese considered the full day one set of twelve hours. As a result their hour equals two of our hours. In America, the day consists of twenty four hours divided into two sets of twelve hours each. Other countries divide the day into twenty four hours. They designate the beginning of the day as the first hour, and number each hour until they reach twenty four.

There has been disagreement about when the day begins since ancient times. In some cultures the day begins in the evening of one day and ends in the evening of the nesxt day. Others begin the day at midnight and end it the following midnight. For others it begins at sunrise and ends at sunset whatever the season is. They used to divide the night to four sections of three hours each. Thus, they designated the first quarter, the second quarter, the third quarter and the fourth quarter. In this way the day light (Nahar) consists of twelve hours. However, the hours in winter were shorter than the hours in summer.

When designating the time of prayer, the Christians used the divisions of the day taken from the Jewish calendar. In some countries the hour is called the Byzantine hour. In other countries, the hour is called the Arabic hour. From this we can conclude that the Arabs adopted the divisions of the day used by the Jews or the Christians. We also find these divisions of time at the Monasteries of Mount Athos.

Following the divisions of time inherited from the Jews, we designate the four specific hours for the Daily Order of Prayer. Thus, the First Hour is at 6 in the morning, (6:00 AM), roughly sunrise. The Third Hour is 9 in the morning (9:00 AM). The Sixth hour is noon (12:00 PM). The Ninth Hour is 3 in the afternoon (3:00 PM).

Thus according to this calculation, the First (which is sung with Matins), the Third and the Sixth Hours are sung before noon. The Ninth Hour, Vespers and Little Compline take place in the afternoon followed by the Midnight Service. You can see this order more clearly described in the *Horologion*.

We can find an illustration of these divisions of time in the New Testament. Our Lord Jesus Christ said, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world" (John 11:9). He also said "For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. After agreeing with laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour...Going out again about the sixth and the ninth hour... And about the eleventh hour...." (Matthew 20:3-6). When the Evangelist Matthew described the Holy Passion of Our Lord, he wrote, "Now from the sixth hour there was darkness in the land until the ninth hour [from noon till three in the afternoon]." (Matthew 27:45-46) The Evangelists Mark, Luke and John also used the Jewish divisions of the day (see Mark 15:25 & 33 & 34, Luke 23: 44 and John 19: 14). The Hours are also mentioned in John 1:39, and in Acts 10:3 & 9.

[5] For further information see pages 69 & 155 in the book *Al Torfa Alnaqya min Tareekh Alkanisa Almaseehya* by Father Issa Assad. Also see the word "Hour" in the Great Arabic, British and French Encyclopedias and the Concordance of the Holy Scriptures.

CHAPTER ONE

INTRODUCTION AND GENERAL PRINCIPLES CONTAINING THE ORDERS OF THE EVENING SERVICES, MATINS AND THE DIVINE LITURGY DURING SUNDAY AND FEAST DAYS THROUGHOUT THE YEAR ACCORDING TO ITS OCCURANCE

SECTION ONE

The Opening of the Services

"Blessed is our God..."
The declaration, "Blessed is our God…" begins every non-sacramental service. The declaration "Blessed is the Kingdom of the Father..." opens sacramental services such as the Divine Liturgy, Holy Baptism and Matrimony. During Bright Week and on the leavetaking of Pascha, Great Vespers and Matins begin with the exclamation "Glory to the Holy Consubstantial..." which is normally used before the 6 Matins Psalms.[6]

"Glory to Thee O our God, Glory to Thee..."
Following the exclamation, "Blessed is our God...." the presiding priest says, "Glory to Thee, O our God, Glory to Thee," except at the beginning of Great Vespers and Matins. However, "Glory to Thee…"is omitted from Pascha to Ascension Thursday.[7]

"O Heavenly King..."
This prayer is said by the presiding priest after the exclamation "Glory to Thee O our God..." throughout the year. It is omitted during the 50 days between Pascha and the Monday following the Sunday of Pentecost.

The Trisagion Prayers
The reader recites the Trisagion Prayers (Holy God…Glory…All Holy Trinity…Glory…Our Father…For thine is the kingdom…) following the opening exclamation at the beginning of every service except Great Vespers, the Divine Liturgy, Baptism and Holy Matrimony. It is omitted during Bright Week. From Thomas Sunday to Ascension Thursday, instead of "Holy God…" we say "Christ is Risen..." (3x).[8] The Trisagion Prayers continue as usual beginning with the first "Glory to the Father...," as indicated by the *Horologion* and the *Euchologion*. However, when the Trisagion Prayers are said other times during services during the Paschal Season, we do not replace, "Holy God…" with "Christ is Risen…"

"Lord, have mercy..."
The reader reads "Lord, have mercy" 12 times, "Glory to the Father..." and "O come let us Worship..." during Compline, the All-Night Vigil, and the Hours, if it is preceeded by the Trisagion Prayers following the exclamation "For thine is the Kingdom..." Otherwise it is omitted.

"Come Let us Worship..."
We say, "Come, let us worship..." before the reading of the Sunset Psalm and the Psalms of Compline, the All Night Vigil, Matins and the Hours, except during the Paschal Season, when we chant, "Christ is

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[6] According to the *Typikon of St. Sabbas* and the *Pentecostarion*, the Great Vespers Service during Bright Week begins with the exclamation "Blessed is our God..."
[7] *The Typikon* does not mention "Glory to thee…," "O Heavenly King…" or "Holy God…" or "Come let us worship…" This is added here for clarification.
[8] The Priest intones "Christ is risen..." the first time. The choir (left and right) sings it 2x. We sing "Christ is risen..." before the Sunset Psalm instead of "O Come let us Worship and fall down..."during Vespers.

Risen...” (3x) instead.

SECTION TWO[9]

The 9th Hour

The 9th Hour concludes the daily liturgical order and is said before Vespers, which begins the new liturgical day. The troparion and kontakion are read as follows:

- On Sunday, we say the troparion of the Resurrection in the tone of the week (the apolytikion) and instead of the kontakion, we say the hypakoe in the tone of the week.
- During feasts of the Lord, the Mother of God, and of great saints, we read the troparion and kontakion of the feast until its leavetaking.
- If the feast of a saint does not have a kontakion we read "Seeing the Author of life hanging on the Cross…" and the troparia which follow or we read the troparion and the kontakion of the day of the week.[10]
- On Saturday evening, we read "O Holy Apostles and Martyrs…" and the kontakion "O Lord healer of Mankind..."
- On Tuesday after the Sunday of the Blind Man, we chant the troparion for the Resurrection in the tone of the week and the kontakion for the Sunday of the Blind Man.

During Great Lent, we follow the order found in the *Horologion* with the Beatitudes and the Little Dismissal.

The 9th Hour, is not read during Bright Week or on the leavetaking of Pascha except on Saturday evening. Instead we chant the Paschal Office.

[9] Editor's Note. The actual text of the *Typikon* uses a paragraph format. Bishop Demetri's translation has been modified using an outline format in order to make it easier to understand and follow the instructions of the *Typikon*.
[10] The Greek tradition does not mention the troparion of the day of the week.

SECTION THREE

THE VESPERS SERVICE

The Sunset Psalm 103
This Psalm praises the majesty of the most Holy Trinity more than any other Psalm and is recited in every Vespers throughout the year except during Bright Week and on the leavetaking of Pascha.

The 1st Kathisma of the Psalter[11]
The 1st Kathisma is composed from the first 8 Psalms and is read every Saturday at Great Vespers, even if it falls on a major feast of the Lord or a great Saint.

However, when the following feasts fall on a Sunday, both the 1st Kathisma of the Psalter and the verses for the Resurrection in the tone of the week are omitted:

- The Nativity of the Lord.
- Theophany.
- The Transfiguration.
- The evening of Pentecost.
- The day of Christmas and Theophany if they fall on a Saturday, however the hymns for the Resurrection are said, and take precedence.

On Palm Sunday and Thomas Sunday or if the Feast of the Elevation of the Cross falls on a Sunday, the kathisma is recited and the Resurrection Service is omitted.

The 1st Three Psalms
These Psalms are read on the eve of the feasts of the Theotokos except for the Presentation of Our Lord in the Temple, and the Annunciation, because these are also feasts of the Lord and therefore take precedence over all feasts of the Theotokos.

They are omitted on the eve of the feast of a great saint if the feast falls on days other than Saturday or Monday.

They are omitted on Sunday and Friday evenings if a great feast falls on the next day.

Psalm 140 "O Lord I have cried …"
This Psalm along with Psalms (142, 130, 116) is sung with all its verses in the proper Tone. Normally on great feasts, the verses beginning with "Set a watch O Lord before my mouth..." are omitted to save time.

[11] Editor's Note: All references to the Psalms in the Typikon are from Septuagint Greek version of the Old Testament. Psalm 9 in the Septuagint is divided into Psalm 9 and 10 in the Hebrew Version. The Septuagint text divides Psalm 147 into two Psalms. Psalm 147:1-11 in the Hebrew version is Psalm 147 in the Septuagint. Psalm 147:12-20 in the Hebrew is Psalm 148 in the Septuagint. The chart below shows the numbering of the Psalms according to the Septuagint and Hebrew versions of the Book of Psalms

SEPTUAGINT	HEBREW	SEPTUAGINT	HEBREW
1-8	1-8	115	116: 10-19
9	9-10	116-145	117-146
10-112	11-113	146	147:1-11
113	114-115	147	147:12-20
114	116: 1-9	148-150	148-150

Instead the chanters only chant the number of verses required for the number of stichera to be chanted.

The 1st Hymns of the Vesper Service

On Sunday the stichera of the Resurrection in the tone of the week for Vespers or Matins, come before the stichera of a feast. These include:

- Feasts of the Theotokos and their leavetaking.
- All days between a feast of Our Lord and its leavetaking.
- The feasts of great saints.

The order of the Stichera is as follows:

On a Sunday which falls between a feast of the Theotokos and its leavetaking we chant 10 stichera:

- 6 for the Resurrection in the tone of the week.
- 4 for the feast.

If a feast of a great saint that falls on a Sunday which follows a feast of Our Lord or a Sunday that is the leavetaking of a feast of the Theotokos, we chant 10 stichera:

- 4 for the Resurrection in the tone of the week.
- 3 for the feast.
- 3 for the saint.

We chant 4 stichera for the Resurrection in the tone of the week and 6 stichera for the saint on the following feasts:

- The Archangels.
- The Nativity of St. John the Baptist.
- SS. Peter and Paul.
- St. John the Evangelist (September 26th).
- The 3 Hierarchs except when it is celebrated on a Sunday of the Triodion.
- The Fathers of the 4th and 7th Ecumenical Councils.
- St Demetrius.
- St. Nicholas.

If the saint does not have a special hymn for the "Glory…" (a doxastikon) we chant:

- 7 stichera for the Resurrection in the tone of the week.
- 3 stichera for the Saint.

The stichera of the Resurrection are omitted on the following feasts:

- The Nativity of our Lord.
- Epiphany.
- Palm Sunday.
- St. Thomas Sunday.
- Pentecost Sunday.
- The Transfiguration.
- The Elevation of the Holy Cross.
- The Sunday before the Nativity of Our Lord, if it falls on the 24th of December. However, on this Sunday, the troparion of the Resurrection (the apolytikion) is chanted in Matins, after "God is the Lord…" and at the Divine Liturgy after the Little Entrance. On these Sundays we chant the exaposteilarion of the eothinon and 4 hymns for the praises for the Resurrection in the tone of the week.

The First Glory (Doxastikon)

After "O Lord I have cried…"

- If a feast of the Theotokos falls on a Sunday, we chant the "Glory..., Now..." for the feast. [12]
- On the leavetaking of a feast of the Theotokos (with the exception of the Dormition) we sing only the "Glory..., Now..." of the feast.
- On the leavetaking of a feast of Our Lord, the Sundays between the feast and its leavetaking, and on the feasts of great saints which fall on Sunday, the "Glory..." is for the feast and the "Now..." is the 1st theotokion in the tone of the week. [13]
- If the Presentation of the Lord in the Temple falls on one of the first 4 Sundays of the *Triodion*, the "Glory..." is from the *Triodion* and the "Now..." is for the Presentation of the Lord.
- If the feast of the Annunciation falls on the 3rd Sunday of Great Lent or on Lazarus Saturday, the "Glory..." " is from the *Triodion* and the "Now..." is for the Annunciation.
- If the feast of the Annunciation falls on Pascha, the "Glory..." is from the *Pentecostarion* and the "Now..." is for the Annunciation.
- If the Feast of the Annunciation falls on Palm Sunday or Bright Monday, the "Glory..., Now..." is for the Annunciation.
- If one of the feasts listed below falls on a Sunday when we are following the *Pentecostarion* (except the Sunday of Pentecost) or during a feast of Our Lord, the "Glory..." is for the saint and "Now... is for the Sunday or the Feast of the Lord.
    - St. George (April 23rd)
    - St. John the Apostle and Evangelist (May 8th)
    - SS. Constantine and Helen (May 21st)
- If there is no special "Glory…" for the saint, we chant the "Glory..., Now..." for the Theotokos in the tone of the week.
- If the feast of a great martyr falls on a Sunday belonging to a feast of Our Lord or the Theotokos, we chant the "Glory..." for the saint and the "Now..." for the tone of the week.

The Prokeimenon of Great Vespers

- On Saturday evening, the prokeimenon is always "The Lord is king…" even if a feast in honor of Our Lord falls on that day.
- The only exceptions to this rule are the feast of the Nativity of the Lord and Epiphany.
- If a feast of the Lord falls on a Saturday, on Saturday evening we chant the special prokeimenon of the feast as if it were on any other day of the week. The prokeimenon could be either "Who is so Great..." or "Our God in Heaven..." with its verses.
- On Holy Saturday, after the reading of the Epistle, we chant the special prokeimenon, "Arise O God, judge thou the earth..." with its verses.
- The Great Prokeimenon for the Eves of the Sundays of the *Triodion* from Cheese Fare Sunday and the Sundays of the Great Lent, is found in the *Triodion*.
- During the Bright Week, we chant the prokeimenon from the *Pentecostarion*.

The Readings at Great Vespers

- During Great Vespers, on Saturdays, selections from the books of the Prophets are read if a feast of Our Lord or a great Saint falls on Sunday.

[12] Editor's Note: "Glory..., Now..." is an abbreviation for "Glory to the Father, and to the Son, and to the Holy Spirit; Both now and ever and unto ages of ages. Amen."
[13] Editor's Note: "Glory..." is an abbreviation for "Glory to the Father, and to the Son, and to the Holy Spirit." "Now..." is an abbreviation for "Both now and ever and unto ages of ages. Amen."

- The deacon or the priest proclaims "Wisdom! Let us attend!" before the reading of a selection from the Prophets.
- The readings for the following feasts are taken from the Epistles and chanted in the same tone as the Epistles:
    - Ss. Peter and Paul.
    - St. John the Evangelist.
    - St. James the Brother of our Lord.
    - St. Andrew the First Called.
- The deacon or priest proclaims "Let us attend! Wisdom! Let us attend!" before the reading of a selection from the Epistles.

The Blessing of the 5 Loaves: (Artoklasia)
The order of the service is as follows:

- After the exclamation, "Blessed and glorified be the might of thy kingdom..." of the Prayer at the Bowing of the Heads, the left choir chants the Litia of the feast. Meanwhile, the deacon and the priest exit the altar through the north door carrying lighted candles and process to the middle of the church (the solea) where the five loaves with bread along with wheat, wine and oil have been placed on a table.
- The deacon says the ektenia while the choir responds "Lord, have mercy."
- The bishop or presiding priest recites the prayer "O Master, great in mercy…."
- The priest takes the censer at the conclusion of this prayer and censes the 5 loaves from the 4 sides of the table while chanting "Rejoice, O Virgin Theotokos Mary..." Meanwhile the Deacon stands opposite him carrying a lighted candle.
- During Bright Week, we chant "Christ is Risen..." instead of "Rejoice, O Virgin Theotokos Mary..."
- After the Prayer of Blessing, "O Lord Jesus Christ our God..." the priest chants "Rich men have turned poor and gone hungry…"
- The presiding priest or the bishop, if present, takes one of the loaves, kisses it and breaks it slightly on each side in the form of a cross while the choir repeats the hymn "Rich men have turned poor..."(2x).
- The priest and the deacon enter the Sanctuary while the choir chants the aposticha.

The Aposticha of the Great Vesper Service
The aposticha for the Resurrection in the tone of the week is not omitted on the eves of Sundays, no matter what feast falls on that day, unless the whole service of the Resurrection is omitted.
On the eve of Sunday, following the Sunday of Thomas until the Sunday before the Ascension, the choir chants the first hymn of the aposticha for the Resurrection followed by the Paschals, "Let God arise...Today Christ, our saving Passover..."

The Glory of the Aposticha (Doxastikon)

- The "Glory..." and "Now…" are chanted together:
    - On feasts of the Theotokos which fall on a Sunday.
    - On Sundays following feasts of the Theotokos and feasts of Our Lord.
    - On the leavetaking of feasts of Our Lord or the Theotokos or their forefeast, if they fall on Sunday.
    - On the 3 Sundays of Great Lent.
    - On the Sunday of the Ointment Bearing Women.
    - If the feast of SS. Joachim and Anna falls on a Sunday.
    - If the feast of the Archangels falls on a Sunday.
- If the Presentation of the Lord or its leavetaking falls on one of the first 4 Sundays of the

Triodion, we chant the "Glory..." from the *Triodion* and the "Now..." for the feast.

- If the Annunciation falls on the 3rd Sunday of Great Lent or on Palm Sunday, we chant the "Glory…" from the *Triodion* and "Now..." for the feast.
- If the Annunciation falls on Pascha, we chant the "Glory..." for the Annunciation and "Now...Today is the day of the Resurrection…"
- If the feast of a saint fall on a Sunday, we chant the "Glory..." for the saint and "Now..." for the Resurrection in the tone of the "Glory..".
- If the feast of a great saint falls on a Sunday which follows a great feast of the Lord or its leavetaking we chant "Glory..." for the saint and "Now..." for the feast. However, if there is no special "Glory…" the "Glory..., and Now..." is the theotokion of the tone of the week.
- If the feast of a saint listed below falls on any day between Pascha and the Ascension except Sunday, the "Glory..." is for the saint, the "Now..." is for the previous Sunday or the previous feast, according to the *Pentecostarion*. The hymn "Today is the Day of Resurrection..." is not chanted, because this hymn is only chanted on Saturday evening and Sunday morning:
    - St. George.
    - St. John the Theologian.
    - St. Athanasius the Great.
    - SS. Constantine and Helena.

St. Simeon's Prayer, "Lord, now lettest thou thy servant depart in peace..." and "Holy God..."

- Before the dismissal of Vespers "Lord now lettest thou thy servant depart in peace…" is said daily followed by the Trisagion Prayers, "Holy God…"
- During Bright Week, and the leavetaking of Pascha, instead of "Holy God..," "Christ is risen…" is chanted immediately after "Today is the Day…" the three times using its normal melody, not the melody of "Today is the Day..".
- The Dismissal then follows immediately.

The Troparion: The Apolytikion and the Dismissal at the Vesper Service. [14]

- On a normal Sunday, we chant:
    - The Troparion of Resurrection in the tone of the week. (the apolytikion)
    - "Glory..., Now..." the theotokion of the tone of the week.
- If a feast of the Theotokos or the leavetaking of a feast of the Lord falls on Sunday, we chant:
    - The Troparion of the Resurrection in the tone of the week. (the apolytikion)
    - "Glory…" the troparion of the feast.
    - "Now…" the troparion of the feast.
- On the Sunday following a feast of the Lord or the Theotokos, we chant:
    - The Troparion of the Resurrection in the tone of the week. (the apolytikion) 1x.
    - "Glory..., Now..." the troparion of the feast (1x). However, during Matins we chant the Troparion of the Resurrection (2x) and of the feast (1x).
- If the Annunciation falls on the 3rd Sunday of the Great Lent, we chant:
    - The Troparion (apolytikion) of the Resurrection in the tone of the week,
    - "Glory…" the troparion for the Holy Cross.
    - "Now…" the troparion of the Annunciation.
- If the Annunciation falls on the Saturday of Lazarus, we chant:
    - The troparion of the Annunciation, 2x

[14] Editor's Note: The major troparion of the tone or a feast is called the apolytikion or Dismissal Troparion because it is first sung before the Dismissal of Vespers. Because the Sunday is always the celebration of the Resurrection of Christ, the major troparion for Sunday is called the Troparion of the Resurrection in North American Antiochian usage.

    - "Glory…, Now…" the troparion of Lazarus.
- If the Annunciation falls on Palm Sunday, we chant:
    - The troparion of Palm Sunday.
    - "Glory…" the troparion for Saint Lazarus.
    - "Now…" the troparion of the Annunciation.
- If a forefeast of the Lord falls on a Sunday, we chant:
    - At Vespers:
        - The Troparion for the Resurrection in the tone of the week. (the apolytikion) 1x.
        - "Glory..., Now..." The troparion of the forefeast.
    - At Matins, we chant:
        - The Troparion of the Resurrection (2x)
        - "Glory..., Now..." the troparion of the forefeast (1x)
- If a feast of a great saint which has a "Glory…" at the "O Lord have I cried..." falls on Sunday which follows a feast of the Lord or its leavetaking, we chant:
    - The Troparion of the Resurrection of the tone of the week (apolytikion).
    - "Glory…" The troparion of the saint.
    - "Now…" The troparion of the feast.
- If the feast of a saint which does not have a "Glory…" at the "O Lord have I cried..." falls on a Sunday, we do not chant its troparion at Vespers, Matins or the Divine Liturgy, we only chant the troparion of the Resurrection in the tone of the week and the theotokion.

SECTION FOUR

The Dismissal of Services in General

The Dismissal of services in general.
On Saturday evening, the priest gives the Dismissal as follows:

- If the service of the Blessing of the Loaves has not been held:
    - The deacon intones, "Wisdom!"
    - The priest intones, "Christ Our God the Existing (One), is blessed, always: now and ever, and unto ages of ages."
    - The choir intones, "Amen."
    - The senior celebrant or the priest intones, "Preserve O God the Holy Orthodox faith with this holy Church and (city, or village, or monastery) and all Orthodox Christians, unto ages of ages."
    - The choir sings, "Amen" at the conclusion.
- If the service of the Blessing of the 5 Loaves has been held:
    - Instead of "Wisdom" the deacon intones, "Let us pray to the Lord" and the choir chants, "Lord, have mercy." (3x).
    - The bishop or presiding priest says, "The Blessing of the Lord and his Mercy come upon you through His divine grace and love toward mankind, always: now and ever and unto ages of ages."
    - The choir says, "Glory…. Now…Amen."
- The priest says, "Glory be to thee O Christ our God and our hope, Glory be to thee..."

The Great or Complete Dismissal

- The bishop or presiding priest says "May [insert the correct Characteristic Phrase] Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross: by the protection of the bodiless powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers; of [*The patron saint of the Temple*] of the holy and righteous ancestors of God, Joachim and Anna; of [*The saint of the day, if it has a Doxastikon*] whose memory we celebrate and of all the saints; have mercy on us, and save us forasmuch as He is good and loveth mankind.
- The chanters respond: "Amen."
- The priest concludes: "Through the prayers of our Holy Fathers O Lord Jesus Christ our God, have mercy on us and save us."

The above Great or Complete Dismissal is said at the conclusion of:

- The Sunday of Pascha.
- Great Vespers.
- Matins.
- The Divine Liturgy with the addition of the name of the author of the Liturgy (John Chrysostom or Basil the Great) before the saint of the day.
- The Great Dismissal is used during the week without the phrase, "May he who rose again from the dead, Christ our true God..."

On feasts of the Lord and we begin the Great Dismissal with a characteristic phase, for example:

- For the Ascension, "May he who in glory ascended from us into heaven and sat at the right hand of God the Father, Christ our true God…"
- For the Transfiguration, "May he who was transfigured in glory before his holy disciples

and apostles on Mount Tabor, Christ our true God…"

- On Sunday, following a feast of the Lord or if the leavetaking of the feast falls on Sunday, the service for the Resurrection takes precedent over the feast. In the Great Dismissal we first say the characteristic phrase of the feast followed by, "May he who rose again from the dead, Christ our true God..." for example:
- On the feast of the Nativity of the Lord, we say, "May he who was born in a cave and lay in a manger for our salvation, and who rose again from the dead, Christ our true God…"
- However on the feast of the Holy Cross, we say, "May he who rose again from the dead, Christ our true God..." even if the feast falls during the week because we say "In that we have beheld the…"

Only two feasts of the Theotokos have a special phrase, the Annunciation and the Entrance of Our Lord in the Temple. The Dismissal prayer on these Sundays is the same as on a feast of Our Lord.

The Little Dismissal

The Priest says, "Glory to thee, O Christ…May Christ our true God, (on Sunday: who rose again from the dead) through the intercessions of his all-immaculate and all-blameless holy Mother; of the holy, glorious and all-laudable apostles, [*The Patron Saint of the Temple*] of the holy and righteous ancestors of God, Joachim and Anna; of [*The Saint of the Day*] whose memory we celebrate and of all the saints; have mercy on us, and save us, forasmuch as he is good and loveth mankind."

The Priest concludes: "Through the prayers of our Holy Fathers."

The Little Dismissal is said at the conclusion of:

- The 9th Hour.
- Daily Vespers.
- Small Vespers, when there is All-Night Vigil.
- Little Compline.
- The Midnight Service.
- In Little Compline and the Midnight Services, before "Through the prayers..." the priest says the litany beginning with "Let us pray for the peace of the world…"

"Through the Prayers..."

The priest intones "Through the Prayers..." at end of all prayers and services.

This phrase comes from monastic practice and refers to the whole community of monks who participated in the service.

In the presence of the bishop, the senior priest intones, "Through the prayers of our Holy Master…" instead of "Through the Prayers.."

During Bright Week, in place of "Through the prayers of our Holy Fathers:" we say:

Priest: "Christ is risen!"
Faithful: "Indeed, He is risen!"

The dialogue above is said 3 times.

Priest: "Glory to His holy third-day Resurrection!

Faithful: “We adore His third-day Resurrection!”

The dialogue above is said 3 times.

Priest: “Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.”

This order is followed at the Dismissal of the Divine Liturgy.

SECTION FIVE

The Service of Matins or Orthros

I. The Midnight Service

The Midnight Service is held before Matins, except on Sundays. There are two forms of the Midnight Service; one for Saturday and another for the other 5 days of the week. These services are found in the *Horologion*.

On Sundays, instead of the Midnight Service, we use the following order:

- The priest begins with "Blessed is our God..."
- The bishop (or priest) says, "Glory to thee our God…O Heavenly King…"
- The reader says the Trisagion Prayers and "Lord have mercy" 12x, "Glory…, Now…Come let us worship…"
- Psalm 50.
- The triadikos canon with the verse "O Thrice Holy Trinity, have mercy upon us and save us."
- The 4 triadika megalynaria are sung "It is truly meet to laud the transcendent Trinity…"
- The Trisagion Prayers.
- The hypakoe of the tone of the week.
- The priest, standing before the Royal Doors vested in a epitrachelion, intones the ektania, "Have mercy upon us…"
- The Little Dismissal.
- The petitions, "Let us pray for the peace of the world…"
- "Through the prayers of our holy Fathers…"
- If a feast of the Theotokos or a great saint falls on Sunday after the triadikos canon, we sing the Litia of the feast, before the 4 triadika megalynaria, "It is truly meet to laud the transcendent Trinity…" we continue the service as usual beginning with the Trisagion Prayers followed by the troparion of the feast in place of the hypakoe.
- This order is followed for a Sunday following a feast of the Theotokos or when the leavetaking of the feast falls on a Sunday.
- On the Sundays during which we use Triodion, except the 3rd Sunday of Great Lent, instead of the hypakoe we chant the 3 penitential troparia, "Have mercy on us…"
- If the Entrance of the Lord into the Temple or the Annunciation falls on Sunday, we chant the troparion of the feast.
- If the leavetaking of a feast of the Lord falls on Sunday, after the opening prayers:
    - We read Psalm 50, and chant the litia of the feast .
    - The Trisagion Prayers, "Holy God…"
    - The troparion of the feast.
    - The rest of the service is as usual.

- We also follow this order for feasts which fall on a week day.

- During Bright Week and on the leavetaking of Pascha, we chant the Paschal Office instead of the Midnight Service.

II. The 6 Matins Psalms

- At the conclusion of the Midnight Service, the priest enters the Sanctuary and draws the curtains of the Royal Doors.
- Standing before the Holy Table with humility and fear of God, he intones, "Blessed is Our

God..."

- The reader recites the Trisagion Prayers.
- At the end of the Lord's Prayer, the priest intones, "For thine is the Kingdom…"
- The reader reads "O Lord save thy people and bless thine inheritance..." and the hymns which follow.
- The priest intones the ektenia, followed by the exclamation then the reader says "Amen. Bless, father, in the Name of the Lord."
- The priest intones, "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity, always: now and ever, and unto ages of ages."
- The chanter responds, "Amen."
- The 6 Matins Psalms are read by the bishop, if present, or the reader.
- During the reading of the 6 Matins Psalms it is forbidden to sit or walk inside the Temple.
- The 6 Matins Psalms are omitted during Bright Week and on the leavetaking of Pascha.

III. "God is the Lord…"

- We chant "God is the Lord…" 4 times in the tone of the first troparion with its verses, "O give thanks unto the Lord; for he is good…."

- On a normal Sunday following "God is the Lord…" we chant:
  - The Troparion of the Resurrection in the tone of the week (the apolytikion).
  - "Glory…" we repeat the troparion in the tone of the week.
  - "Now…" we repeat the theotokion in the tone of the week, again.
- If a feast of Theotokos or the leavetaking of a feast of the Lord or the Mother of God falls on a Sunday, we chant:
  - The Troparion of the Resurrection in the tone of the week (the apolytikion).
  - "Glory…" the troparion of the feast.
  - "Now…" we repeat the troparion of the feast.
- On a Sunday following a feast of the Lord, or the Theotokos, we chant:
  - The Troparion of the Resurrection in the tone of the week (the apolytikion).
  - "Glory…" we repeat the Troparion of the Resurrection.
  - "Now…" the troparion of the feast.
- If a feast of a great saint falls on Sunday, which is also a feast of the Lord or the Theotokos, we chant:
  - The Troparion of the Resurrection in the tone of the week (the apolytikion).
  - "Glory…" the troparion of the Saint
  - "Now…" the troparion for the feast.
- If the feast of a great saint falls on Sunday, we chant:
  - The Troparion of the Resurrection in the tone of the week (the apolytikion).
  - "Glory…" the troparion of the Saint.
  - "Now…" the theotokion for the Resurrection in the same tone as the troparion of the Saint.

- During week days of Great Lent we chant "Alleluia…" (3x) with its verses "My spirit seeks thee early in the morning…" instead of "God is the Lord…"

- On Saturdays, during Great Lent, if there is no great feast, we chant, "Alleluia" with its verses for Saturdays "Blessed are those whom thou has chosen…" followed by the Troparia for Saturday:
  - "O holy Apostles and Martyrs …"
  - "Glory … Remember O Lord …"
  - "Now… O Holy and Pure One…"

IV. The Psalter and the Polyeleos

According to ancient tradition, the Psalms are read before the kathismata. If the 3 kathismata from the Psalms are read, the 1st poetic kathisma is read following the 1st kathisma from the Psalms, the 2nd poetic kathisma following the 2nd kathisma from the Psalms and the 3rd poetic kathisma following the 3rd kathisma from the Psalms. If the Psalms are omitted, the 3 poetic kathisma are read together. On a feast which has a Polyeleos, we chant the Polyeleos before the 3rd kathisma. In modern practice, on Sundays and feasts, some read the Psalms and the Polyeleos or the Psalm "Blessed are those who have no blemish in their way..." before Matins to save time if it is a Sunday and is not a great feast.

The Psalms of the Polyeleos are:

Psalms 134 & 135 for a feast of the Lord and the feasts of Great Saints.
Psalm 44 for the feasts of the Mother of God.
Psalm 136 for Meatfare Sunday and Cheese Fare Sunday.[15]

In order to make it possible for monasteries to read the entire book of Psalms, the Orthodox Church divides Psalms into twenty Kathismata as shown below.[16]

Kathisma	First Stasis		Second Stasis		Third Stasis	
	Septuagint	Hebrew	Septuagint	Hebrew	Septuagint	Hebrew
1	1-3	1-3	4-6	4-6	7-8	7-8
2	9-10	9-11	11-14	12-15	14-16	15-17
3	17	18	18-20	19-21	21-23	22-24
4	24-26	25-27	27-29	28-30	30-31	31-32
5	32-33	33-34	34-35	35-36	36	37
6	37-39	38-40	40-42	41-43	43-45	44-46
7	46-48	47-48	49-50	50-51	51-54	52-55
8	55-57	56-58	58-60	59-61	61-63	62-64
9	64-66	65-67	67	68	68-69	69-70
10	70-71	71-72	72-73	73-74	74-76	75-77
11	77	78	78-80	79-81	81-84	82-85
12	85-87	86-88	88	89	89-90	90-91
13	91-93	92-94	94-96	95-97	97-99	98-100
14	101-102	102-103	103	104	104	105
15	105	106	106	107	107-108	108-109
16	109-111	110-112	112-115	113-116	116-117	117-118
17	118 Part I	119:1-72	118 Part II	119:73-128	118 Part III	119:129-175
18	119-123	120-124	124-128	125-127	129-132	130-133
19	134-136	135-137	137-139	138-140	140-142	141-143
20	143-144	144-145	145-146	146-147	147-150	148-150

The 1st Kathisma (Psalms 1-8) is read during Saturday evening Vespers The rest are read during Matins, and are divided into 7 parts and are called the Early Morning Psalms. Each day has a section as it shows

[15] The origin of the Poleyleos is Psalm 135 because it contains the word Polyailia meaning "those of many mercies". The word Mercy is repeated many times in the Psalm by saying it at the end of every verse, "For His mercy…" Today it has become the custom to use the Psalms which suits the theme of the feast. Some use various verses from different Psalms and combine them to create a Polyeleion especially for a specific feast. They call this the Eclagaria which means "variety."

[16] Editor's Note: This chart is not in the Arabic text, but was provided to make it easier for those using English bibles to follow the Orthodox division of the Psalms.

below.

DAY	KATHISMATA	PSALMS
Sunday Matins	2 and nd 3	9-16, 17-23
Monday Matins	4, 5 and 6	24-31, 32-36, 37-45
Tuesday Matins	7, 8 and 9	46-54, 55-63, 64-79
Wednesday Matins	10, 11 and 12	70-76, 77-84, 85-90
Thursday Matins	13, 14 and 15	91-100, 101- 104, 105-108
Friday Matins	18, 19 and 20	119-133, 134-143, 144-150
Saturday Matins	16 and 17	109-117, 118

There is another tradition taken from the Greek Book of the Psalms which is used in monasteries and some other places.

From September 22nd to December 20th and from January 15th to Saturday before Meatfare Sunday, the order is as follows:

The kathismata for Matins and Vespers:

DAY	THE 1ST KATHISMA OF MATINS	THE 2ND KATHISMA OF MATINS	THE 3RD KATHISMA OF MATINS	VESPERS
Sunday	2	3	19	
Monday	4	5	6	18
Tuesday	7	8	9	18
Wednesday	10	11	12	18
Thursday	13	14	15	18
Friday	19	20		18
Saturday	16	17		1

During the 1st, 2nd, 3rd, 4th, and 6th weeks of Great Lent the order is as follows:

DAY	KATHISMATA FOR MATINS			KATHISMATA FOR THE HOURS				VESPERS
Sunday	2	3	"Blessed are those who..."	--	--	--	--	--
Monday	4	5	6		7	8	9	18
Tuesday	10	11	12	13	14	15	16	18
Wednesday	19	20	1	2	3	4	5	18
Thursday	6	7	8	9	10	11	12	18
Friday	13	14	15	--	19	20	--	18
Saturday	16	17	--	--	--	--	--	1

During the 5th week of Great Lent, the Psalms are read as follows.

DAY	KATHISMATA FOR MATINS			KATHISMATA FOR THE HOURS				VESPERS
Sunday	2	3	17	--	--	--	--	--
Monday	4	5	6	--	7	8	9	10
Tuesday	11	12	13	14	15	16	18	19
Wednesday	20	1	2	3	4	5	6	7
Thursday	8	--	--	--	9	10	11	12
Friday	13	14	15	--	19	20	--	18
Saturday	16	17	--	--	--	--	--	1

If the Annunciation falls on Thursday of the 5th week of Great Lent, the Great Canon is moved to Tuesday of the same week; however the Psalms are read as follows:

DAY	MATINS	1st HOUR	3rd HOUR	6th HOUR	9th HOUR	VESPERS
Sunday	2,3,17					
Monday	4, 5,6	7	8	9	10	11
Tuesday	12		13	14	15	16
Wednesday	19,20,1	2	3	4	5	
Thursday	6,7,8	9	10	11	12	
Friday	13,14,15		19	20		18
Saturday	16,17					1

During Holy Week, we read the entire Book of Psalms until Wednesday as follows:

DAY	MATINS	1st Hour	3rd Hour	6rd Hour	9th Hour	VESPERS
Palm Sunday	2, 3 Polyeleos	--	--	--	--	--
Holy Monday	4,5,6	--	7	8	--	18
Holy Tuesday	9,10,11	--	12	13	--	18
Holy Wednesday	14,15,16	--	19	20	--	18

From Holy Thursday to Bright Saturday, the Psalms are not read. We begin reading the Psalms again from Thomas Sunday and continue until September 21st as follows:

DAY	KATHISMATA AT MATINS			VESPERS
	First	Second	Third	
Sunday	2	3	17	--
Monday	4	5	--	6
Tuesday	7	8	--	9
Wednesday	10	11	--	12
Thursday	13	14	--	15
Friday	19	20	--	18
Saturday	16	17	--	1

During the week of Cheese Fare, the order for Great Lent or the order for the weeks before Cheese Fare

may be followed depending on the choice of the presiding priest.

V. The Poetic Kathismata[17]

The poetic kathismata are chanted according to the following order.

- On a feast of the Theotokos that falls on a Sunday
  - For each of the first two poetic kathisma, we chant:
    - A hymn for the Resurrection in the tone of the week.
    - "Glory..." another hymn for the Resurrection in the tone of the week.
    - "Now…" a hymn from the poetic kathisma of the feast. This takes the place of the Theotokion.
  - We chant the whole 3rd poetic kathisma for the feast.
- On a Sunday following a feast of the Mother of God, or its leavetaking, we chant:
  - For the first two poetic kathisma, we chant:
    - A hymn for the Resurrection in the tone of the week.
    - "Glory..." Another hymn for the Resurrection in the tone of the week.
    - "Now…" A hymn from the poetic kathisma of the feast which takes the place of the Theotokion.
  - We omit the 3rd kathisma.
- On a feast of a great saint which falls on Sunday, we chant:
  - The 1st and 2nd two poetic kathismata for the Resurrection in the tone of the week.
  - The third poetic kathismata for the saint.
- For feasts which have a litia and a polyeleos such as the feasts of the Apostles, St. John the Forerunner, the 3 Hierarchs or a great martyr, we chant:
  - The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
  - The entire 3rd kathismata for the feast.

VI. The Evlogetaria, Hypakoe, Anabathmoi, and Prokeimenon

- On a normal Sunday, we chant the evlogetaria after the kathismata followed by:
  - The Little Ektenia.
  - The hypakoe for the tone of the week.
  - The anabathmoi for the tone of the week.
  - The prokeimenon for the tone of the week.
  - The canons.[18]
- When a feast of the Theotokos falls on a Sunday the evlogetaria are not chanted. Instead, after the kathismata, we follow this order:
  - The Little Ektenia.
  - The hypakoe.
  - The anabathmoi
  - The prokeimenon for the feast.
  - The Matins Gospel for the feast.
  - "In that we have beheld the Resurrection…"
  - Psalm 50 read

[17] Editor's Note: The poetic kathisma are Troparia sung after the Kathisma of the Psalms. Because the word "Kathisma" is taken from the Greek word for "to be seated," many translations of Orthodox service books into English refer to the poetic kathismata as "the Sessional Hymns."

[18] Editor's Note: In modern North American Antiochian practice, we chant the Gospel following the Prokeimenon and before the canons, following the order given below for when a feast of the Thetookos falls on a Sunday with the exception that we chant the evlogetaria and the Gospel of the eothinon. We also chant "Have mercy upon me, O God…" since there is no idiomelon of the feast.

- "Glory … Through the intercessions of the Theotokos … "Now …Through the intercessions of the Theotokos…"
- The verse "Have mercy on me O God…"
- The idiomelon for the feast.
- The Intercession "O God save thy people …"
- After the exclamation, we chant the canons.

- On a Sunday following a feast of the Lord or the Mother of God, or when the leavetaking of a feast of the Lord or the Mother of God falls on Sunday, we read the Matins Gospel before the 9th ode of the canon. [19]

VII. The Canons

The canons for the Resurrection in the tone of the week found in the *Octoechos* are rarely omitted except on the following days:

- The 3rd Sunday of Great Lent and the Sunday before the Nativity of Our Lord (The Sunday of the Genealogy) because in these canons, the first hymns are for the Resurrection. Therefore, we chant the verse "Glory to thy Holy Resurrection our God, glory to thee" after the 1st Troparia of the Canon. However, we chant, "Glory to thee, O Lord, glory to thee" between the troparia of the rest of the canon. On the Sunday before the Nativity of Our Lord, we chant "O Holy Saints intercede for us." between the troparia of the canon.
- On the following Sundays we chant the canon from the *Pentecostarion* instead of the canon from the *Octoechos*:
  - The Myrrh Bearing Women.
  - The Paralytic.
  - The Samaritan Woman.
  - The Blind Man.
- If a feast of the Mother of God or the of a feast of the Lord or the Theotokos falls on Sunday, we first chant the canon from the *Octoechos* in the tone of the week with the heirmos followed by the first three troparia. Then we chant the canon of the feast.
- If there are 2 canons for a feast which falls on a Sunday, we chant both of them with the Canon of the Resurrection in the tone of the week so that there will be 12 troparia in each ode.
- On a Sunday following a feast with two canons, we chant only one canon with the Canon of the Resurrection for the tone of the week.
- If a great feast of a saint falls on a Sunday, we chant the canon for the Resurrection of the tone of the week and the canon for the saint.
- If a feast of a great saint falls on a Sunday we chant 4 troparia for the Resurrection and 4 troparia for the saint in each ode.
- If the feast of a great saint falls on a Saturday or a week day, following a feast of the Lord or the Theotokos, we chant four troparia for the feast including the heirmos, followed by 4 troparia for the saint.
- Otherwise we chant 4 troparia from the canon of the Small Paraklesis, and 4 Troparia from the canon for the saint.
- On the following feasts we do not chant the canon for the Small Paraklesis because each feast has a special canon to the Theotokos:
  - Ss. Peter and Paul.
  - The Repose of St. John the Evangelist on September 26th.
  - The Nativity of the Forerunner.

[19] Editor's Note: North American Antiochian practice follows ancient *Typikon of St. Sabbas* in which the Matins Gospel is always chanted before the Canon. As will be seen below, sometimes the Arabic Typikon follows the newer usage of the Greek Typikon of 1888, which moved the Gospel to between the 8th and 9th Odes of the Canon.

- The 3 Hierarchs.
- St. Andrew.
- St. Demetrius.
- St. Nicholas.

- If one of the following feasts falls after a feast of the Lord or the Theotokos, we chant the canon from the *Pentecostarion*, the canon for the feast of the Lord or the Theotokos and the canon for the saint.
  - St. George.
  - St. Mark.
  - St. Athanasius the Great.
  - The Apostle and Evangelist John on May 8th.
  - Ss. Constantine and Helen.

VIII. The Verses Chanted Between The Troparia of The Canons

According to ancient tradition, the 9 Biblical Odes were chanted before the canons of Matins, which have 9 odes corresponding to the 9 Biblical Odes.

Now, after the heirmos, we chant specific verses between the troparia of each ode of the canon. These verses are:

- Between the troparia of the canon of the resurrection, we chant "Glory to thy Holy Resurrection O Lord."
- Between the troparia of the canons of the Mother of God we chant "O Most Holy Theotokos, save us."
- Between the troparion of the canon of the saints, we chant "O Holy Saints of God intercede for us."
- Between the troparia of the Great Canon we chant "Have mercy on us, O God, have mercy on us."
- Between the troparia of the martyrs sung before the Troparia of the Departed we chant "Through the intercessions of thy Martyrs O Lord, Give rest to the souls of thy Servants.".
- Between the troparia of the Canon for the Departed, we chant "Blessed are they whom thou hast chosen and has taken to thy self O Lord," "Their souls dwell among good things," or "Their memory is from generation to generation."
- On the Penetential Troparia from the *Octoechos* and the *Triodion* and the troparia for the forefeast, and the days after a feast of the Lord, we chant "Glory to thee our God, Glory to thee."
- Between the troparia of canons for the martyrs from the *Octoechos*, we chant "O Holy Saints of God intercede for us."`
- Since according to ancient tradition, the 9 Biblical Odes were not chanted for feasts of the Lord and the Theotokos, we do not chant verses between the troparia of the canons for feasts of the Lord or the Theotokos, except for the Canon of Pascha, where we chant "Glory to thy Holy Resurrection O Lord." However, between the last two troparia, we chant "Glory… Now…"
- Between the troparia of canons following great feasts of the Lord, we chant "Glory to thee O Lord, Glory to thee."

IX. The Kathisma of the 3rd Ode

- On Sundays, we chant the kathisma of the saint of the day with its theotokion after the exclamation of the Little Litany following the 3rd ode.
- If a feast of the Mother of God falls on Sunday, we read the kontakion and the oikos from the *Octoechos* before we chant the kathisma of the feast 1x.
- On Sundays of the *Triodion*, and on the feast of a great saint, we follow the same order.
- On the Sundays before and after a feast, we chant the kathisma of the saint then the troparia of the

feast.

X. The Kontakion and Oikos

- On ordinary Sundays, we read the kontakion and oikos from the *Octoechos* following the exclamation of Little Ektenia after the 6th ode.
- On the following Sundays, we read the kontakion and oikos from the *Menaion*, *Triodion* or *Pentecostarion*:
    - A feast of the Theotokos.
    - Sundays of the *Triodion* except for the 2nd , the 4th and 5th Sundays of Great Lent.
    - Sundays of the *Pentecostarion*.
    - The Sunday of the Forefathers.
    - The Sunday of the Genealogy.
    - The Sunday after the Nativity of the Lord.
    - The 3 Sundays of the Holy Fathers of the 1st , 4th and 7th Ecumenical Councils.
    - The Sunday of All Saints.
- Except for Thomas Sunday, Pentecost Sunday, and Sunday of All Saints we read the kontakion and oikos of the feast when the following feasts fall on Sunday:
    - The Nativity of the Forerunner.
    - SS. Peter and Paul.
    - The Repose of St. John the Evangelist on September 26th
    - St. Andrew the Apostle
    - The 3 Hierarchs if their feast falls on a Sunday before we have begun to follow the *Triodion*.
    - The Archangels.
    - St. Demetrius.
    - St. Nicholas.
- If one of the feasts below fall on a Sunday of the *Pentecostarion*, we read the kontakion and oikos of the feast.
    - St. George.
    - The Apostle and Evangelist St. John on May 8th.
    - SS. Constantine and Helen.

XI. The Katavasia [20]

- The Katavasia of the Akathist Hymn, "I shall open my mouth…" is the most widely used katavasia. It is chanted:
    - From the leavetaking of the Holy Cross to November 21st.
    - From the leavetaking of The Entrance of the Lord until we begin to follow the *Triodion*.
    - On the 2nd, 4th, and 5th Sundays of Great Lent.
    - From the Sunday of all Saints to July 27th.
    - On all feasts of saints which fall within the above dates.
- We chant the katavasia of a feast of the Lord or the Theotokos:
    - On Sundays that fall between the forefeast and the Sunday following the feasts of the Lord and the Theotokos.
    - On feasts of the saints which fall during the week following a feast of the Lord.
- If the leavetaking of the Entrance of the Lord has been celebrated, we chant the katavasia from the *Triodion* on the following Sundays:
    - The Pharisee and the Publican.

[20] Editor's Note: *The Typikon* edited by George Violakis in l888 calls for chanting the odes of the ktavasia together after the kontakion. However, in the traditional practice each ode of the katavasia is chanted after the corresponding ode of the canon. The fatavasia are frequently the heirmos or first troparion of an ode of the canon of the feast.

- The Prodigal Son.
- Meatfare Sunday.
- Cheese Fare Sunday.
- On the 1st and 3rd Sunday of Great Lent.

- On a feast of a saint, we chant "I shall open my mouth…" and sing the kontakion "O undisputed Intercessor…" during the Divine Liturgy unless it falls on a Sunday after we have began to follow the Triodion.

XII. The Matins Gospel on Sunday[21]

- When the Matins Gospel is read after the 8th ode we follow this order:
  - Deacon: "Let us pray to the Lord."
  - Choir: "Lord, have mercy."
  - Priest: "For Holy art thou…"
  - Choir: "Let everything…" (3x) with the verse, "Praise ye God in his Saints..."
  - Priest: chants the proper Matins Gospel.
  - Bishop or Protos: "In that we have beheld the Resurrection…"
  - Choir: chants Psalm 50.
  - Choir: "Glory…Through the intercessions of the Apostles…"
  - Choir: "Now…Through the intercessions of the Theotokos…"
  - Choir: "Have mercy upon me…Jesus having risen…:"
  - Priest: reads the Intercession, "O Lord save thy people…" [22]
  - Choir: "Lord, have mercy." (4 sets of 3 to make a total of 12)
  - Priest: "Through the mercies and compassion…"
- On Sundays of the *Triodion*, we follow this order:
  - In place of "Through the intercessions of the Apostles…and the Theotokos…" we chant "Glory…Open unto me…"
  - "Now…Prepare for me…"
  - After the verse "Have mercy upon me…" we chant "If I think upon the multitude…"
  - Priest: reads the Intercession, "O Lord save thy people…"
  - Choir: "Lord, have mercy." (4 sets of 3 to make a total of 12)
  - Priest: "Through the mercies and compassion…"

XIII. "My Soul doth magnify the Lord…More honorable…"

- We chant the 9th Biblical Ode "My Soul doth magnify the Lord…" with "More honorable…" between its verses at the 9th ode throughout the year in the same Tone as the Katavasia except for:
  - Great feasts of the Lord and the Mother of God whatever day it falls on.
  - Holy Week.
  - The Sundays of the *Pentecostarion* until the Ascension, when we chant the 9th ode of the feast with its megalynaria and katavasia.
  - On the leavetaking of a feast of the Lord except for the Transfiguration and the Elevation of

[21] The *Typikon* edited by George Violakis in 1888 moved the Matins Gospel from its traditional position after the Prokeimenon and before the Canon to between the 8 and 9th Odes of the Canon. Although this change is reflected in the Arabic translation of the *Typikon*, many Churches in Syria and Palestine and the North American Antiochian Archdiocese continue to follow the order found in the Typikon of St. Sabbas which retains the ancient practice of reading the Matins Gospel, Psalm 50 and the hymns that follow after the Prokeimenon before the Canons and the Katavasia. On most Sundays, we read one of the 11 Gospel passages dealing with the Resurrection. The Gospel of the Resurrection is also called the Gospel of the Eothinon.

[22] This prayer should be said by the priest instead of the deacon. Although the deacon may say it if the priest is busy with the Proskomedia or the veneration of the Gospel, it is important that the priest keeps this old tradition and makes every effort to say this prayer himself.

the Holy Cross when we chant the 9th ode in place of "More honorable…" even if it is a Sunday.

- At the leavetaking of a feast of the Theotokos, if it falls on Sunday we chant first "More honorable…" then the 9th ode with its megalynaria except for the feast of the Entrance of the Lord to the Temple at which time we only chant the 9th ode.
- At the leavetaking of the Annunciation, we only chant "More honorable…"
- If the leavetaking of a feast of the Theotokos does not fall on Sunday we only chant the 9th ode without "More honorable…"
- On the feast of the 3 Hierarchs, we chant "More honorable…" on whatever day it falls and the 9th ode from the three canons. However because there is a canon for the Mother of God between the canons, we can omit "More honorable…" if the presiding priest or bishop wishes.

XIV. The Exaposteilaria

- We chant "Holy is the Lord our God…" before the exaposteilaria every Sunday except for Pascha and Sundays on which the service of the Resurrection is omitted. [23]
- On a feast of the Mother of God and its leavetaking or the leavetaking of a feast of the Lord, we chant the exaposteilarion for the Resurrection (1x) then the exaposteilarion for the Feast (2x).
- If the Sunday follows a feast of the Lord, we chant the exaposteilarion for the Resurrection (1x), the exaposteilarion for the feast (1x), and then exaposteilarion for the day.
- If a feast of a great saint falls on a Sunday following a feast of the Theotokos, its leavetaking or the leavetaking of a feast of the Lord, we chant the exaposteilarion for the Resurrection (1x) followed by the exaposteilarion for the Saint, and the exaposteilarion for the feast.
- During the 5 Sundays which follow Pasha, after "Holy is the Lord…"
  - On Thomas Sunday, we chant both exaposteilaria for Thomas Sunday.
  - On the 4 Sundays which follow, we chant the exaposteilarion for Pascha followed by the exaposteilarion for the Sunday.
- Sunday, we chant:
  - The 1st exaposteilarion for Thomas Sunday.
  - The exaposteilarion for the Saint.
  - The 2nd exaposteilarion for Thomas Sunday.
- If a feast of a great saint falls on the other Sundays of the Paschal Season, we chant:
  - The exaposteilarion for Pascha.
  - The exaposteilarion for the saint.
  - The exaposteilarion for the Sunday.
- If a feast of a great saint falls during the week during the Paschal Season, we chant:
  - The exaposteilarion for the Saint.
  - The exaposteilarion for the preceding Sunday.
- On Palm Sunday and Great Saturday there are no exaposteilaria except "Holy is the Lord our God." (3x) On those days, we do not chant "Exult ye the Lord…"

XV. The Praises [Ainoi]

- When a feast of the Mother of God or the leavetaking of a feast of the Lord or of the Mother of God falls on a Sunday we chant 8 stichera:
  - 4 for the Resurrection in the tone of the week.
  - 4 for the feast.

[23] Normally if "Holy is the Lord…" is followed by "Exult ye the Lord…" it is chanted only 2x but in most places it is chanted three times even if "Exult ye the Lord…" is chanted.

- When a feast of a great saint falls on Sunday following a feast of the Lord or its leavetaking, we chant 8 stichera:
    - 3 for the Resurrection in the tone of the week.
    - 2 for the feast.
    - 3 for the saint.
- If the feast of the Entrance of the Lord or a feast of a great saint falls on one of the first 4 Sundays of the *Triodion*, during the first two Sundays, we chant, 9 stichera:
    - 4 for the Resurrection in the tone of the eeek.
    - 2 from the *Triodion*.
    - 3 for the Saint.
- If the feast of the Annunciation falls on the 3rd Sunday of Great Lent, we chant 8 stichera:
    - 2 for the Resurrection in the tone of the week.
    - 3 for the Holy Cross.
    - 3 for the feast.
- If the feast of the Annunciation falls on the 3rd Sunday of Great Lent, we chant, 8 stichera:
    - 2 for the Resurrection in the tone of the week.
    - 3 for the Holy Cross.
    - 3 for the feast.
- If the feast of the Annunciation falls on the 4th or 5th Sunday of Great Lent, we chant 8 stichera:
    - 4 for the Resurrection in the tone of the week.
    - 4 for the feast.
- If the feast of SS. George , John the Theologian or Constantine and Helen falls on the 4 Sundays following St. Thomas Sunday we chant:
    - 3 stichera for the Resurrection in the tone of the week.
    - 3 Stichera for the saint.
    - The Stichera for Pascha (Paschals) with their verses in Tone 5, "Let God arise..."
- If the feast of SS. George, John the Theologian or Constantine and Helen falls on Thomas Sunday, or Mid-Pentecost or their leavetaking, we chant 6 stichera:
    - 3 for Thomas Sunday or Mid-Pentecost.
    - 3 for the saint.
- If the feast of SS. George, John the Theologian or Constantine and Helen falls on the leavetaking of the 4 Sundays following Thomas Sunday, we chant 6 stichera:
    - 2 for the day.
    - 4 for the saints.

XVI. The "Glory…" of the Praises [The Doxastikon]

- On the Sunday when a Matins Gospel of the Resurrection is read, we chant the "Glory…" for the Gospel of the Resurrection (The Eothinon) because it and the exaposteilarion summarize the Gospel.
- If a feast of the Mother of God or the leavetaking of a feast of the Lord or the Mother of God falls on Sunday, we chant the "Glory…" for the feast instead of the "Glory…" for the eothinon.
- We chant the "Glory…" for the Sunday instead of the "Glory…" for the Gospel of the Resurrection on the following Sundays:
    - Sundays of the *Triodion*.
    - Sundays of the *Pentecostarion*.
    - The Sunday of the Forefathers.
    - The Sunday of the Genealogy.
    - The Sunday following the Nativity of the Lord.
    - The Sunday before the Epiphany if it falls on January 5th..
    - The 3 Sundays of the Holy Fathers of the Ecumenical Councils.

- We chant the "Glory…" for the feast instead of the "Glory…" for the Resurrection Gospel on Sundays on which the feasts of the following Saints fall:
    - The Nativity of St. John the Baptist.
    - The Synaxis of St. John the Baptist.
    - The Beheading of St. John the Baptist.
    - SS Peter and Paul.
    - The Twelve Apostles.
    - The Four Evangelist.
    - The Archangels.
    - The 3 Hierarchs if their feast falls before the Sundays of the *Triodion*.
    - The Beginning of the New Ecclesiastical Year (September 1st).
    - The patron saint of the community.
    - Every great feast.
- Some chant the "Glory…" of the feast instead of the "Glory…" of the Resurrection Gospel on the feasts of:
    - St. George.
    - St. Demetrius.
    - St. Nicholas.
    - Ss. Constantine and Helen.

"Now..." of the Praises

- On Sundays when the "Glory…" for Gospel of the Resurrection is chanted, we chant, "Now... Most blessed art thou…" in the tone of the "Glory…"
- We chant "Today is the day of the Resurrection…" instead of the "Glory…" for Gospel of the Resurrection on the Sundays of:
    - The Ointment Bearing Women.
    - The Paralytic.
    - The Samaritan Woman.
    - The Blind Man.
- We chant "Glory…" for the saint and "Now…" for the Sunday when the following feasts fall on the Sunday of the Paralytic, the Samaritan Woman or the Blind Man:
    - St. George.
    - St. John the Theologian.
    - Sts Constantine and Helen.
- On week days between Thomas Sunday and the leavetaking of Pascha we chant "Glory…, Now…" for the preceding Sunday.
- On Thomas Sunday or Mid Pentecost and the days following we chant "Now…" for the feast.
- If the Entrance of the Lord into the Temple falls on the first 4 Sundays of the *Triodion*, we chant "Glory…" from the Triodion and "Now…" for the feast.
- If the feast of the Annunciation falls on Lazarus Sunday, Palm Sunday or Holy Thursday, we chant "Glory…" from the *Triodion* and "Now…" for the feast.
- If the Annunciation falls on Pascha or during Bright Week, we chant "Glory…" for the feast and "Now…Today is the day of the Resurrection…"
- On the feasts of ordinary saints, we chant "Now…" for the Theotokos in the tone of the "Glory…".

XVIII. The Doxology

- We chant the Great Doxology on Sundays and great feasts in the tone of the "Glory…" of the Praises.
- On week days, fast days and the first 5 days of Holy Week we read the Little Doxology, "To thee

belongeth all Glory…".followed by the Little Ektenia and the aposticha.

- During Bright Week and leavetaking of Pascha, the Great Doxology and troparion are omitted. Instead, we chant "Today is day of Resurrection…" followed by, "Christ is Risen…" (3x) in its regular tone.

The Troparion Of Sunday Matins

- We chant "Today salvation comes unto the world…" in the tone of the Doxology every Sunday.[24]
- On Lazarus Saturday, we chant, "Today salvation comes unto the world…"
- On Palm Sunday and Thomas Sunday, we chant the troparion of the feast.
- If a great feast of the Lord falls on a Sunday, during which the service of the Resurrection is omitted, we also omit "Today salvation comes unto the world…"
- If a feast of the Lord, the Mother of God or a great saint falls during a weekday, we chant the troparion of the feast.
- During Bright Week and the leavetaking of Pascha we chant "Christ is Risen…" as described above.
- From Thomas Sunday to the leavetaking of Pascha we chant the troparion of the preceding Sunday, with the exception of the after feast of Mid Pentecost, even if a feast of a great Saint falls on a weekday.
- On days following a feast of the Lord or the Mother of God, we chant the troparion of the feast.
- On week days, we chant the daily theotokion of the tone of the troparion of the day.

[24] The *Horologion* provides two troparia after the Great Doxology "Today salvation has come unto the world…" and "Having risen from the tomb…" to be chanted alternately. In the Patriarchate of Antioch, we follow this order. However the Typikon of Constantinople has dropped "Having risen from the tomb…" and mandates the chanting of "Today salvation has come unto the world…." on all Sundays. The presiding priest or bishop decides which usage to follow on this matter. In modern North American Antiochian usage, we chant "Today salvation…" when the tone of the week is 1, 2, 3 or 4 and "Having risen…" when the tone of the week is 5, 6, 7 or 8.

SECTION SIX

The Service of the Divine Liturgy

I. The Typika and Beatitudes

- On every Sunday, we must chant the Typika and the Beatitudes with 8 hymns for the Resurrection in the tone of the week.
- If a feast of Our Lord or the Theotokos falls on a Sunday, we chant 8 hymns for the Beatitudes:
  - 4 for the Resurrection in the tone of the week.
  - 4 for from the 6th ode of the canon of the feast.

II. The Antiphons

- On a feast of the Lord or the Theotokos, we chant the antiphons and the verses for the feast on whatever day it falls.
- If the leavetaking of a feast of the Lord or the Theotokos falls on Sunday, we chant the 2nd antiphon for the feast.
- If a feast of the Theotokos or its leavetaking falls on a Sunday, we chant the 2nd antiphon for the Resurrection with the refrain "O Son of God, who rose from the dead..."
- If a feast of the Theotokos falls on Saturday or a week day, the refrain for the 2nd antiphon is "who art wondrous in the Saints..."
- On the feast of the Entrance of the Lord into the Temple the refrain of the 2nd antiphon is "O Son of God, carried in the arms of Simeon…".
- On the feast of the Annunciation, the refrain of the 2nd antiphon is "who was incarnate for our sakes."
- We chant the Antiphons of Pascha from Pascha to its leavetaking. However, according to the *Typikon of St. Sabbas* the normal Typika and Beatitudes should be chanted from Thomas Sunday. During this time the Entrance Hymn is "Come let us worship…"
- If a feast of a saint falls on Saturday or a week day, the Typika must be chanted, because the saints have no special antiphons. During the daily Divine Liturgies, the usual antiphons is "It is good to give praise unto the Lord…" as we shall see later.[25]

III. The Entrance Hymns in the Divine Liturgy

- On Sundays, and feast days of the Theotokos which fall on Sunday, and the Sundays following the feast, the Entrance Hymn is, "O Come let us Worship…Save us, O Son of God who art risen from the dead."
- The feasts of the Entrance of Our Lord, the Annunciation and their leavetaking have a special Entrance Hymn which is also chanted on Sundays at which the antiphons are concluded with "...who art risen from the dead." This order is also followed when the leavetaking of a feast of the Lord falls on Sunday.
- If the Annunciation falls on the Saturday of Lazarus, the Entrance Hymn of the Annunciation is chanted concluding with "...who art risen from the dead."
- If the feast of the Annunciation falls on Palm Sunday or Great Thursday, we chant the antiphons and the entrance hymns for the feast.
- If the feast of the Annunciation falls on Pascha or during Bright Week, we chant the Antiphons of Pascha and the Entrance Hymn for the Annunciation concluding with, "...who art risen from the dead."
- During a feast of a saint which falls on a weekday and during every Divine Liturgy on a weekday

[25] The text of the Antiphons during the Divine Liturgy cited in this translation are from Michael G. Farrow *Palm Verses of the Orthodox Liturgy* (Torrance, California: Oakwood Publications, 1997).

the entrance hymn is "O come let us worship…who art wondrous in the saints."

- It has become the custom to chant the Entrance Hymn of Pascha "In the congregations bless ye God… who art risen from the dead...." from Pascha to its leavetaking.
- Between a feast of the Lord or the Theotokos and its leavetaking except on Sunday we chant the antiphons of the feast. The entrance hymn is, "Come let us worship…" with the proper ending for the feast.

IV. The Troparia after the Little Entrance

- The Troparion of the Resurrection in the tone of the week (the apolytikion) always takes precedence. It is always chanted immediately after the entrance hymn.
- On a Sunday following a great feast of the Lord, the Theotokos, is its leavetaking or which is also a feast of a great saint, we chant:
  - The Troparion of the Resurrection in the tone of the week (the apolytikion).
  - The troparion for the feast.
  - The troparion for the saint..
  - The troparion for the patron saint of the Temple.
- If a feast of a great saint falls on any day except Sunday after a feast of the Lord or the Theotokos, we chant:
  - The troparion of the feast.
  - The troparion of the saint.
  - The troparion of the patron saint of the Temple.
- If a feast of a great Saint falls between Thomas Sunday and the leavetaking of Pascha, except Sunday, we chant:
  - The troparion of the saint.
  - The troparion of the preceding Sunday
  - The troparion of the patron saint of the Temple.
- Between a feast of the Lord, or the Theotokos and the leavetaking of the feast, we chant:
  - The troparion of the feast.
  - The troparion of the patron saint of the Temple.
- If the Divine Liturgy is celebrated in memory of someone who is departed, we chant the Troparion of the Departed, "Remember O Lord…" before the troparion of the patron saint of the Temple. [26]

V. The Kontakia chanted during the Divine Liturgy

We chant the kontakia according to the following schedule:

- On September 1st we chant the kontakion for the Indiction.
- On September 13th, we chant the kontakion of the Dedication of the Church of the Holy Resurrection.
- Between September 14th and the leavetaking of the feast of the Holy Cross we chant the kontakion of the Holy Cross, "Do thou, who of thine own good will…"
- Between the leavetaking of the feast of the Holy Cross and November 8th we chant the kontakion "O undisputed Intercessor…"
- If the forefeast of the Entrance of the Theotokos falls on Sunday, we chant the kontakion of the forefeast, "Today the whole world is filled with gladness…"
- From November 8th to the leavetaking of the Entrance of the Theotokos we chant, "The all-pure Temple of the Savior…"

[26] According to tradition the clergy in the altar chant the Troparion for the Dead "Remember O Lord…" after the Troparion of the Patron Saint of the Temple and before the Kontakion, the chanter then chants the Kontakion of the Dead "With the saints…" followed by the Kontakion for the season as usual..

- Between the leavetaking of the Entrance of the Theotokos and forefeast of the Nativity of the Lord, we chant "Today the Virgin cometh to the cave…"
- On December 9th, we chant the kontakion of St. Ann "Today the universe celebrateth…"
- Between the Nativity of the Lord and its leavetaking, we chant the kontakion of the Nativity "Today the Virgin giveth birth…"
- On January 1st, we chant the kontakion of the Circumcision "The Master of all endureth humiliation…"
- From January 2nd to Epiphany, we chant the kontakion of the forefeast of Epiphany, "Today hath the Lord appeared in the courses of the Jordan…"
- Between Epiphany and its Leave-Taking, we chant the kontakion of the feast "Today thou hast appeared to the universe…"
- Between the leavetaking of Epiphany and the leavetaking of the Presentation of the Lord, we chant the kontakion of the Presentation of the Lord "Thou, O God, who by thy Birth, didst sanctify the Virgin's womb …"
- However, on the forefeast of the Presentation of the Lord, we chant the kontakion of the Presentation "The Heavenly choirs…"
- After the beginning of the *Triodion*, if the leavetaking of the Meeting of the Lord has been celebrated, we chant the kontakion from the *Triodion*.[27]
- From the 1st Sunday of Great Lent to the 5th Sunday, we chant "To thee the Champion Leader…"
- However, if the Annunciation falls before the Saturday of the Akathist, on the 5th Sunday we chant, "O undisputed Intercessor…" instead of "To thee the Champion Leader…"
- If the Annunciation falls on Lazarus Saturday, Palm Sunday, or the 4 days of Great Week, we chant, "To thee the Champion Leader…"
- If the Annunciation falls on Pascha or any other day during Bright Week, we chant the kontakion for Pascha, "Though thou, O deathless One, didst descend into the grave…"
- From Pascha until its leavetaking, we chant, "Though thou, O deathless One, didst descend into the grave…"
- However, during the week following St. Thomas Sunday, we chant the kontakion of St. Thomas, "With his anxiously searching right hand…"
- From Wednesday of Mid Pentecost and its leavetaking, we chant the kontakion, "When thou didst fulfill the dispensation for our sake…"
- From Pentecost Sunday to its leavetaking, we chant the kontakion for Pentecost, "When the high One descended…"
- On the Sunday of All-Saints, we chant its kontakion, "To thee, O Lord and Author of creation…"
- From the beginning of the Fast of the Apostles to July 27th we chant "O undisputed Intercessor…"
- However, on the 2nd and 25th of July we chant the kontakion of the day.
- From July 27th to the leavetaking of the Transfiguration, we chant the kontakion of the Transfiguration, "Thou wast transfigured on the mount..."
- However, if August 1 falls on a Saturday or week day, we chant the kontakion of the Holy Cross, "Do thou, who of thine own good will…"
- If August 1 falls on Sunday, we chant the kontakion of the Transfiguration, "Thou wast transfigured on the mount..."
- On the forefeast of the Dormition, August 14th, we chant the kontakion of the forefeast, "Today the universe, rejoicing mystically..."
- From August 15 to the leavetaking of the Dormition, we chant the kontakion of the feast "Verily,

[27] If a feast of a great saint falls on a weekday, during the first three weeks of the *Triodion*, the kontakion is "O undisputed Intercessor…" because the katavasia are "I shall open my mouth…"

the Theotokos who is ever watchful..."

- From the leavetaking of the Dormition to the leavetaking of the Nativity of the Mother of God, we chant the kontakion for the Nativity of the Theotokos, "By thy holy birth-giving…"
- On August 31st, the feast of the Placing of the Belt of the Theotokos, we chant the kontakion of the feast.
- During the weekdays, we chant the proper kontakion of the day:
  - On Monday we chant, "O Heads of the hosts of God…"
  - On Tuesday we chant, "O Prophet of God and Forerunner…"
  - On Wednesdays we chant, "Do thou, who of thine own good will…"
  - On Thursday we chant, "Verily, O Lord, thou hast translated to bliss…"
  - On Fridays we chant, "Do thou, who of thine own good will…:
  - On Saturdays we chant, "To Thee, O Lord and Author of all creation…"
  - However, on Saturdays of the Soul we chant, "Give rest, O Christ…"

VI.The Trisagion or the Thrice Holy Hymn

- We chant The Trisagion, "Holy God…" during every Divine Liturgy before the Epistle reading except during the Liturgy of the Presanctified Gifts.
- However, we chant, "As many as have been baptized…" instead of "Holy God…" on the following feasts:
  - The Nativity of the Lord.
  - Epiphany.
  - Lazarus Saturday.
  - Holy Saturday.
  - Pascha.
  - Every day during Bright Week.
  - The leavetaking of Pascha.
  - Pentecost Sunday.
  - Monday of the Holy Spirit.
- On the Elevation of the Holy Cross, and the 3rd Sunday of Great Lent, we chant "Before thy cross…" instead of "Holy God…"

VII. The Epistle and Gospel Readings

- We read the Epistle for the saint and the Gospel for the Sunday if a feast of a great saint falls on Sunday.
- On the following feasts we read the Epistle and Gospel for the feast even if it falls on Sunday:
  - The Nativity of the Forerunner.
  - The Synaxis and the Beheading of St. John the Baptist.
  - SS. Peter and Paul.
  - The Twelve Apostles.
  - The Evangelists, Matthew, Mark, Luke and John.
  - The 3 Sundays of the Holy Fathers.
  - The Three Hierarchs (if it falls before we have begun to follow the Triodion).
- If the Nativity of the Theotokos falls on Sunday, we read the Epistle and Gospel for the Sunday before the Elevation of the Holy Cross.
- If the Presentation of the Lord falls on Sunday of the *Triodion*, we read the Epistle and the Gospel for the feast.
- If the Presentation of the Lord falls on a Sunday of the *Triodion*:
  - During Matins, we read the Gospel of the Divine Liturgy for the feast.
  - During the Divine Liturgy, we read the Epistle for the feast and Gospel for the Sunday.
- For the Annunciation:

- On the 3rd Sunday of Great Lent, we read the Epistle for the Sunday and Gospel for the Annunciation.
- On the 4th and 5th Sunday of Great Lent, we read the Epistle and Gospel for the Annunciation.

- On Lazarus Saturday or Palm Sunday:
  - During Matins, we read the Gospel of the Divine Liturgy for Annunciation.
  - During the Divine Liturgy, we read the Epistle for the Annunciation and the Gospel for Lazarus Saturday or Palm Sunday.
- On Holy Thursday or Pascha we read the Gospel of the Divine Liturgy of the Annunciation during Matins and the Epistle and Gospel for the day during the Divine Liturgy.
- During Bright Week, we read the Epistle and Gospel for the Annunciation.
- If the Feast of the Dormition or its leavetaking fall on a Sunday or weekday, we read the Epistle and the Gospel for the feast.

VIII. The Alleluia after the Epistle Reading

- We chant "Alleluia" (3x) in Tone 2 during every Divine Liturgy after the reading of the Epistle.
- On Holy Saturday, instead of "Alleluia," immediately after the Epistle, the priest, chants the Great Prokeimenon of the Resurrection in Tone 7. "Arise O God…" from the Holy Altar and the choir repeats it with its verses from Psalm 81.
- There is no precedent from ancient tradition for omitting "Alleluia" after the Epistle reading and after the Communion Hymn. On the contrary, according to the Pentecostarion we must chant "Alleluia" (3x) after the Epistle during Bright Week. Therefore, it is important that it be chanted.[28]

IX. The Cherubic Hymn

- During the Divine Liturgies of SS. John Chrysostom and Basil, we chant "We who mystically represent the Cherubim..."
- On Holy Thursday we chant "Receive me today O Son of God…"
- On Holy Saturday we chant "Let all mortal flesh…"
- If the Feast of the Annunciation falls on Holy Thursday we celebrate the Divine Liturgy of St. John Chrysostom and chant the Cherubic Hymn "Receive me today…" for Holy Thursday.
- During the Divine Liturgy of the Presanctified Gifts, we always chant "Now the powers of Heaven…"

X. "It is truly meet…"

- We chant, "It is truly meet…" at all Divine Liturgies of St. John Chrysostom after "Especially…" and at all Divine Liturgies at which we chant the megalynarion "More honorable than the Cherubim…"
- On a feast of the Lord and the Theotokos and their leavetakings, we chant the 9th ode of the canon of the feast with its Magnifications.
- It is customary, on the feast of the Transfiguration to chant a hymn from the 7th ode of the canon for the feast which begins with "Now hath been heard that which had never been heard before…" instead of the 9th ode. This practice is not found in ancient tradition.
- During the Divine Liturgy of St. Basil, we chant "In thee rejoiceth, O full of grace…"
- On Thomas Sunday, we chant, "O most radiant lamp…"
- On other Sundays during the Paschal season, we chant, "The angel spake to her...Shine, thou O

[28] Since many have omitted Alleluia because it is chanted during Lent. It is worth mentioning that this does not prevent us from chanting Alleluia during the joyous occasions. It is praise to God. The Antiphons of Pascha begin with "Shout with joy to God…" and in the Third Antiphon we chant "Save us O Son of God…Alleluia" From this we conclude that the chanting of Alleluia is not forbidden during Pascha.

new Jerusalem…"

- On feasts of saints which fall on week days between the St. Thomas Sunday and the leavetaking of Pascha we chant, "It is truly meet …"
- On a feast of a great saint which falls on the Saturday on which the Leavetaking of St. Thomas Sunday is celebrated or during the Feast of Mid Pentecost or its leavetaking we chant the 9th ode of the Canon instead of "It is truly meet…"

XI. The Communion Hymn "Praise ye the Lord…" (Psalm 148: 1)

- The Communion Hymn is "Praise ye the Lord…" on:
  - Every Sunday that is not a feast of Lord or the Theotokos or its leavetaking.
  - The Circumcision of the Lord on any day on which it may fall..
  - On the forefeast of the Nativity of the Lord.
  - On Epiphany.
  - When the service of the Royal Hours and Vespers are followed by the Divine Liturgy of St. Basil the Great.
- We chant the Communion Hymn of the feast on:
  - Feasts of the Lord.
  - The New Ecclesiastical Year (September 1st)
  - August 1st.
- On feasts of the Theotokos which fall on Sunday, the Communion Hymn is "I will take the cup of salvation…"
- However, on the feast of the Annunciation the Communion Hymn is "The Lord hath chosen Zion…" (Psalm 131:14)
- When one of the following feasts falls on a Sunday, the Communion Hymn is for the feast and not for Sunday.
  - St. John the Baptist.
  - SS. Peter and Paul.
  - An Apostle.
  - An Evangelist.
  - St. Andrew.
  - The 3 Hierarchs.
  - SS. Constantine and Helen.
  - The Archangels (November 8).
- On the 3rd Sunday of Great Lent, the Communion Hymn is "The light of thy countenance…" (Psalm 4:7).
- On the 4 Sundays which follow St. Thomas Sunday, the Communion Hymn is "Receive ye the Body of Christ…"
- On the Sunday of All-Saints, and the feast of SS. Joachim and Anna we chant "Rejoice in the Lord, O ye righteous…" (Psalm 32:1)
- On Weekdays the Communion Hymns are:
  - On Monday, "Who maketh His angels spirits, and His ministers a flame of fire…" (Psalm 102:3)
  - On Tuesday, "In everlasting remembrance shall the righteous be…" (Psalm 111:6)
  - On Wednesday, "I will take the cup of Salvation…" (Psalm 115:4)
  - On Thursday, "Their sound hath gone forth into all the Earth…" (Psalm 18:4)
  - On Friday, "Thou hadst wrought salvation in the midst of the Earth…" (Psalm 73:13)
  - On Saturday, "Blessed is he whom Thou hast chosen…" (Psalm 64:4; 101:12)
  - During the Presanctified Divine Liturgy, the Communion Hymn is "O taste and see…" (Psalm 33:8) except on the feast of a great saint when the Communion Hymn is "In everlasting remembrance shall the righteous be…" (Psalm 111:6)

- The Communion Hymn is "For the Lord hath elected Sion…" (Psalm 131:14) If the Annunciation falls on:
  - The 3rd Sunday of Great Lent.
  - Lazarus Saturday.
  - Palm Sunday.
  - Holy Thursday.
  - Any day of Bright Week.

XII. "We have seen the true light…"

"We have seen the true light…" is chanted at the end of every Divine Liturgy with the following exceptions:

- We chant the troparion of the feast instead on:
  - A feast of the Lord and its leavetaking.
  - The 3rd Sunday of Great Lent.
  - Lazarus Saturday.
- On Holy Thursday, we chant "Receive me today…"
- On Holy Saturday, we chant "Remember us merciful One as thou didst remember the thief…" in tone 2.
- From Pascha to its leavetaking, we chant "Christ is Risen…"
- From the Ascension to its leavetaking, we chant "Thou has ascended in glory…"
- On Saturday of the Souls (The Saturday before Pentecost) we chant "Thou who with profound wisdom…"
- On Pentecost Sunday, we chant "Bless art thou…"
- On Monday of the Holy Spirit and the following days, we chant "We have seen the true light…"
- During the Divine Liturgy of the Presanctified, we chant "I will bless the Lord at all times…"

XIII. "Blessed be the Name of the Lord…"

- We chant, "Blessed is the Name of the Lord…" in tone 2 at the end of the Divine Liturgies of SS. John Chrysostom, Basil the Great, and Gregory (the Presanctified) after the Prayer Behind the Amvon.
- During Bright Week and the Leave-Taking of Pascha, we chant instead "Christ is Risen…" (3x) also in tone 2.

XIV. "The Blessing of the Lord and His mercy…"

The Priest says this prayer before the Dismissal of the Divine Liturgy. It is also said at the end of the Great Vespers when the Service of the Blessing of the 5 Loaves is celebrated.

XV. "Through the prayers of our Holy Fathers…"

- The priest says "Through the Prayers..." at end of all prayers and services.
- This phrase comes from monastic practice and refers to the whole community of monks who participated in the service.
- In the presence of the bishop, the senior priest says, "Through the prayers of our Holy Master…" instead of "Through the Prayers.."
- During Bright Week, instead of "Through the prayers..." we say:
  - Priest: "Christ is risen!"
  - Faithful: "He is risen indeed!"
  - This dialogue is said 3 times.
  - After the 3rd time, the Priest and Faithful exchange the final dialogue
  - Priest: "Glory to His holy third-day Resurrection!
  - Faithful: "We adore His third-day Resurrection!"

- Priest: “Christ is risen from the dead, trampling down death by death, and upon those in the tombs.”
- Faithful: “bestowing life.”

CHAPTER TWO

THE ORDER OF THE DAILY SERVICE OF GREAT VESPERS, THE MIDNIGHT SERVICE, MATINS AND THE DIVINE LITURGY.

The 9th Hour

- At the proper time, the bells are rung.
- The priest enters the church and begins the prayer as usual.[29]
- We read the 9th Hour with its troparia and kontakion, as described earlier.
- The priest remains outside the Sanctuary up to "May God have compassion upon us and bless us…"
- During the readings of the prayers of the 9th Hour, he enters the Sanctuary, kisses the Holy Table, opens the curtain and the Royal Doors, puts on his epitrachelion and stands in front of the Holy Table.
- He does not give the Dismissal of the 9th Hour and does not begin Vespers with the usual beginning.
- Immediately after the prayer of the 9th Hour, the Protos says "Come let us worship…" and the Sunset Psalm.
- This order is followed during the week.
- During Saturday Vespers and the Vespers for great feasts, the priest gives the Dismissal from outside of the Sanctuary.
- However, during the Vespers of Sunday and great feasts, he gives the Dismissal from the Royal Doors and begins the Vespers Service.

Daily Vespers

- The Royal Doors and curtains are closed and remain closed until the end of the service.
- During this service, the priest only vests with the epitrachelion.
- During the censing, the priest exits through the North Door and enters the Sanctuary through the South Door
- The Protos reads the Sunset Psalm while the priest reads the 7 Prayers of Vespers.
- When the choir begins chanting, "Let my prayer…" the priest blesses the incense and censes the Sanctuary, the icons, and the faithful as usual.
- At "O Lord, I have cried unto thee…," we chant 6 stichera
    - 3 stichera from the *Octoechos* in the tone of the week (2 from the first 3 stichera, and 1 from the second 3 stichera)
    - 3 stichera for the saint of the day from the *Menaion.*
    - "Glory..., Now…" the theotokion or the stavrotheotokion on Tuesday and Thursday night.
    - If the saint of the day has 6 stichera without "Glory…" we chant 3 stichera from the *Octoechos* and 3 for the saint.
    - If the saint has "Glory…" we chant the stichera for the saint and omit the stichera for the *Octoechos*.
    - If there are 2 saints of the day, each with their own stichera, we omit the stichera for the *Octoechos*.
    - If the saint of the day for Saturday has no "Glory…", on Friday evening we chant "Glory..., Now…" from the *Octoechos* (the leavetaking of the tone of the week.)
    - If the saint has a "Glory…" we chant the "Glory…" for the saint and the "Now…" for the Theotokos.
    - If the forefeast or a leavetaking of a feast of the Lord, the Mother of God falls on the feast of

[29] Refer to the Priest's book.

a saint who has a special stichera and "Glory…" we chant 6 stichera
    - 3 for the forefeast or leavetaking.
    - 3 for the saint.
    - "Glory…" for the saint.
    - "Now…" for the forefeast.
- The Entrance does not take place in Daily Vespers, with the exception of Vespers on the leavetaking of feasts of the Lord and the Mother of God.
- "O Gladsome Light…" is read not chanted.
- The ektenia, "Let us all say with our whole soul..." is not said at this point.
- Instead, we say the Evening Prayer, "Vouchsafe, O Lord..." followed by the Litany of Supplication, "Let us complete our evening prayer..."
- The aposticha.
    - From the *Octoechos*.
    - On the forefeast or a leavetaking of a feast of the Lord, or the Mother of God, and a feast of a saint who has a special stichera and "Glory..," we chant:
    - The stichera for the forefeast or the feast.
    - "Glory…" for the saint.
    - "Now…" for the forefeast.
- St. Symeon's Prayer, "Lord, now lettest thou thy servant depart in peace…"
- The Trisagion Prayers, "Holy God…"
- The ektenia, "Have mercy on us, O God..."
- The troparia.
    - Of the saint of the day.
    - "Glory..., Now…" the daily theotokion from the *Octoechos* in the same tone as the troparion of the saint of the day.
    - However, if the Saint has no "Glory…" we chant the Troparia for Saturday: "Apostles, Martyrs… Glory… Remember, thou O Lord… Now and ever… Holy Mother…"[30]
    - On a forefeast, we do not chant its troparion.
- The Little Dismissal.
- At the Dismissal, we include the special characteristic phrase of the feast.

The Midnight Service

- We follow the order found in the *Horologion*.
- On the forefeast or leavetaking of a feast instead of "Behold the Bridegroom cometh…," we chant the troparion of the feast.
- In place of "Remember, O Lord, for thou art good…" and the hymns that follow, the kontakion is read.
- At the end of the Midnight Service, we chant the 3 Penitential Troparia "Have mercy on us…Glory…O Lord, have mercy on us…" When we chant "Now and ever…Open unto us the Door of thy Compassion…" the curtain and Royal Doors are open.
- The Priest puts on his epitrachelion, and standing in the middle of the Royal Doors, facing east, says the ektenia:
    - Priest: "Have mercy on us, O God…"
    - Choir: "Lord have mercy" (3 times).
    - Priest: "Again we pray for all pious and Orthodox Christians…"
    - Choir: "Lord have mercy" (3 times).
    - Priest: "Again we pray for our Archbishop…"
    - Choir: "Lord have mercy"
    - Priest: "Again we pray for the preservation of this Holy Church…"

[30] This is found in the Horologion for Friday evening, Tone 2.

- Choir: "Lord have mercy" alternately, in sets of 4, 10 x.
- Priest: "Again we pray that the Lord God, hear the supplication of us sinners…"
- Choir: "Lord have mercy" (3 x).
- Priest: "Harken unto us, O God, our Savior…"

- Then turning toward the people, the Priest gives the Little Dismissal.
- Descending one step, he says "Let us pray for the peace of the whole world…" while the choir chants "Lord, have mercy" continuously.

Matins

- Matins begins after the Midnight Service.
- The priest bows to the people, asking for forgiveness, enters the Sanctuary, kisses the Holy Table.
- Standing facing east, he begins Matins with "Blessed is our God…" and continues as described earlier.
- The priest says the Great Ektenia, followed by the exclamation "For unto thee are due all glory…"
- The choir chants "God is the Lord..." followed by the troparion and theotokion as sung at Vespers.
- The daily reading from the Psalms, followed by the Small Ektenia and the exclamation, "For thine is the dominion…"
- The kathismata from the *Octoecho*s if there is no kathismata for the day from the *Menaion*.
- Psalm 50.
- The canons:
  - From the *Octoechos*, with the verse, "Glory to thee, O our God, Glory to thee…"
  - We say the following verses with the other canon from the *Octoechos*:
    - On Monday: "Archangels of God, intercede for us."
    - On Tuesday: "O Prophet of Christ, intercede for us."
    - On Wednesday and Friday: "Most holy Theotokos, save us."
    - On Thursday: "Apostles of Christ, intercede for us." And for St. Nicholas, "Saint of God…"
    - On Saturday, for the martyrs: "Through the intercessions of thy Martyrs, Christ our God give rest to the souls of thy servants…" At the hymns for the deceased, we say "Their souls, repose among the righteous…" and "Blessed are those whom thou hast chosen…"
  - After the canon from the *Octoechos*, we say the canon from the *Menaion*, with the verse "Saint (Saints) of God, intercede for us."
  - After the 3rd ode, we chant its heirmos from the *Menaion*, followed by the Small Ektenia and the exclamation, "For Holy art thou…" by the Priest.
  - Then we chant the kathisma for the Saint, followed by the theotokion.
  - After the 6th ode, we chant its heirmos followed by the Small Ektenia and the exclamation "For thou art the King of peace…"
  - The kontakion and oikos from the *Menaion*.
  - If there is no kontakion for the *Menaion*, we read the daily kontakion from the *Horologion*, followed by the monologion.
  - Then we chant the rest of the odes.
  - After the 9th ode, we chant "Let us praise, bless and worship the Lord…" and the heirmos of the 3rd ode from the *Menaion*.
  - The priest intones, "The Theotokos and the Mother of Light…" and we chant "More Honorable…" in the tone of the heirmos followed by the heirmos of the 9th ode.
  - The Small Ektenia and the exclamation "For unto thee are due all glory…"
- The exaposteilarion:
  - The daily exaposteilarion from the *Horologion*.

- The exaposteilaria for the saint and the Theotokos from the *Menaion*.
- Then we say "To thee belongeth all glory…" and the Small Doxology.[31]
- The priest intones, "Let us complete our morning prayers…" followed by the exclamation, "For unto thee is to show mercy…"
- We sing the aposticha from the *Octoechos*.
- "It is good to give thanks unto the Lord…"
- The Trisagion Prayers "Holy God…"
- The theotokion at the end of Matins.

The Divine Liturgy

- On the regular days, we chant the following antiphons with their verses: [32]
  - The 1st Antiphon
    - It is good to give praise unto the Lord, and to chant unto Thy name, O Most High. (Psalm 91:1)
    - Through the intercessions of the Theotokos, O Saviour, save us.
    - To proclaim in the morning Thy mercy, and Thy truth at night. (Psalm 91:2)
    - Through the intercessions of the Theotokos, O Saviour save us.
    - Upright is the Lord our God, and there is no unrighteousness in Him.(Psalm 91:13)
    - Through the intercessions of the Theotokos, O Saviour, save us.
    - Glory, Both now, Through the intercessions…
  - The 2nd Antiphon
    - The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. (Psalm 92:1)
    - Through the intercessions of the Saints, O Saviour, save us.
    - For He established the world which shall not be shaken. (Psalm 92:2)
    - Through the intercessions of the Saints, O Saviour, save us.
    - Holiness becometh Thy house, O Lord, unto length of days. (Psalm 92:7)
    - Through the intercessions of the Saints, O Saviour, save us.
    - Glory... Through the intercessions of the Saints, O Saviour, save us.
    - Now... O Only-begotten Son of God…
  - The 3rd Antiphon
    - Come, let us rejoice in the Lord, let us shout with jubilation unto God our Saviour. (Psalm 94:1)
      O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia.
    - Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him. For the Lord is a great God and a great King over all the earth. (Psalm 94:2-3)
      O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia.
    - For in His hand are the ends of the earth and the heights of the mountains are His. For the sea is His, and He made it; and the dry land His hands have fashioned.
      O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia.
  - After the Little Entrance, we chant
    - "Come let us worship… Save us, O Son of God, Who art wondrous in the Saints, save us who sing unto Thee, Alleluia."
  - The troparia:
    - For the saint of the day.
    - For the patron saint of the Temple.

[31] Some say the Psalms "Praise God in His Sanctuary…"

[32] Michael G. Farow, *Psalm Verses of the Orthodox Liturgy* (Torrance, California: Oakwood Publications, 1997), pp.29-30

        - The daily kontakion.[33]
    - The Trisagion "Holy God…"
    - The daily readings from the Epistle and Gospel.
    - After "Especially…" we chant, "It is truly meet…"
    - The Daily Communion Hymn, "We have seen the true light…"
    - The Prayer behind the Amvon.
    - "We have seen the true light…The Blessings of the Lord…"
    - The Great Dismissal followed by "Through the prayers…"

If there is no Divine Liturgy following Matins

- After "It is good…" the Trisagion and the troparion for the saint of the day, we immediately say the 1st Hour.
- The daily Epistle and Gospel.
- The ektenia, "Have mercy on us O God…", followed by the exclamation.
- The Little Dismissal and "Through the prayers…"

On Saturdays

- If there is no exaposteilarion and stichera for the saint, we chant the daily exaposteilarion and the praises from the *Octoechos*.
- After "Now..." we say "To thee belongeth all Glory…"
- After the ektenia and the exclamation by the priest, we chant the aposticha from the *Octoechos*.
- And after "Holy God…" we chant the troparion, "Apostles, Martyrs…"
- The Divine Liturgy.

On a Forefeast of the Lord or the Mother of God and a Saint which has a "Glory…"

- At Matins, we chant the troparion for the saint followed by the troparion of the forefeast or the feast.
- The kathismata for the forefeast or the days after the feast.
- The canons:
    - For the forefeast or for the day after the feast.
    - For the saint of the day.
    - At the 3rd ode, we chant the kathismata for the saint, for the forefeast or the day after the feast.
    - At the 6th ode, we say the kontakion for the forefeast or the feast followed by the monologion.
    - After the 9th ode, we chant the heirmos for the 8th ode from the canon of the saint.
    - We chant "More Honorable…" with its verses.
- The exaposteilaria:
    - For the saint, if there is one.
    - For the forefeast or the day after the feast.
- At the Praises:
    - If there are stichera for the Saint, we chant "Glory…" for the saint "Now..." for the forefeast or the day after the feast.
    - If there are no stichera for the Saint, immediately after the Exaposteilaria we say, "To thee belongeth all Glory…"[34]
- The ektenia and exclamation.

[33] See the section, The kontakia chanted during the Divine Liturgy. Please note that some chant "O Undisputed Intercessor…" every day instead of the daily kontakion. However, it is customary to chant this kontakion only when the katavasia "I shall open my mouth…" is chanted.

[34] Or the Psalms, "Praise ye God from the Heavens…"

- The aposticha for the forefeast or the day after the feast.
- "Glory…" for the saint, if there is one.
- "Now..." for the feast.
- After the Trisagion Prayers ("Holy God…"), the troparion for the forefeast or feast.

At the Divine Liturgy

- We chant the regular antiphons during the forefeast.
- On the days following a feast, we chant the antiphons of the feast.[35]
- After the Little Entrance, we chant "Come let us worship… Save us O Son of God…" with the appropriate characteristic phrase for the feast.
- The troparia:
  - For the forefeast or the feast.
  - For the saint of the day.
  - For the patron saint of the Temple.
  - The kontakion for the forefeast or the feast.
- The daily Epistle and Gospel readings.
- After "Especially…" we chant "It is truly meet…"
- The Communion Hymn of the day.
- The Dismissal.

[35] Some chant the daily antiphons during the days following the feast.

CHAPTER THREE

THE ORDER OF THE SUNDAY SERVICE OF GREAT VESPERS, THE MIDNIGHT SERVICE, MATINS AND THE DIVINE LITURGY.

The 9th Hour and Great Vespers

- If a bishop is present:
  - The bishop reads the 9th Hour in his home or in the vestibule of the Temple.
  - At the end of the 9th Hour, he puts on his mantia, receives his staff from the senior Priest, and enters the Temple.
  - When he reaches the middle of the solea, he makes a prostration and blesses the faithful while the choir chants "Many years Master…"
  - He then ascends the throne, and venerates the icon of Christ on the throne.
  - The priest and deacon go before the throne, bow to the Bishop, while he blesses them.
  - They kiss his hand and enter the Altar saying, "I will come into thy house in the multitude of thy mercy…"
  - The priest venerates the Gospel and the Holy Table.
  - The deacon venerates the Holy Table.
  - The priest puts on his epitrachelion and begins the service chanting "Blessed is our God..." The choir responds, "Amen"
  - The bishop reads the Sunset Psalm.
  - After the exclamation of the Great Ektenia, the Reader reads the 1st kathisma from the Psalter, standing and facing the Bishop.
- If no bishop is present:
  - The choir and the priest, who stands before the Royal Doors, read the 9th Hour.
  - At the end of the 9th Hour, the priest and deacon bow towards the bishop's throne.
  - The priest and deacon make three prostrations in front of the Royal Doors, turn to face the people, bow, asking forgiveness, and enter the Altar.
  - The priest venerates the Gospel and the Holy Table.
  - The deacon venerates the Holy Table.
  - The priest puts on his epitrachelion and begins the service intoning, "Blessed is our God..." The choir responds, "Amen"
  - The presiding priest reads the Sunset Psalm.
  - After the Psalm, the deacon intones the Great Ektenia.
  - If there is no deacon, the priest intones the deacon's parts of the service.
  - The reader faces the Altar while he reads the kathisma.
  - Following the Psalms the deacon intones the Little Ektenia, "Again and again…"
  - After the exclamation, the choir chants "O Lord, I have cried unto thee…" and Psalms 140 and 141 in the proper tone.
  - When the choir chants "Let my prayer…" the deacon begins the censing. If there is no deacon, the priest does the censing, vested in his phelonion.
  - After the verse, "Bring my soul out of prison…" the choir chants the stichera.
  - If the saint of the day does not have a "Glory..." we chant:
    - 7 stichera for the Resurrection in the tone of the week.
    - 3 stichera for the saint of the day.
    - "Glory..., Now..." in the tone of the week.
  - If the saint has a "Glory…" we chant:
    - 6 stichera for the Resurrection in the tone of the week.
    - 4 stichera for the saint.
    - "Glory…" for the saint.

        - "Now..." in the tone of the week.
    - The Small Entrance followed by "O Gladsome Light…"
    - The prokeimenon "The Lord is King…" (3x)
    - The ektenia "Let us all say with our whole soul…" with its exclamation followed by the Evening Prayer, "Vouchsafe O Lord…"
    - The Litany of Supplication "Let us complete our evening prayers…" with its exclamation.
    - The left choir begins chanting the aposticha with its verses.
        - The 1st stichera is chanted without a verse.
        - Before the last 3 stichera we chant the following verses:
            - The Lord is clothed with strength and hath girt himself.
            - He hath established the world which shall not be shaken
            - Holiness becometh thy house, O Lord, unto length of days.
    - "Glory..., Now…" for the Theotokos.
        - However, if there is "Glory…" for the saint, we chant the "Glory..." for the saint followed by "Now…" for the Theotokos in the tone of the "Glory…"
    - St. Simeon's Prayer, "Lord, now lettest now thy servant depart in peace…"
    - The Trisagion Prayers, "Holy God…"
    - On a normal Sunday, we chant the troparia:
        - For the Resurrection in the tone of the week (the apolytikion).
        - "Glory..., Now…" for the Theotokos in the tone of the week.
    - On the feast of a great saint, we chant:
    - The Troparion of the Resurrection in the tone of the week (the apolytikion)
    - "Glory…" the troparion of the saint.
    - "Now…" followed by the theotokion in the tone of the "Glory…"
    - The Dismissal.
        - Deacon: "Wisdom"
        - Choir: "Master Bless…"
        - Priest: gives the Great Dismissal to end the service.

The Midnight Office

- The priest begins the service by intoning, "Blessed is our God…"
- The protos says "Glory to thee…O Heavenly King…"
- The reader reads the Trisagion Prayers, "Holy God…"
- After Psalm 50, the choir chants the triadikos canon.
- If there is a service for the saint of the day, we chant the litia after the canon, otherwise, we chant the four triadika megalynaria "It is truly meet to laud…"
- The Trisagion Prayers, "Holy God…"
- We chant the hypakoe or the troparion for the feast, if there is one.
- The priest, standing in front of the Royal Doors, vested in his epitrachelion, intones the ektenia
- After the prayer, "Hear us, O God, our Savior…" the priest gives the Small Dismissal
- The service concludes with the ektenia "Let us pray for the peace of the world…" followed by, "Through the prayers of our holy Fathers…"

Matins

- The priest enters the Sanctuary, begins the service with, "Blessed is our God…"
- The reader says the Trisagion Prayers "Holy God…"
- As mandated by the ancient *Typikon*, while the Matins Psalms are read the people listen in complete silence and compunction. No one may cough or make any other disturbance which would disturb the Matins Psalms.
- After the Matins Psalms, the priest intones the Great Ektenia, followed by the exclamation.

- The choir chants "God is the Lord…" with its verses in the tone of the week.
- The troparia:
  - If the feast of a saint is not celebrated:
    - For the Resurrection in the tone of the week (the apolytikion) (2x)
    - "Glory..., Now..."and the theotokion in the tone of the week (1x).
  - If the feast of a saint the day is celebrated:
    - For the Resurrection (the apolytikion) (1x)
    - "Glory…" and the troparion of the saint.
    - "Now..." and the theotokion in the tone of the troparion of the saint.
- The selection from the Psalms is read.
- Then the Psalm "Blessed are those…" and the Polyeleos, if a saint is celebrated.
- The kathismata of the Resurrection in the tone of week
  - If a saint is celebrated, the 3rd kathismata is chanted for the saint.
  - If the saint is of greater importance is celebrated:
    - We chant the verses for the Resurrection in the tone of the week in the first two kathismata.
    - "Glory…" for the saint.
    - "Now…" for the Theotokos.
    - The third kathismata is for the saint.
- The evlogetaria.
- The Little Ektenia and the exclamation.
- The hypakoe.
- The anabathmoi.
- The prokeimenon.
- The canons:
  - We chant four Troparia for each ode.
  - For the Resurrection in the tone of the week with the verses "Glory to thy holy Resurrection…"
  - For the saint with the verses "Saint of God, Intercede for us…"
  - After the 3rd ode, the Little Ektenia and the exclamation, we read the kontakion for the saint, if there is one, and chant the kathisma for the saint and the Theotokos.
  - After the 6th ode, the Little Ektenia and exclamation, we read the kontakion and oikos for the Resurrection, followed by the monologion for the saint and the rest of the canons.
  - After the canons, we chant, the katavasia.
  - After the 8th katavasia, we read the Matins Gospel as usual followed by "In that we have beheld…" [36]
    - The choir chants Psalm 50 slowly, at the verse "For behold, thou hast loved truth…" the priest, carrying the Gospel book, exits the altar and stands in the middle of the solea, while the bishop reverences the Gospel, then the faithful in good order and piety.
    - After Psalm 50, the choir chants.
    - "Through the prayers of the Apostles…Throught the prayers of the Theotokos…Have mercy on me, O God…Jesus having risen…"
    - The priest says the Intercession, "O God, save thy people…"
    - The choir chants "Lord have mercy" (in groups of 3, 4 x).

[36] Editor's Note: The *Typikon* edited by George Violakis in 1888 moved the Matins Gospel from its traditional position after the prokeimenon and before the canon to between the 8 and 9th odes of the canon. Although this change is reflected in the Arabic translation of the *Typikon*, many Churches in Syria and Palestine and the North American Antiochian Archdiocese continue to follow the order found in the *Typikon of St. Sabbas* which retains the ancient practice of placing the reading of the Matins Gospel, Psalm 50 and the hymns that follow after the prokeimenon before the canons and katavasia..

- After the exclamation, the deacon says, "The Theotokos and the Mother of Light…"
- The choir chants "More honorable than the Cherubim…" in the tone of the katavasia, (6 times), preceded by the verses from the 9th Biblical Ode "My soul doth magnify the Lord…"
- After the 9th katavasia, the Little Ektenia and exclamation.

- The choir chants "Holy is the Lord our God" (3 times) and "Exault ye the Lord…" (1x).
- The exapostilaria:
  - For the eothinon.
  - For the Theotokos.
  - If the Saint is celebrated, we chant the exaposteilaria:
    - For the eothinon.
    - For the saint of the day.
    - For the Theotokos.
- The praises are sung by both choirs:
  - After the right choir chants the verse "This glory shall be to all his Saints." we chant the 8 Resurrection stichera, preceded by the verses "Praise God in his Sanctuary…Arise O God…I will confess thee O Lord…"
  - If the saint of the day has stichera for the praises, we chant:
    - The stichera for the Resurrection.
    - The stichera for the saint, however, the last two verses are replaced with 2 stichera from the aposticha from the Vespers for the saint.
    - "Glory…" for the eothinon.
    - "Now...Most blessed art thou…"
- The Great Doxology is chanted in the tone of the "Glory…" of the praises.
  - During the Great Doxology, the deacon intones the ektenia in a low voice:
  - The priest intones the exclamations and the Great Dismissal inaudiably.
- After the Great Doxology, the left choir chants "Today is Salvation…" in the tone of the "Glory…" of the praises.[37]
- The Divine Liturgy then begins.

The Divine Liturgy

- "Blessed is the Kingdom…"
- The Great Ektenia and exclamation.
- The choirs chant, the Typika.
  - "Bless the Lord, O my soul…" in Tone 8.
  - "Praise the Lord, O my soul…" in Tone 2.
  - The Beatitudes in the tone of the week as follows:
    - The first 4 Beatitudes are chanted without stichera.
    - From the 5th Beatitude, we begin chanting the stichera for the Resurrection, preceded by a verse from the Beatitudes.
    - "Glory…" and its sticherion. "Now…" and its sticherion
  - During the chanting of the Beatitudes the Little Entrance, with the Gospel is made.
    - After "Wisdom..."
    - The right choir chants, "Come let us worship…O Son of God who art risen…"
    - The left choir completes the Entrance Hymn, "Who sing unto thee, Alleluia"

[37] North American Antiochian usage follows the order found in the Book of the *Horologion*, which provides two Troparia after the Great Doxology "Today salvation come unto the world…" to be chanted when the Tone is 1,2,3,or 4 and "Having risen from the tomb…" to be chanted when the Tone of the day is 5,6,7,or 8. However the contemporarry usage of Constantinople has dropped "Having risen from the tomb…" and mandates the chanting of "Today salvation come unto the world…. " on all Sundays. The presiding priest or bishop decides which usage to follow on this matter.

- The troparia:
  - For the Resurrection in the tone of the week (the apolytikion).
  - For the saint, if celebrated.
  - For the patron saint of the Temple.
  - The appointed kontakion.
- After the Trisagion Hymn, the Epistle followed by "Alleluia" (3x).
- The Gospel is read from the pulpit.
  - If a deacon reads the Gospel, if there is no pulpit, he reads the Gospel from steps before the bishop's throne.
  - If the priest reads the Gospel, he does so from the middle of the Royal Doors.
- After the Gospel, the choir chants "Glory, to thee O Lord, Glory to thee…"
- The Ektenia of Fervent Supplication.
- The Litany for the Catechumens with the proper exclamations.
- The Cherubic Hymn, chanted slowly with piety and compunction.
  - The right choir chants to the words "…Let us lay aside all earthly care."
  - The left choir chants the rest of the Cherubic Hymn.
- After the entrance of the holy gifts, the deacon intones, the Litany of Supplication and the priest intones the exclamation.
- The Dialogue before the Symbol of Faith.
  - Priest: "Peace be to all."
  - Choir: "And to thy Spirit."
  - Deacon: "Let us love one another…"
  - Right Choir: "Father, Son and Holy Spirit; the Trinity one in essence and undivided."
  - Deacon: "The Doors, the Doors…"
  - The Protos leads the Symbol of Faith in a pious and clear fashion.
- The Holy Anaphora.
  - Deacon: "Let us stand aright…"
  - Right Choir: "A mercy of peace…"
  - Priest: "The grace of our Lord, Jesus Christ...."
  - Left Choir: "And with they Spirit…"
  - Priest: "Let us lift up our hearts."
  - Right Choir: "We lift them up unto the Lord."
  - Priest: "Let us give thanks unto the Lord."
  - Left Choir: "It is meet and right."[38]
  - Priest: "Singing the triumphal hymn…"
  - Right Choir: "Holy, Holy, Holy…"
  - Priest: "Take eat…"
  - Left Choir: "Amen."
  - Priest: "Drink ye all…"
  - Right Choir: "Amen, Amen."
  - Priest: "Thine own of thine own…"
  - Left Choir: "We praise thee we bless thee…"
  - Right Choir chants: "It is truly meet and right…" in Tone 2 after "Especially…"
  - Priest: "Among the first…"
  - Both Choirs: "And all mankind"
- After the Litany, "Having commemorated…" and the exclamation, the protos leads the Lord's Prayer, "Our Father…"
- The priest says the exclamation.

[38] It is the custom in the Antiochian Church, to combine "It is meet and right…" with "to worship, Father, Son…"

- After “The Holy things are for the holy.” both choirs chant “One is holy…”
- Then the left choir chants the Communion hymn, “Praise ye the Lord…”
- After, “With the fear of God…” the left choir chants, “We have seen the true light…”
- After the Prayer behind the Amvon, the choirs chant, “Blessed be the name of the Lord…” (3x) in tone 2 alternatively.
- After the Great Dismissal and “Through the prayers…” the faithful come forward to kiss the Cross and the priest’s hand and receive the antidoron and his blessings, and leave giving thanks to God.

CHAPTER FOUR

SMALL VESPERS WITH A VIGIL

The *Typikon* of Constantinople does not include the order of Small Vespers with a Vigil. The following order is taken from the *Typikon of Saint Sabbas*

- When the Vigil is celebrated, Great Vespers takes place later in the night. Small Vespers is said at the usual time. According to the *Typikon of Saint Sabbas*, the Vigil is celebrated on 69 nights during the year:
    - The 52 Saturday nights of the year.
    - September 8, 14, and 26.
    - November 21.
    - December 25.
    - January 6 and 17.
    - February 2.
    - March 25.
    - May 8.
    - June 24 and 29.
    - August 6, 15 and 29.
    - The Feast of the Ascension.
    - The Feast of the Patron Saint of the Temple.
    - If the protos wishes, he may celebrate a Vigil on: November 13, December 5, and January 20.

- It is well known that monasteries frequently celebrate the Vigil Service to keep their prayer life active.

The Order of Small Vespers:

- This service is said two hours before sunset.
- The small bell is rung.
- If the 9th Hour is read before Vespers, the dismissal of the 9th Hour is not given, but immediately after the prayer of the 9th Hour, we say, "Come let us worship…" and the Sunset Psalm.
- At "O Lord, I have cried…" we chant 3 stichera, repeating the 1st for a total of 4 stichera.
- After "Glory..., Now..." for the Theotokos, we read "O Gladsome Light…" and chant the prokeimenon.
- The Evening Prayer, "Vouchsafe, O Lord…"
- The Hymn of St. Simeon "Lord, now lettest thou thy servant depart in peace…Holy God…"
- The troparia.
- The Dismissal.

The Order of the Vigil with Great Vespers

- After sunset, the senior priest receives the blessing from the bishop.
- The bell is rung slowly, while the person ringing the bell says the Psalm "Blessed are the blameless in the way, who walk in the law of the Lord..." (Psalm 118).
- After that, the candles are lit and the censor is brought to the priest.
- Two candle holders, with lit candles are placed in the middle of the Temple.
- The big bell is rung, followed by the larger bell.
- The priest, standing in front of the Royal Doors, turns and bows to the bishop or to the throne, if the bishop is not present.

- Then he bows three times, one in front of the Royal Doors, and one towards both choirs, while the members are seated.
- Then he enters the Altar and reads the prayer of incense inaudibly.
- The server says "Bless" while holding a lit candle.
- The priest censes the Holy Table crosswise and the Prothesis Table, exits and censes the Temple as usual, preceeded by a candle holder carrying a lit candle.
- He returns and enters the Altar and censes crosswise.
- He then says, in a loud voice, "Bless Master…" and censes the bishop or his throne once again.
- Standing in front of the Holy Table, the priest blesses with the censor crosswise and exclaims "Glory to the Holy Consubstantial and undivided Trinity, always now and ever and unto ages of ages."
- The bishop or protos intones, "Come let us worship…" in tone 8 to the melody of "All creation rejoices in thee, O full of grace…" as sung during the Divine Liturgy of St. Basil in a loud voice.
- After "Amen" the protos reads the Sunset Psalm.
- The brethren help the bishop chant the Psalm.
- During this, the priest exits from the Altar with the server, bows towards the Royal Doors and both choirs and stands at his seat.
- When the chanter of the Psalm reaches the words "…thou openest thine hand, they are filled with good…." the first chanter bows to the bishop and begins chanting the rest of the Psalm in a louder voice to the proper melody.
- The priest, meanwhile, goes and stands in front of the Royal Doors, and reads inaudibly, while his head in uncovered, the prayers of Vespers.
- At the completion of the Psalm, the deacon intones the Great Ektenia.
- The priest intones the exclamation.
- On Saturday evening, we chant the 1st kathisma of the Psalter in the 8th tone "Blessed is the man…"
- After each stasis of the kathismata, we chant "Glory…" followed by the Little Ektenia and the exclamation.
- At the completion of the 8 Psalms, the appointed monk, facing the bishop, announces the tone of the day by saying, "Bless holy master, it is tone…(one of the 8 tones)".
- The choir begins chanting slowly, "O Lord, I have cried unto thee…" meanwhile, the deacon censes as usual.
- When the choir reaches the verse "For his mercy is great toward us…", the priest and deacon bow to the bishop and complete their vesting with uncovered heads and, preceeded by servers carrying lit candles, they make the Little Entrance with the censor.
- After "Wisdom, let us attend" we sing, "O Gladsome Light…"
- The appointed monk bows to the bishop and with crossed hands says the prokeimenon, facing west, and returns to stand in his usual place.
- The deacon intones the Ektenia of Fervent Supplication "Let us say with our whole soul…"
- We read The Evening Prayer, "Vouchsafe, O Lord…"
- The deacon intones The Litany of Supplication, "Let us complete our evening prayer…"
- After the priest says "Blessed and glorified be the might…" all process, in an orderly manner, to the Narthex, the Priest with the censor and the servers with the lit candles, while the choir chants the ideomelia of the litia of the patron saint of the Temple.
- After "Now…" the priest says the ektenia "O God, save thy people…Through the intercessions of our all Immaculate Lady… the honorably bodiless powers… the honorable glorious Prophet, Forerunner and Baptist John…and Saint (the patron saint of the Temple) and all the Saints…"
- All chant "Lord, have mercy" (40 x).
- The priest says "Again we pray for the civil authorities…" All chant "Lord ,have mercy" (30 x).
- The priest prays:

"Again we pray for the forgiveness of sins of the servants of God (NN)… and for every Christian soul, afflicted and weary in need of God's mercies and help; for the protection of this holy house and those who sing therein and the people here present; for the peace and stability of the whole world; for the good estate of the holy Churches of God; for the salvation and help of our fathers and brethren who with diligence and fear of God labor and serve; for those who are gone away and those who are abroad; for those who travel by sea, by land and by air; for the healing of those who lie in infirmity; for the reposed, refreshment, blessed memory and remission of sins of all our devout fathers and brethren, Orthodox believers, departed this life before us, who here, and in all the world, lie asleep in the Lord; for the deliverance of captives; for those imprisoned and in danger; for our brethren who are serving and who are remembered for their labor, and for all who await the mercies of God let us say."

- All say "Lord have mercy" (50 x).
- After the Priest remembers the living and the dead, he says "Hear us, O God our Savior…" then "Peace be to all" and the following prayer in a loud voice, "O Master, Great in mercy…"
- The aposticha is chanted while the clergy enter the Temple.
- The Hymn of St. Symeon, "Lord, now lettest thou thy servant…" followed by the Troparion of the Resurrection in the tone of the week (the apolytikion) or "Rejoice, O virgin Theotokos…" (3x).
- At this time, a small table has been prepared in the center of the solea with 5 loaves of bread, a vessel of good wine and a small vessel of pure olive oil.
- The priest holding one loaf makes the sign of the cross over it, reads the prayer of the Blessing of the Loaves, "O Lord, Jesus Christ our God, who didst bless the five loaves…"
- After "Amen" we read Psalm 33, "I will bless the Lord at all times…" to the words "…but those who seek the Lord, lack no good things."
- During this, the priest stands in front of the Royal Doors, facing west says, "The blessing of the Lord…"
- A section from the writings of the Apostles is read as follows:
  - From Pascha to the Sunday of all Saints, we read from the Acts of the Apostles.
  - During the rest of the year, we read from the seven universal Epistles, the 14 Epistles of St. Paul and Revelation.
- Meanwhile, a server cuts and distributes the loaves to the brethren, as the Holy Fathers taught us. Each person receives a piece of the blessed bread with a glass of wine to give them strength because of the length of the Vigil.
- After this hour, no one may drink water or anything in preparation to receive the holy mysteries.

The Order of Matins during a Vigil

- After reading from the writings of the Apostles, the priest begins Matins.
- The priest intones, "Blessed is our God…"
- The sacristan brings the censor to the priest and exits to ring the large bell.
- The priest censes as usual.
- During the reading of Psalm 102, "Bless O Lord my soul…" the priest stands in front of the Royal Doors and reads the Prayers of Matins with uncovered head.
- The Great Ektenia "In peace, let us pray to the Lord…"
- We chant, "God is the Lord…"
  - The Troparion of the Resurrection in the tone of the week (the apolytikion) (2x).
  - The troparion of the Saint, if celebrated.
  - The theotokion.
- The kathismata:
  - We read the 1st kathisma from the Psalter followed by the 1st poetic kathisma for the tone of the week.
  - Then we read a section from the Holy Fathers.

    - The 2nd kathisma from the Psalter followed by the 2nd poetic kathisma for the tone of the week, followed by another reading from the Fathers.
    - While the priest censes, we chant Psalm 118 "Blessed are the blameless in the way, who walk in the law of the Lord..." in tone 8.
    - The Little Ektenia is said after every "Glory…"
- After the Psalm "Blessed are those…" we chant the evlogetaria in tone 5.
- The hypakoe and the reading from the Fathers.
- After the anabathmoi, the bell is rung.
- The prokeimenon, the Matins Gospel and the hymns that follow it.
- After the veneration of the Gospel, the priest says The Intercession, "O God save thy people…" and the chanters respond "Lord, have mercy" (12 times).
- The canons:
    - For the Resurrection.
    - For the Theotokos.
    - From the *Menaion*.
    - We do not say all the Biblical Odes, instead we chant the heirmoi alone.
    - If a feast of a great saint is celebrated, we omit the Canon of the Cross from the *Octoechos*.
    - We chant the canon for the Saint, 6 troparia with 6 verses from the 1st Biblical Ode, to the words "Until Thy people pass over…"
    - After the 3rd ode, we chant the 3rd kathisma from the *Menaion*, followed by a reading.
    - After the 6th ode, we read the kontakion of the saint or for the Theotokos "O Undisputed Intercessor…" or whatever the Protos chooses from the synaxarion of that day.
    - After the 9th ode, we chant, "Holy is the Lord our God…"
- The exaposteilaria.
- The praises.
- The Great Doxology.
- "Today is salvation, come unto the world…"
- The ektenia, "Let us complete our prayers…" and the dismissal from Matins as usual.
- After the dismissal, we chant the litia of the patron saint of the Temple, while standing in the narthex as described earlier at Vespers.
- We complete the litia.
- After the prayer, "O Master, great in mercy…" from the Blessing of the 5 Loaves, the dismissal from the Vigil is given.
- It is important for the Protos to make sure that the chantings and the readings are timed so that the dismissal is given at sunrise.
- After the dismissal, it is not permitted to leave the church or sleep. Instead, everyone should wait until the end of the Divine Liturgy so that they may receive the Holy Sacraments.
- It is important that the Divine Liturgy on Sunday be done quickly because of the length of the Vigil Service.
- However, Vespers should be said slowly.
- In Palestine, during the week, it is the custom to give the dismissal of Matins before sunrise and the dismissal of a Vigil after sunrise.

CHAPTER FIVE

THE MENEA

OR THE FEASTS WHICH FALL DURING THE MONTHS

This section contains the orders of Great Vespers, Matins and the Divine Liturgy for the feasts of the Lord, the Mother of God and the great saints throughout the year.

THE MONTH OF SEPTEMBER

SEPTEMBER 1st

The beginning of the new Ecclesiastical Year (Indiction), the Commemoration of Saint Simeon the Stylite and the Synaxis of the Mother of God in the Monastery of Miasinae.

If the feast of the Indiction falls on a Saturday or week day, we follow this order:

At Great Vespers

At "O Lord, I have cried unto thee…" we chant 10 stichera:
- 3 for the Indiction.
- 3 for St. Simeon.
- 4 idiomelon for St. Simeon.
- " Glory…" for St. Simeon.
- "Now…" for the Indiction.

The Little Entrance.
"O Gladsome Light..."
The daily prokeimenon.
The Old Testament readings.
At the aposticha, we sing:
- 4 verses for the Indiction begun by the left choir.
- "Glory…" for St. Simeon.
- "Now…O King who art and who abidest…" for the Indiction.

The troparia:
- For the Indiction.
- For St. Simeon.
- For the Synaxis of Theotokos.

The Dismissal.

At Matins

The Midnight Prayers and Matins Psalms.
We chant the troparia as at Vespers:
- For the Indiction.
- For St. Symeon.
- For the Synaxis of Theotokos.

The Psalms. [39]
After the poetic kathisma, we read Psalm 50.
The canons:
- After the 3.rd ode, we chant the kathisma of St. Symeon and the Indiction.
- After the 6th ode we read the kontakion and oikos and the daily monologion from the *Menaion*.
- The katavasia for Holy Cross.
- At the 9th ode we sing "More Honorable then the Cherubim…"

The 3 exapostilaria.
At the praises we chant:
- 4 stichera for the Indiction.
- "Glory…" for St. Simeon.
- "Now..." for the Indiction.

[39] We read the Polyeleos after the Psalms because the verses of the Polyeleos are said also.

The Great Doxology.
The troparion of the Indiction.

At the Diving Liturgy

The Typika.
At the Beatitudes, we chant the hymns from the 3rd and 6th odes of the canon for the Indiction.
After the Little Entrance we chant the troparia:
- For the Indiction.
- For St. Simeon.
- For the patron saint of the Temple.
- The kontakion for the Indiction.

The Epistle and Gospel for the Indiction.
After "Especially…" we chant "It is truly meet…"
The communion hymn for the Indiction.
"We have seen the true Light…"
The Dismissal.

If the feast of the Indiction falls on a Sunday, we follow this order:

At Great Vespers

Psalm 103.
The 1st kathisma of the Psalter, "Blessed is the man…:"
At "O Lord I have cried unto thee…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for the Indiction.
- The first 3 for St. Simeon.
- "Glory…O Word…" for the Indiction.
- "Now…" for Theotokos in the tone of the week.

The Entrance.
"O Gladsome Light…"
The Old Testament readings.
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory..." for St. Simeon.
- "Now…" for the Indiction.

The troparia:
- For the Resurrection in the tone of the week. (the apolytikion).
- For the Indiction.
- For St. Simeon.
- For the Synaxis of the Theotokos.

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The rest of the service as usual.
The troparion of the Indiction.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:

For the Resurrection in the tone of the week. (the apolytikion).
For the Indiction.
For St. Simeon.
For the Synaxis of the Theotokos.

The Psalms and Psalm 118, "Blessed are those…" [40]
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for the Indiction, "O thou who gives abundant time…" (2x)
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Indiction with the verse "Glory to thee our God, Glory to Thee."
After the 3rd ode we read the kontakion and oikos for the Resurrection and chant the kathisma for the Indiction "O Savior we bow down…" (1x).
After the 6th ode we read the kontakion and oikos for the Indiction followed by the daily monologion from the Menaion.
The katavasia for the Holy Cross.
After the 8th ode, the Gospel of the eothinon as usual.
At the 9th ode we chant, "More honorable…"
The exaposteilaria:
For the Resurrection.
For St. Simeon.
For the Indiction.
At the praises we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
3 for the Indiction from the stichera at "O Lord I have cried unto thee…" for Vespers , "Since we have learned the prayer…" repeating the first sticherion to make a total of 4 stichera.
"Glory…O Christ God, the Word…" for the Indiction.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation …"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from from the 6th ode of the canon of the Indiction.
After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Indiction.
For Synaxis of the Theotokos at Miasena.
For St. Simeon.
For the patron saint of the Temple.
The kontakion for the Indiction.
The Epistle and Gospel for the Indiction.
After "Especially…" we chant "It is truly meet…"
The communion hymn for the Indiction, "Bless the crown of the year with thy goodness, O Lord,

[40] The Polyeleos is not said.

Alleluia," "In everlasting remembrance, shall the righteous be, Alleluia." [41].
"We have seen the true Light…"
The Dismissal. [42]

SEPTEMBER 6th

The Commemoration of the Miracle by Archangel Michael in Colossae, that is, Chonae.

If the feast falls on Sunday we follow this order.

At Great Vespers

Psalm 103
The 1st kathisma of the Psalms.
At "O Lord I have cried unto thee…," we chant 10 stichera:
- 6 for the Resurrection.
- 4 for the Miracle of the Archangel.
- "Glory…" for the Miracle of the Archangel.
- "Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light…"
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory..., Now..." for the Miracle of the Archangel.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Miracle of the Archangel.
- The theotokion in tone 4.

At Matins:

The Matins as usual on a Sunday.
The troparia as at Vespers:
- For the Resurrection in the tone of the week. (the apolytikion).
- For the Miracle of the Archangel.
- The theotokion in tone 4.

The rest for the Resurrection in the tone of the week.
The canons:
- For the Resurrection in the tone of the week.
- The canon for the Miracle of the Archangel.
- The katavasia for the Holy Cross.
- The Matins Gospel of the Resurrection as usual.
- At the 9th ode we sing, "More honorable…"

The exaposteilaria:
- For the Resurrection Gospel.
- For the Miracle of the Archangel.
- For the Theotokos.

At the praises we chant, 8 stichera:

[41] For the *Menaion*, we used Holy Tranfiguration Monastery, *The Menaion* 12. vols. (Boston: Holy Transfiguration Monastery, 2005)
[42] If the Feast of the Indiction falls on Monday, at the Sunday which follows, September 7, we read the Epistle and the Gospel for the Sunday before the Feast of the Holy Cross.

4 for the Resurrection in the tone of the week.
4 for the Miracle of the Archangel.
"Glory…" for the eothinon.
"Now...Most blessed art thou…"
The Great Doxology.
"Today is salvation …"

At the Divine Liturgy

The Epistle and Gospel for the Sunday.
The communion hymn "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

SEPTEMBER 7th

The forefeast of the Nativity of Theotokos and the Commemoration of Saint Sozon the Martyr

If the feast falls on Saturday or a week day, we follow the order in the *Menaion.*

If the feast falls on a Sunday we follow this order.

At Great Vespers

Psalm 103.
The 1st kathisma, "Blessed is the man…"
At "O Lord I have cried …," we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the forefeast.
"Glory…O Pure and all-holy Virgin…" for the forefeast.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light…"
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the forefeast.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the forefeast.
The Dismissal.[43]

At the Midnight Service

Psalm 50.
The triadikos canon
The 4 triadika megalynaria. "It is truly meet…"
"Holy God…"
The troparion of the forefeast.

At Matins

The Matins as usual on a Sunday.
At "God is the Lord…" we chant the troparia:

[43] The service of the Martyr is said with the Small Compline.

For the Resurrection in the tone of the week (the apolytikion) (2x).
For the forefeast (1x).

The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the forefeast.

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.

The canons:
For the Resurrection in the tone of the week.
For the forefeast with the verse "Most Holy Theotokos…"
After the 3rd ode we chant the kathisma for the forefeast (1x).
After the 6th ode we read the kontakion and oikos for the Resurrection and the monologion of the day from the Menaion.
The katavasia for the Holy Cross.
After the 8th ode, the Gospel of the eothinon as usual.
At the 9th ode, we chant "More honorable..."

The exaposteilaria:
For the Resurrection.
For the forefeast, "O All creation, leap for joy…"

At the praises we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the forefeast.
"Glory…" for the eothinon.
"Now…Most bessed art thou…"

The Great Doxology.

At the Divine Liturgy

The Typika.

At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the forefeast.

After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the forefeast.
For the patron saint of the Temple.
The kontakion for the forefeast.

The Epistle and the Gospel for the Sunday before the feast of the Holy Cross.

After "Epecially…" we sing "It is truly meet…"

The communion hymn is "Praise ye the Lord…"

The Dismissal.

SEPTEMBER 8th

The feast of the Nativity of our Most Holy Lady, Theotokos and Ever-virgin Mary

If the Nativity of Theotokos falls on Saturday or a weekday, we follow this order.

At Great Vespers

After Psalm 103 we read three Pslams from the 1st kathisma of the Psalms, "Blessed is the man…"

At “O Lord I have cried…” we chant 6 stichera for the Nativity of Theotokos.
At "Glory..., Now..". we repeat the 1st stichera for the Nativity of Theotokos, “Today God, who restest upon the noetic thrones…”
The Little Entrance.
“O Gladsome Light…”
The daily prokeimenon.
The Old Testament readings.
At the aposticha, we chant:
The 3 idiomela for the feast.
"Glory..., Now..." for the Nativity of Theotokos.
The troparion “Thy Nativity, O Theotokos…” (3x)
The Dismissal.

At the Midnight Service

We chant the litia for the feast.
“Holy God…”
The troparion of the feast.
The rest of the service as usual.

At Matins

At “God is the Lord…” we chant the troparion of the Nativity of Theotokos (3x).
After the reading of the Psalter and polyeleos “My heart overflows…”
The poetic kathisma for the Nativity of Theotokos.
The 1st Anabathmoi of tone 4 “From my youth up…”
The Prokeimenon “I shall call on thy name from generation to generation….”
The Matins Gospel for the Nativity of Theotokos.
Psalm 50 (read).
“Glory…Through the intercessions of Theotokos…”
“Now…” repeat “Through the intercessions…”
“Have mercy on me… This is the day of the Lord…” (as in Vespers).
The canons with the verse “Most Holy Theotokos…”
After the 3rd ode, we chant the hypakoe.
After the 6th ode, we read the kontakion and oikos followed by the monologion of the day from the Menaion.
The katavasia for the Holy Cross.
At the 9th ode we chant the 9th ode for the Nativity of Theotokos, “Verily, virginity, O Theotokos…” and end with the 9th ode of the katavasia of the Holy Cross.
At the praises we chant:
4 stichera for the Nativity of Theotokos.
“Glory..., Now...” for Nativity of Theotokos.
The Great Doxology.
The troparion of the Nativity of Theotokos.

At the Divine Liturgy

The antiphons of the Nativity of Theotokos:[44]
The 1st antiphon of the Nativity of Theotokos:
- Through the intercessions of Theotokos, O Savior, save us.
- Remember, O Lord, David and all his meekness (Psalm 131:1)
- Through the intercessions of Theotokos, O Savior, save us.

[44] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 41-43

- Lo we have heard it in Ephrathah, We have found it in the plains of the woods. (Psalm 131:6)
- Through the intercessions of Theotokos, O Savior, save us.
- Glorious things are spoken of thee, O City of God. (Psalm 86:2)
- Through the intercessions of Theotokos, O Savior, save us.
- God is in the midst of her. She shall not be shaken; God shall help her early in the morning. (Psalm 45:5)
- "Glory..., Now... Through the intercessions of Theotokos, O Savior, save us."

The 2nd antiphon of the Nativity of Theotokos:

- O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia.
- The Lord hath sworn in truth unto David, and he will not annul it. (Psalm 131:11)
- O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia.
- The fruit of thy loins will I set upon thy throne. (Psalm 131:11)
- O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia.
- There will I make to spring forth a horn for David, I have prepared a lamp for my Christ. (Psalm 131:18)
- O Son of God, wondrous in the saints,
- save us who sing unto Thee, Alleluia.
- "Glory..., and Now...Only Begotten Son…"

The 3rd antiphon of the Nativity of Theotokos:

- Thy Nativity, O Theotokos…(The troparion of the Nativity of Theotokos)
- Here will I dwell, For I have chosen her. (Psalm 131:15)
- Thy Nativity, O Theotokos…
- The Most High hath hallowed His Tabernacle.(Psalm 45:4)
- Thy Nativity, O Theotokos…
- Holy is Thy temple, wonderful in righteousness. (Psalm 64:5)
- Thy Nativity, O Theotokos…

The entrance hymn "Come let us worship… who art wondrous…"
The troparion and kontakion for the Nativity of Theotokos.
After "Especially…" we chant the heirmos of the 9th ode with its megalynarion, "Magnify O my soul the Virgin Mary…Virginity is alien to mothers…"
The communion hymn "I will take the cup of Salvation, and I will call upon the Name of the Lord. Alleluia."
"We have seen the true Light…"
The Dismissal.

If the Nativity of Theotokos falls on a Sunday, we follow this order.

At Vespers

Psalm 103.
The 1st kathismata of the Psalter.
At "O Lord I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for the Nativity of Theotokos.
"Glory..., Now..." for the Nativity of Theotokos.
The Little Entrance.
"O Gladsome Light..."
The readings for the Nativity of Theotokos.
At the aposticha, we chant:

The stichera for the Resurrection in the tone of the week.
"Glory..., Now... Come all ye…" for the Nativity of Theotokos.
The troparia:
For the Resurrection in the tone of the week (the apolytikion) (1x).
For the Nativity of Theotokos, "Thy nativity, O Theotokos…" (2x).
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon
The Litia of the Nativity of Theotokos.
The triadik megalynaria "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of the Nativity of Theotokos.

At Matins

The Matins as usual on a Sunday.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion) (1x).
For the Nativity of Theotokos, "Thy nativity, O Theotokos…" (2x).
The Psalms and the polyeleos, "My heart overflows…".
The 1st and 2nd poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity of Theotokos.
The 3rd kathismata of the polyeleos (2x).
The Little Ektenia.
The evlogetaria are not sung.
The hypakoe and anabathmoi for Resurrection in the tone of the week.
The prokeimenon for the Nativity of Theotokos.
Matins Gospel for the Nativity of Theotokos.
"In that we have beheld the Resurrection…"
Psalm 50 (read) followed by:
"Glory… Through the intercessions of Theotokos…"
"Now …" repeat "Through the intercessions of Theotokos…"
"Have mercy on me… The joy of the whole world..."
The canons:
For the Resurrection in the tone of the week.
For The Nativity of Theotokos with the verse "Most Holy Theotokos…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathisma of the Nativity of Theotokos.
After the 6th ode, we read the kontakion and oikos for the Nativity of Theotokos followed by the monologion of the day from the *Menaion*.
The katavasia for the Holy Cross.
Instead of "More honorable…" we chant the 9th ode from both canons with the verse "Most holy Theotokos…"
The exaposteilaria:
For the Resurrection.
2 for the Nativity of Theotokos.
At the praises we chant, 8 stichera:
4 for the Resurrection in the tone of the week.

4 for the Nativity of Theotokos.
"Glory… This is the day of the Lord…"
"Now… Most blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

We chant the antiphons of the Nativity of Theotokos as above.
The 2nd antiphon is "Save us O Son of God…who rose from the dead…"
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Nativity of Theotokos.
The kontakion of the Nativity of Theotokos, "By thy holy birth-giving, O pure one…"
The Epistle and the Gospel for the Sunday before the feast of Elevation of the Holy Cross.
After "Especially…" we chant the heirmos of the 9th ode of the canon of the Nativity of Theotokos, "Verily, virginity, O Theotokos is impossible for a mother…"
The communion hymn "I will take the cup of Salvation, and I will call upon the Name of the Lord. Alleluia."
"We have seen the true Light..."
The Dismissal.

SEPTEMBER 9th

The Commemoration of the Holy and Righteous Ancestors of God Joachim and Anna

If the feast of SS Joachim and Anna falls on Saturday or a week day, we follow the order in the Menaion.

If the feast falls on Sunday we follow this order.

At Great Vespers

Psalm 104.
The 1st kathisma, "Blessed is the man…"
At "O Lord, I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection.
3 the SS Joachim and Anna, repeating the first to make a total of 4.
"Glory…O Blessed pair; ye have surpassed all parents…" for SS Joachim and Anna.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now…From their barren loins, Joachim and Anna…" for SS Joachim and Anna.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For SS Joachim and Anna "As we celebrate the remembrance…"
For the Nativity of Theotokos "Thy Nativity, O Theotokos…"
The Dismissal.

At the Midnight Service

Psalm 50.
The Triadikos Canon.

"Holy God…"
The troparion of the Nativity of Theotokos.

At Matins

At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
The SS Joachim and Anna "As we celebrate the remembrance…"
For the Nativity of Theotokos, "Thy Nativity, O Theotokos…"
The Psalms "Blessed are those…"
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for Nativity of Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and the prokeimenon for Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For SS Joachim and Anna.
After the 3rd ode, we chant the kathisma for SS Joachim and Anna.
After the 6th ode, we read the kontakion and oikos for the tone of the week followed by the monologion of the day from the *Menaion*.
The katavasia for the Holy Cross.
After the 8th ode, the Matins Gospel for the eothinon.
In the 9th ode, we chant "More honorable…"
The exaposteilaria:
For the Resurrection.
For the Nativity of Theotokos, "Be renewed, O Adam…"
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for SS Joachim and Anna., "Thanks to the Saviour's Name…"
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Diving Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 for SS Joachim and Anna from the 6th ode of the canon for SS Joachim and Anna.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Nativity of Theotokos.
For Saints Joachim and Anna.
For the patron saint of the Temple.
The kontakion for the Nativity of Theotokos, "By thy holy birth-giving…"
The Epistle and Gospel for the Sunday after Holy Cross.
At "Especially…" we chant "It is meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light..."
The Dismissal.

The Sunday after the feast of the Nativity of Theotokos and before its leavetaking

At Great Vespers

Psalm 104.
The 1st kathisma, "Blessed is the man…"
At "O Lord, I have cried…"we chant 10 stichera:
6 for the Resurrection and in the tone of the week.
4 from the daily stichera for Nativity of Theotokos in the *Menaion*.
"Glory…On this auspicious day of our feast…" for the feast from the litia of the Nativity of Theotokos.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now…" for the Nativity of Theotokos.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion).
For Nativity of Theotokos.

At the Midnight Service

The triadikos canon.
"Holy God…"
The troparion of the Nativity of Theotokos.

At Matins

After "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion) (2x).
For the Nativity of Theotokos (1x).
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity of Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Nativity of Theotokos.
After the 3rd ode, we chant the daily kathisma for the Nativity of Theotokos from the *Menaion*.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion of the day.
The katavasia for the Holy Cross.
After the 8th ode, the Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
From the daily service for the Nativity of Theotokos in the *Menaion*.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.

4 from the daily service for the Nativity of Theotokos in the *Menaion.*
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Nativity of Theotokos.
The Epistle and the Gospel for the Sunday before the Elevation of the Holy Cross.
The communion hymn is "Praise ye the Lord…"
"We have seen the True Light…"
The Dismissal.

SEPTEMBER 12th

The Leavetaking of the feast of the Nativity of Theotokos.

If the Leavetaking of the Nativity of Theotokos falls on Saturday or a week day, we chant the service from the *Menaion* omitting the following:

The kathisma of the Psalms at Vespers.
The Old Testament readings.
The litia.
The polyeleos.
The Matins Gospel.

The Epistle and the Gospel are for the day.

If the feast falls on Saturday we read the Epistle and Gospel for the Saturday before the feast of the Elevation of the Holy Cross.

If the feast falls on Sunday, we follow this order.

At Great Vespers

Psalm 103.
The 1st kathisma "Blessed is the man…"
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for the Nativity of Theotokos.
."Glory…" for the Nativity of Theotokos.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection.
"Glory..., Now…" for the Nativity of Theotokos.
The troparia:
For the Resurrection in the tone of the week (the apolytikion) (1x).
For the Nativity of Theotokos (2x).

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
"Holy God…"
The troparion of the feast.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Nativity of Theotokos (2x).
The Psalms, "Blessed are those…"
We chant only 2 poetic kathisma according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity of Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Nativity of Theotokos.
After the 3rd ode, we chant the kathisma for the Nativity of Theotokos (1x).
After the 6th ode we read the kontakion and oikos for the tone of the week followed by the daily monologion from the *Menaion*.
The katavasia for the Holy Cross.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode, we chant "More Honorable than the Cherubim…" ending with the heirmos from the canon of the feast of the Nativity of Theotokos.
The exaposteilaria:
For the eothinon.
For the Nativity of Theotokos.
At the praises we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Nativity of Theotokos.
"Glory…This is the day of the Lord…" for the feast.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

We chant the antiphons of the Nativity of Theotokos.
The 2nd antiphon is "Save us O Son of God…who rose from the dead…"
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Nativity of Theotokos.
For the patron saint of the Temple.
The kontakion for the Nativity of Theotokos.
The Epistle and Gospel for the Sunday before the Elevation of the Holy Cross.
After "Especially…" we chant the heirmos of the 9th ode of the canon for the feast. Verily,

virginity, O Theotokos is impossible for a mother…"
The communion hymn is "I will take the cup of salvation…"
"We have seen the true Light…"
The Dismissal.

SEPTEMBER 13th

The Commemoration of the Consecration of the Church of the Resurrection
(The Church of the Holy Sepulchre, The Anastasis)
The forefeast of the Elevation of the Life-giving Cross
The Commemoration of the Holy Martyr Cornelius the Centurion.

If the feast falls on Saturday or a week day, we follow the order in the Menaion.

If the feast falls on a Saturday we read the Epistle for the Saturday before the Holy Cross and the Gospel for the Consecration of the Church of the Resurrection. The communion hymn is, "O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth, Alleluia."

If the feast falls on Sunday we follow this order.

At Great Vespers

Psalm 103.
The 1st kathismata.
At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for the Consecration of the Church of the Resurrection.
- 3 for the forefeast. [45]
- "Glory…" for the Consecration.
- "Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light…"
The daily prokeimenon.
The readings for the Consecration.
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory..., Now...Thou art my mighty protection, O tripartite Cross of Christ…." for the forefeast. [46]

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Consecration.
- For The forefeast of the Elevation of the Holy Cross.

The Dismissal.

At the Midnight Service

The triadikos canon.
"Holy God…"
The troparion of the Consecration.

[45] The Hymns for the forefeast are found in the Small Vespers service for September 14.
[46] This is found in the Small Vespers service for September 14.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Consecration.
For the forefeast of the Elevation of the Holy Cross.
The kathismata from the Psalms and the Psalm "Blessed is the man…"
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Consecration.
The evlogetaria.
The hypakoe, anabathmoi and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Holy Cross.
For the Consecration.
After the 3rd ode, we chant the kathisma for the Consecration (1x).
After the 6th ode, we read the kontakion and oikos for the Resurrection followed by the monologion of the day.
The katavasia for the Holy Cross.
After the 8th ode, the Matins Gospel for the eothinon as usual.
At the 9th ode, we chant, "More honorable…"
The exaposteilaria:
For the eothinon.
For the Consecration. "The Lord has made all creation new…"
The theotokion "O Holy Virgin, in joy we cry aloud to thee…"
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Consecration "On this day with joy of heart is consecrated…"
At the last 2 stichera we chant the verses, "O Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth." and, "To Thee belongeth all praise,O God in Zion…." .
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
, "Today is Salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Consecration.
After the entrance hymn, we chant:
The troparia for the Resurrection in the tone of the week (the apolytikion).
The troparion of the forefeast.
The troparion for the Consecration.
The troparion for the patron saint of the Temple.
The kontakion for the Consecration.
The Epistle and the Gospel for the Sunday before the Elevation of the Holy Cross.
After "Especially…" we chant, "It is truly meet…"
"Praise ye the Lord…"

"We have seen the true Light…"
The Dismissal.

SEPTEMBER 14th

The feast of the Elevation of the Holy and Life-giving Cross[47]

If the Elevation of the Holy Cross falls on Sunday, we chant the hymns for the feast, omit the hymns of the Resurrection, and follow this order.

At Great Vespers

Psalm 104
"Blessed is the man…"
At "O Lord I have cried…" we chant:
3 stichera for the Holy Cross repeating each stichera to make a total of 6..
"Glory..., Now..." for the Holy Cross.
The Little Entrance.
"O Gladsome Light…"
The daily prokeimenon.
The readings for the Holy Cross.
At the aposticha, we sing.
The stichera for the Holy Cross with their verses.
"Glory..., Now..." for the Holy Cross.
The troparion for the Holy Cross, "O Lord, save thy people…"
The Dismissal.

At the Midnight Service

We chant the litia followed by the troparion of the Holy Cross.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparion for the Holy Cross (3x).
The Psalms and the polyeleos.
The poetic kathismata for the Holy Cross.
The evlogetaria are not sung.
The first antibathmoi of tone 4 "From my youth…"
The prokeimenon.
The Matins Gospel for the Holy Cross.
"In that we have beheld the Resurrection…" [48]
Psalm 50 (read).
"Glory…O Thou triparite Cross…"
"Now…" repeat "O Thou tripartite Cross…"
The idiomelon for the Holy Cross.
The canons:
For the Holy Cross.
We chant 6 troparia for each ode.

[47] On this Great and Holy day, our Father among the Saints, Saint John Chrysostom passed on to eternal life, therefore his Commemoration is moved to November 13th out of respect to the Feast of the Elevation of the Holy Cross and for the service of the Saint to be completed and not combined with the Feast.
[48] This prayer is said on whatever day this Great Feast falls.

No verses are chanted between the troparia of the canon except "Glory...,Now…"

After the 3rd ode we chant the kathisma (1x).

After the 6th ode, we read the kontakion and oikos and the monologion of that day from the *Menaion*.

The katavasia for the Holy Cross, "Verily Moses having struck…"

Instead of "More honorable…" we chant the 9th ode of both canons and conclude with the two heirmoi.

The exaposteilaria:

The 1st exaposteilarion of the Holy Cross (2x).

The 2nd exaposteilarion of the Holy Cross (1x).

At the praises, we chant the stichera for the Holy Cross.

At the chanting of "Praise ye him, all his angels…" the bishop does not descend from his throne to venerate the icons because he will venerate the Holy Cross after the procession.

"Glory..., Now...Today arriveth the Cross of the Lord…"

The Great Doxology in tone 4.

At the conclusion of the Great Doxology, the chanters enter the sanctuary carrying lighted candles while chanting the final "Holy God…" very slowly.

At this time, the procession of the Holy Cross takes place as follows:

- A tray decorated with basil and flowers and with three lit candles and The Holy Cross is placed on the Holy Table.
- The priest censes the Holy Cross.
- Lifting the tray with the Cross above his head, the priest faces West and processes around the Holy Table from the right to the left, preceded by the deacons who are censing.
- All exit the sanctuary from the North door and make a great procession accompanied by candles, fans, the chanters, the trikirion and dikirion.
- The deacons carry the censors and candles.
- When the procession reaches the solea, the priest carries the Holy Cross three times around a table, placed in the middle of the solea.
- The priest then stands in front of the table, facing east lifts up the Cross and says in a loud voice "Wisdom, let us attend."
- The priest places the tray on the table and censes it from all four sides while chanting the troparion "O Lord, save thy people…" (1x)
- The chanters chant the troparion (2x).
- The priest makes three prostrations, regardless of day of the week of the feast.
- The priest takes the precious Cross with sprigs of basil in his hands and standing before the table while facing east and intones "Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy"
- While the chanters respond "Lord have mercy" (100x), the priest makes the sign of the Cross three times.
- He then makes a prostration while holding the cross at his forehead.
- He slowly stands up holding the cross above his head at the completion of the 100 "Lord, have mercy." [49]
- The priest then goes to the right, or the south side of the table. While facing towards the north, he says, "Again, we pray for all pious and Orthodox Christians."

[49] As the priest bows and rises on the east side of the table, the deacon holding the tray in open hand under the head of the priest and a sprinkler filled with rose water in the other hand sprinkles the Holy Cross. This is done at the 4 sides of the table.

- While the chanter chants "Lord, have mercy" (100x) the priest bows with the cross and lifts it up as before.
- The priest then moves to the 3rd side. Facing west, he intones "Again we pray for our Father and Metropolitan (N) and for our Bishop (N) and all our brotherhood in Christ."
- While the chanter chants "Lord, have mercy" (100x) the priest bows with the cross and rises as before.
- The Priest then moves to the 4th side. Facing south, and intones "Again we pray for mercy, life, peace, health, salvation, visitation and pardon and forgiveness of sins for the servants of God, the parishioners, members of the parish council, and organizations, donors and benefactors of this holy temple."
- While the chanter chants "Lord, have mercy" (100x) the priest bows with the cross and rises as before.
- Returning to the front of the table, while facing east, the priest intones, "Again we pray for those who serve in this holy Church of Christ and the souls of all Orthodox Christians, their health, salvation, and the forgiveness of their sins."[50]
- While the chanter chants "Lord, have mercy" (100x) the priest bows with the cross and rises as before.
- The priest then lifts up the cross with the sprigs of basil while chanting the kontakion, "Do thou, who of thinne own good will wast lifted up…"
- The priest blesses the people with the cross and places it on the tray on the table.
- He then makes a prostration before the cross while chanting, "Before thy cross..." He makes two more prostrations while the chanters chant, "Before thy cross…" (2x).
- After the priest and faithful venerate the Cross, the basil sprigs are distributed while the chanters chant, "Come, O ye faithful…" and the troparia which follow it.
- After the chanters chant the troparion of the Holy Cross, "O Lord, save thy people…" the Divine Liturgy begins. [51]

At the Divine Liturgy

We chant the antiphons for the Elevation of the Holy Cross:

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[50] In the *Menaion* the 4th and the 5th petitions are reversed from the order in this *Typikon*. The text for the fifth petition in the Menaion is "Again we pray for all those who have served and serve in this holy monastery (or this holy church) for their good health, salvation and forgiveness of their sins." We feel that the petition of the *Typikon* is more appropriate for parishes and diocese, however, for the monasteries, the petition of the *Menaion* is more accurate. The presiding clergyman decides which form to use.

[51] If a bishop is present, after the 5 petitions, he lifts up the Holy Cross while chanting "Thou who was lifted up…" he then makes a prostration and blesses the people while the chanter chants "Many years, master…" The bishop then returns to his throne, and offers the Cross to the clergy and the faithful for veneration. They receive the sprigs of basil from his hands.

If a patriarch is present, the 4th petition is "Again we pray for our holy hierarchs who are present here and in their dioceses." The 5th petition is "Again we pray for those who served and continue to serve in this holy Church and for the souls of all Orthodox Christians, their health, salvation, and forgiveness of their sins." After the patriarch venerates the Cross, he places it on the tray and ascends his throne. Then the bishops, two by two, according to their rank, come forward, make a prostration and venerate the Holy Cross. After they receive the sprigs of basil from the patriarch, they kiss his hand. The clergy according to their ecclesiastical rank and the faithful venerate the Cross held by the Patriarch, receive the basil and kiss his hand.

If a patriarch or bishop is not present, the priest presides over this service and the 4th petition is "Again we pray for mercy, life, peace, health, salvation, visitation and pardon and forgiveness of sins for the servants of God, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple." Then the chanter chants "Lord, have mercy." (100x). The 5th petition is "Again we pray for the souls of all Orthodox Christians, their health, salvation and the forgiveness of their sins."

The 1st antiphon of the Holy Cross:

- God, my God, attend to me; Why hast Thou forsaken me? (Psalm 21:1)
- Through the intercessions of Theotokos, O Saviour, save us
- Far from my salvation are the words of my transgressions. (Psalm 21:1)
- Through the intercessions of Theotokos, O Saviour, save us
- My God, I will cry by day, and wilt Thou not hearken?
- And by night And it shall not be unto folly for me (Psalm 21:2)
- Through the intercessions of Theotokos, O Saviour, save us
- But as for thee, Thou dwellest in the sanctuary, O Praise of Israel. (Psalm 21:3)
- Glory ...Now.. Amen
- Through the intercessions of Theotokos, O Saviour, save us.

The 2nd antiphon of the Holy Cross:

- O Son of God, crucified in the flesh, Save us who sing unto Thee, Alleluia.
- O God, why hast thou cast us off unto the end? (Psalm 73:1)
- O Son of God, crucified in the flesh, Save us who sing unto Thee, Alleluia.
- Remember Thy congregation which Thou hast purchased from the beginning. (Psalm 73:2)
- O Son of God, crucified in the flesh, Save us who sing unto Thee, Alleluia.
- This is Mount Sion, wherein Thou hast dwelt. (Psalm 73:3)
- O Son of God, crucified in the flesh, Save us who sing unto Thee, Alleluia.
- God is our King before the ages, He hath wrought salvation in the midst of the earth. (Psalm 73:13)
- O Son of God, crucified in the flesh, Save us who sing unto Thee, Alleluia.
- Glory... and Now... Only begotten Son."

The 3rd antiphon of the Holy Cross:

- O God save thy people...(The troparion of the Holy Cross)
- The Lord is king, let the peoples rage; He sitteth on the cherubim, let the earth be shaken. (Psalm 98:1)
- O God save thy people...(The troparion of the Holy Cross)
- The Lord is great in Sion; He is high above all peoples. (Psalm 98:2)
- O God save thy people...(The troparion of the Holy Cross)
- Let them confess Thy great name, for it is terrible and holy. (Psalm 98:3)
- O God save thy people...(The troparion of the Holy Cross)

The entrance hymn is "Exalt ye the Lord our God, and worship at his footstool: for He is holy. Save us O Son of God, who was crucified in the flesh as we sing onto thee Alleluia."

After the Little Entrance, we sing:

The troparion of the Holy Cross, "O Lord save thy people…"

The kontakion of the Holy Cross, "Do thou, who of thine own good will…"

Instead of "Holy God…" we chant "Before thy Cross…"

The Epistle and Gospel for the Elevation of the Holy Cross. [52]

At "Especially…" we chant the 1st heirmos with its magnification from the 9th ode of the canon for the Holy Cross, "Thou art the mystical paradise…"

The communion hymn is "The Light of thy countenance..."

[52] According to the *Typikon* of Constantinople, and other versions, the Gospel for the Elevation of the Holy Cross (September 14) includes verses 31-35 of the 19th chapter of the Gospel of St. John.. In other versions of the Typikon the Reading ends with the verse 30, "...He gave up His spirit…" leaving out "Therefore because it was the Preparation Day..." and the rest of the text.

Instead of "We have seen the true Light…" we chant the troparion of the Holy Cross, "O Lord, save thy people…"
The Dismissal.

On the evening of the feast, we chant the Great Prokeimenon, "Who is so great a God as our God…" with its verses regardless of the day of the week.[53]

THE SATURDAY AFTER THE ELEVATION OF THE HOLY CROSS

At Great Vespers
We follow the order in the *Menaion*.

At Matins

We read the canons of the Elevation of the Holy Cross and the patron saint of the Temple.
After the 8th ode, we chant the heirmos, followed by "More honorable…"
The exaposteilaria:
For the Saint of the day.
For the Holy Cross.
At the praises we chant the stichera and the "Glory..., Now..." from the aposticha for Small Vespers of the Elevation of the Holy Cross.

At the Divine Liturgy

We chant the antiphons for the Elevation of the Holy Cross.
The entrance hymn is "Come let us worship…who was crucified in the flesh…"
The troparion and the kontakion for the feast of the Holy Cross.
The Epistle and the Gospel for the Saturday after the Elevation of the Holy Cross.
After "Especially…" we chant "It is truly meet…"
The communion hymn is "Blessed are those whom thou hast chosen…"
"We have seen the true Light…"
The Dismissal.

THE SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

At Great Vespers

Psalm 103.
The 1st kathisma of the Psalms, "Blessed is the man…"
At "O Lord I have cried…" we chant 10 stichera:
6 stichera for the Resurrection in the tone of the week.
4 stichera from the daily service for the Holy Cross in the *Menaion*.
"Glory…" for the Holy Cross.
"Now…" for the Resurrection for the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." from the daily service for the Holy Cross in the *Menaion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion) (1x).

[53] On this day, we fast as we fast on Holy Friday, unless it falls on Saturday or Sunday when it is permitted to take oil and wine.

For the Holy Cross (1x).

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion of the Holy Cross.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant, the troparia:
For the Resurrection in the tone of the week (the apolytikion) (2x).
For the Holy Cross (1x).
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..."for the Resurrection in the tone of the week.
"Now…" for the Holy Cross.
The evlogetaria.
The hypakoe, anabathmoi for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Holy Cross.
After the 3rd ode, we chant the kathisma for the Saint of the day, followed by the kathisma of the Holy Cross.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the daily monologion.
The katavasia for the Holy Cross.
After the 8th ode, Gospel for the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
From the daily service for the Holy Cross in the *Menaion*.
At the praises we sing, 8 stichera:
4 for the Resurrection in the tone of the week.
4 from the daily service for the Holy Cross in the *Menaion*.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Holy Cross.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Cross.
For the patron saint of the Temple.
The kontakion for the Holy Cross "Do thou, who of thine own good will..."

The Epistle and the Gospel for the Sunday after the Elevation of the Holy Cross.
At "Especially…" we sing "It is truly meet and right…"
"Praise ye the Lord…" and "We have seen the true Light…"
The Dismissal.

SEPTEMBER 16th

The Commemoration of the Holy and Great Martyr, the All-famed Euphemia

If the feast of St. Euphemia falls on a week day we follow the order in the *Menaion* with the hymns for the Elevation of the Holy Cross.

If the feast falls on Saturday we read the Epistle and the Gospel for the Saturday after the Elevation of the Holy Cross.

If the feast falls on a Sunday, we follow this order.

At Great Vespers

Psalm 103.
The 1st kathisma, "Blessed is the man…"
At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 from the daily service for the Holy Cross in the *Menaion*.
- 3 for St. Euphemia.
- "Glory…" for St. Euphemia.
- "Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for St. Euphemia.
- "Now…" from the daily service for the Holy Cross in the *Menaion*.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Euphemia.
- For the Holy Cross.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
The Trisagion Prayers, "Holy God…"
The troparion for the Holy Cross.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week. (the apolytikion).
- For St. Euphemia.
- For the Holy Cross.

The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..."for the Resurrection in the tone of the week.
"Now…" for the Holy Cross.
The canons:
For the Resurrection in the tone of the week.
For the Holy Cross.
For the martyr Euphemia.
After the 3rd ode, we chant the kathisma for St. Euphemia followed by the kathisma for the Holy Cross.
After the 6th ode, we read the kontakion and the oikos for the Resurrection, followed by the daily monologion.
The katavasia of the Holy Cross.
After the 8th ode, the Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
St. Euphemia.
For the Holy Cross
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the St. Euphemia.
"Glory…" for the eothinon.
"Now…Most blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon to St. Euphemia.
After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Cross.
For St. Euphemia.
For the patron saint of the Temple.
The kontakion for the Holy Cross "Do thou who of thine own good will..."
The Epistle and the Gospel for the Sunday following the Elevation of the Holy Cross.
At "Especially…" we sing "It is truly meet…"
"We have seen the true Light…"
The Dismissal.

SEPTEMBER 20th

The Commemoration of the Holy and Great Martyr Eustathius and his wife and their two children

If the feast of St. Eustathius falls on any Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on Sunday, we follow this order.

At Great Vespers

Psalm 103.
The 1st kathisma, "Blessed is the man…"
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection.
3 for the Holy Cross.
3 for St. Eustathius.
"Glory…" for St. Eustathius.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Eustathius.
"Now…" for the Holy Cross.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Eustathius.
For the Holy Cross.

At Matins

The 6 Matins Psalms.
After "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week. (the apolytikion).
For St. Eustathius.
For the Holy Cross.
After the 3rd ode of the canon, we chant the kathisma for St. Eustathius.
The exaposteilaria:
For the Resurrection in the tone of the week.
For St. Eustathius.
For the Holy Cross.

At the Divine Liturgy

After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Eustathius.
For the Holy Cross.
For the patron saint of the Temple.
The kontakion for the Holy Cross "Do thou who of thine own good will…"
The Epistle and the Gospel for the Sunday after the Elevation of the Holy Cross.

SEPTEMBER 21st

The Leavetaking of the feast of the Elevation of the Holy Cross

If the leavetaking falls on Saturday or a week day, we follow the order in the *Menaion* for the day of the feast, omitting:

The Old Testament readings.
The litia.
The polyeleos.

The Matins Gospel.
We read the Epistle and the Gospel of the day instead of the Epistle and Gospel for the Holy Cross.

If the leavetaking falls on a Sunday, we follow this order.

At Great Vespers

Psalm 103.
The 1st kathisma, "Blessed is the man…"
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for the Holy Cross.
"Glory…" for the Holy Cross.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we chant:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the Holy Cross.
The troparia:
For the Resurrection in the tone of the week (the apolytikion) (1x).
For the Holy Cross (2x).
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion for the Holy Cross.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion) (1x).
For the Holy Cross (2x).
The Psalter and "Blessed art those…"
2 poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..."for the Resurrection in the tone of the week.
"Now…" for the Holy Cross.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon for Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Holy Cross.
After the 3rd ode, we chant the kathisma for the Holy Cross (1x).
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, followed by the daily monologion.
The katavasia for the Holy Cross.
After the 8th ode, the Gospel of the eothinon as usual.

At "Especially," instead of "More honorable…" we chant the 9th ode of the canon of the Holy Cross.

The exaposteilaria:

1 for the Resurrection in the tone of the week.

2 for the Holy Cross.

At the praises, we chant 8 stichera:

4 for the Resurrection in the tone of the week.

4 for the Holy Cross.

"Glory…" for the Holy Cross.

"Now… Most blessed art thou…"

The Great Doxology.

"Today is Salvation…"

At the Divine Liturgy

The antiphons for the Elevation of the Holy Cross.

The entrance hymn is "Exalt ye the Lord…who wast risen…"

The troparia after the Little Entrance:

For the Resurrection in the tone of the week (the apolytikion).

For the Holy Cross.

For the patron saint of the Temple.

The kontakion for the Holy Cross "Do thou who of thine good will…"

The Epistle and the Gospel for the Sunday after the feast of the Holy Cross.

After "Especially…" we chant the other heirmos of the 9th ode of the canon of the Holy Cross with its Magnifications "Today the death came to man…"

The communion hymn is "The Light of thy countenance…"

The troparion of the Holy Cross "O Lord save thy people…"

The Dismissal. [54]

SEPTEMBER 23rd

The Commemoration of the Conception of the Venerable and Glorious Prophet, Forerunner and Baptist John

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on a Sunday, we follow this order.

Great Vespers

Psalm 103.

The 1st kathisma, "Blessed is the man…"

At "O Lord, I have cried…" we chant 10 stichera:

6 for the Resurrrection in the tone of the week.

4 for the Forerunner.

"Glory…" for the Forerunner.

"Now…" for the Resurrection in the tone of the week.

The Little Entrance.

"O Gladsome Light..."

[54] Please Note: On the first Sunday, or on the first feast of a saint, after the leavetaking of the Elevation we chant the katabasia for Theotokos "I shall open my mouth…" until November 21st. Until November 8, we chant the kontakion "O Undisputed Intercessor…" at the Divine Liturgy.

At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Forerunner.
"Now…" the theotokion for the 6th tone from the *Octoechos*.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion).
For the Forerunner.
The theotokion in tone 4.
The Dismissal.

At the Midnight Service
We follow the usual order.

At Matins
Everything is for the Resurrection in the tone of the week with the following exceptions.
The canons:
For the Resurrection in the tone of the week.
For the Forerunner.
After the 3rd ode, we chant the kathisma for the Forerunner.
After the 6th ode, we read the kontakion and oikos for the Sunday.
The katavasia of Theotokos: "I shall open my mouth…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Forerunner.
For the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Forerunner.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy
The Epistle for the Forerunner.
The Gospel for the Sunday.
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

SEPTEMBER 24th

The Commemoration of the Holy Great Martyr Thekla, the Equal to the Apostles.
The Commemoration of the miracle wrought by the most Holy Theotokos on the island of Cythera, wherein she raised up a paralytic through her icon which was found in a myrtle-tree.

If the feast falls on Saturday or a week day, we follow the order in the *Menaion.*

If the feast falls on a Sunday, we follow this order.

At Great Vespers

Psalm 103.
The 1st kathisma, "Blessed is the man…"
At "O Lord, I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Thekla.
"Glory…" for St. Thekla.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Thekla.
"Now…" for the Resurrection in tone 8.
The troparia:
The troparion for the Resurrection in the tone of the week (the apolytikion).
The troparion for St. Thekla. [55]
The theotokion in the same tone as the troparion for St. Thekla (4, 3 or 2).
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for St. Thekla.
The triadika, "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion for Theotokos.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Thekla.
The theotokion in the same tone as the troparion for St. Thekla (4, 3 or 2).
The Psalms "Blessed are those…"
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.

[55] Please note that there are three troparia for the Saint "Thy lamb, O Jesus, doth cry unto thee with a loud voice…" and two others. The first is in tone 3 and was written by Kyrillos, Patriarch of Constantinople in 1813: "O Glorious Thekla, companion of Paul the divine, thou wast inflamed with the love of thy Creator. By the teaching of the divine Preacher thou didst despise the passing earthly pleasures and offered thyself to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ, thy Bridegroom, to grant us his great mercy."
The second is in tone 2 and was found by Patriarch Costantious, the Byzantine on a parchment in 1832. "You were enlightened by the words of Paul, O Bride of God, Thekla, And your faith was confirmed by Peter, O Chosen One of God. You became the first sufferer and martyr among women, By entering into the flames as into a place of gladness. For when you accepted the Cross of Christ, the demonic powers were frightened away. O all-praised One, intercede before Christ God that our souls may be saved."

The canons:
For the Resurrection in the tone of the week.
For Theotokos.
After the 3rd ode, we chant the kathismata for St. Thekla and Theotokos.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, followed by the daily monologion.
The katavasia for Theotokos, "I shall open my mouth…"
After the 8th ode, the Gospel of the eothinon as usual.
At the 9th ode we chant "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For St. Thekla.
For Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Theotokos.
"Glory…" for the eothinon.
"Now…Most blessed art thou."
The Great Doxology.
"Today is Salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of Theotokos.
After the Little Entrance, we chant:
The troparia for the Resurrection in the tone of the week (the apolytikion).
The troparion for Theotokos.
The troparion for St. Thekla.
The troparion for the patron saint of the Temple.
The kontakion, "O undisputed Intercessor…"
The Epistle for St. Thekla.
The Gospel for the Sunday.
At "Especially…" we chant, "It is truly meet…"
The communion hymn "Praise ye the Lord…"
"We have seen the true light…"
The Dismissal.

When commemorating the miracle wrought by the most Holy Theotokos on the island of Cythera, we follow this order. [56]

[56] Please note that, also on this day, we commemorate the miracle wrought by the most Holy Theotokos on the island of Cythera. This is known as the (Mertedion) or the chapel of Basil, where she raised up a paralytic through her icon which was found in a myrtle-tree. The icon of the Mother of God in this chapel is called Mertediotesa (the Basilite). Because it is black, it is the prototype of all the icons of the Mother of God with black face. A copy is found in the church of Alexandria. It was written with black face and is called the Basilite because this icon was found in a miraculous way in a myrtle-tree in a wood full of myrtle trees on the island. It became black because of the long time it has been there. Because many miracles took place through this holy icon, the faithful kept the icon in its original condition. They built a church and a monastery in that place and they moved the icon around in its

At Vespers

At "O Lord, I have cried…" we chant these stichera for the miracle in tone 1:

What a marvelous and amazing event, for today, it has shown to us at the commemoration of him whom she gave birth to in human form without seed, in an inexplicable and unspeakable way, to our Creator and Lord, he is calling all the believers to the heavenly banquet and to celebrate joyfully with praises crying out to the Virgin: Rejoice, O supporter of all.

Awe to your miracles O pure lady, because your most venerable divine temple has been shown like a gush forth a spring. Let us precede, O all believers, and see with joy the great miraculous and the most glorious work of the most pure Maiden, honoring her with faith for her bright miracle, because she has raised the paralytic.

All the bodiless powers praise your dormition and honor your glory and brightness, O Virgin Theotokos, and we are all the believers like them; we celebrate with piety and joy this festival full of miracles, commemorating your most glorious forty days memorial and venerating with faith your most copious icon.

"Glory..., Now..."

Who won't wonder, O Ever-Virgin Theotokos? Who won't glorify your above-nature numerous miracles? For you didn't refrain after you have healed, in a miraculous way, the paralytic who approached you with faith, but you are always ceaselessly, now and forever, answering the supplications of those who are praising and longing for you. For this, O pure Bride of God, we honor you the more honorable than the Cherubim and more glorious than the Seraphim with gratitude, and we entreat you with an endless longing to help and save us.

After the aposticha, we sing:

" Glory..., Now..." in tone 5

How numerous are your miracles, O pure lady? Your holy icon granted mercy to the "Island of the Cytherians", because it is the source of miracle to those who seek it as a refuge and it is the proof of your deeds. For you have granted the paralytic who approached and supplicated you with piety, a glorious healing by bestowing health to his joints. You haven't heal him alone, O you who are distributing help to all of us, but you have enriched with the gifts of healing all those who took refuge in you with faith and longing. For we have seen clearly with our eyes your help in time of sorrows and your wipe out of dryness and the ceasing of rain. Because of these, as our hearts are inflamed with longing to you, we assemble with faith at your temple and we glorify your greatness and we entreat you to save us.

The troparion in tone 4.

O all the nations, let us in faith clap with our hands and praise the Theotokos with hymns crying out: Hail, O Protector of those who entreat you. Hail O Savior to those who fervently honor you. Hail, O you who granted healing to the paralytic.

At Matins

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condition. Its Feast day is the 24th of September, which is the fortieth day of the falling asleep of the Mother of God. This Feast has a special service in the Greek language; we translate here, some of the most important Hymns.

The kontakion in tone 8.

Let us, O all believers, approach the Theotokos for she grants healings to all the believers, and let us sing praises to her fervently saying, O Bride of God, as you raised the paralytic, save us from every snare, we who are crying out to thee: hail, O thou who art the glory of all the universe.

The exaposteilarion.

Let us now procede to the sweet smelling divinely temple, to beget the healing of soul and body from the Virgin Mary and the Logos our God who was born from her in an inexplicable and unspeakable way raising us from the hands of the devil and returning us to the graceful eternal life.

At the praises, we chant these prosomions in tone 1.

Let us all praise the divinely censer who embodied Christ the coal that burns and destroys the sins of those who approach faithfully the divinely venerable temple of his Mother, and chanting angelical hymns to Him who was born from her.

Let us praise with fervent heart the pure Virgin who has saved us from the snares of the evil and corruption, and has returned us to life. For, she is always standing before God interceeding for us with her entreaties.

How wondrous are your works, O Giver of goodness? For, you have granted a great treasure, the Holy Virgin, to the world from whom the life and the healing of maladies are gushed forth abundantly. For this, we have taken her as a helper and protector after God.

Let all those who love Christ come and drink the grace from the all-venerable temple of the Virgin Mary. For she overflows abundantly the health of souls and the healing of the bodies to those who enter and ask help from her.

"Glory..., Now..." in tone 5.

O all pure, the shadow of your grace chased the hardness of unhealed calamities, for what there is in common between light and darkness or between the profitable goodness with the irremediable penalty. For this, we also take refuge under your merciful veil and we entreat you not to forsake us but to protect us by the veil of your power, O Mary.

SEPTEMBER 26th

The Commemoration of the Translation of the Holy, Glorious, and All-lauded Apostle and Theologian, John the Evangelist.

If the feast falls on Saturday or a week day we follow the order in the *Menaion*.

If the feast falls on Sunday we follow this order.

At Great Vespers

Psalm 103.

The 1st kathisma, "Blessed is the man…"

At "O Lord, I have cried unto thee…" we chant 10 stichera:

4 for the Resurrection in the tone of the week.
6 for the feast of St. John.
"Glory…" for the feast of St. John.
"Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light…"
The prokeimenon and the readings, before each reading, the Deacon says, "Let us attend!... Wisdom!... Let us attend!"
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the feast of St. John.
"Now…" for the Resurrection in the tone of the "Glory…"

The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the feast of St. John.
The theotokion.

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon
The litia for the Saint.
The triadika.
"Holy God…"
The troparion for the feast of St. John.

At Matins

The 6 Matins Psalms.
At "God is the Lord...", we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the feast of St. John.
The theotokion.

The Psalms followed by the polyeleos.
The 1st and 2nd poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory…" for St. John.
"Now…" for Theotokos for the feast of St. John.

The 3rd poetic kathisma sung according to the following pattern:
For St. John.
"Glory..., Now..." for Theotokos for the feast of St. John.

The evlogetaria.
The hypakoe, and anabathmoi and prokeimenon for the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the feast of St. John.
After the 3rd ode, we read the kontakion and oikos for the tone of the week and sing the kathisma for the feast of St. John, followed by Theokokion.
After the 6th ode, we read the kontakion and oikos for the feast of St. John followed by the daily monologion.
The katavasia to Theotokos "I shall open my mouth…"
After the 8th ode, the Gospel for the eothinon as usual.

At the 9th ode we chant: "More honorable…"

The exaposteilaria:

For the eothinon of the week.

For the feast of St. John.

For Theotokos.

At the praises, we chant, 8 stichera:

4 for the Resurrection.

4 for the feast of St. John.

"Glory…" for the feast of St. John.

"Now…Most blessed art thou…"

The Great Doxology.

"Today is Salvation..."

At the Divine Liturgy

The Typika.

At the Beatitudes, we chant 8 hymns:

4 for the Resurrection in the tone of the week.

4 from the 6th ode of the canon for the feast of St. John.

After the Little Entrance, we chant the troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the feast of St. John.

For the patron saint of the Temple.

The kontakion "O undisputed Intercessor…"

The Epistle and the Gospel for the feast of St. John.

At "Especially…" we sing "It is truly meet…"

The communion hymn is "Sound hath gone fourth into all the earth, and his words unto the ends of the world, Alleluia…"

"We have seen the true Light…".

The Dismissal.

THE MONTH OF OCTOBER

THE SUNDAY BETWEEN OCTOBER 1-17

The Sunday of the Holy Fathers of the Seventh Ecumenical Council [57]

At Great Vespers

At "O Lord, I have cried unto thee…" we chant 10 stichera:
- 6 for the Resurrection in the tone of the week.
- 4 for the Fathers.
- "Glory…" for the Fathers.
- "Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
The readings for the Fathers.
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…"for the Fathers.
- "Now…" for the Resurrection in tone 4. [58]

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Fathers in Tone 8.
- The theotokion in Tone 8.

The Dismissal.

At the Midnight Service

Psalm 50.
The Triadikos Canon.
"Glory…" from the litia for the Fathers.
"Now…" for the Theotokos.
The Triadika.
"Holy God…"
The troparion of the Fathers.

At Matins

At "God is the Lord..." we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Fathers in tone 8.
- The theotokion in tone 8.

The Psalms and the polyeleos.
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, the anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
- For the Resurrection.
- For the Fathers.

[57] If October 11 falls on Sunday the service of the Holy Fathers is celebrated on that day, otherwise, it is celebrated on the following Sunday.
[58] Editor's Note: According to the Menaion, we sing "Now...Lend ear, all blameless one..." for the Fathers.

After the 3rd ode we read the kontakion and oikos for the Resurrection in the tone of the week, and sing the kathisma for the Fathers.
After the 6th ode, we read the kontakion and the oikos for the Fathers, followed by the monologion for the day and the monologion of the Fathers.
The katavasia to the Theotokos, "I shall open my mouth…"
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"

The exaposteilaria:
For the Resurrection in the tone of the week.
For the Fathers.
For the Theotokos.

At the praises, we chant, 8 stichera:
4 stichera for the Resurrection.
4 stichera for the Fathers.
"Glory…" for the Fathers.
"Now…Most blessed art thou…"

The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Fathers.

After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Fathers.
For the patron saint of the temple.
The kontakion, "O undisputed Intercessor…"

The Epistle and the Gospel for the Fathers.
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

OCTOBER 18th

The Commemoration of the Holy Apostle and Evangelist Luke.

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on a Sunday, we follow this order.

At Great Vespers

At "O Lord, I have cried …" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Luke.
"Glory…" for St. Luke.
"Now..." for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
At the aposticha, we chant:

The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Luke.
"Now…"for the Resurrection in the tone of the "Glory…"
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Luke.
The Theotokion in tone 3.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion for St. Luke.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers.
For the Resurrection in the tone of the week (the apolytikion).
For St. Luke.
The Theotokion in tone 3.
The Psalms.
"Blessed are those…"
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Luke.
After the 3rd, we read the kontakion for the Apostle, and chant the kathisma for the Apostle and the theotokion.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, followed by the monologion.
The katavasia to the Theotokos "I shall open my mouth…"
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the eothinon.
For St. Luke.
For the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Luke.
"Glory…" for the Apostle.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.

At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 for St. Luke from the 6th ode of the canon of the Apostle.
The Epistle and the Gospel for the Fathers.
The communion hymn "Sound hath gone fourth into all the earth and his words unto the ends of the world, Alleluia…"
"We have seen the true Light…"
The Dismissal.

OCTOBER 23rd

The Commemoration of the feast of Saint James the Apostle, the Brother of God and the first Bishop of Jerusalem.[59]

If the feast falls on a Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on a Sunday, we follow this order.

At Great Vespers

At "O Lord, I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 St. James.
"Glory…" for St. James.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Apostle.
"Now…"for the Resurrection in tone 8.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. James.
The theotokion in tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion St. James.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:

[59] This Saint was, according to some, James was the Son of Joseph the Betrothed from his first wife before he was betrothed to Mary the Mother of God. According to others, James was the nephew of Joseph that is Cleopa's son, who was called Alphios, who was married to Mary, the sister of the Mother of God, which is the daughter of her aunt.

For the Resurrection in the tone of the week (the apolytikion).
For St. James.
The theotokion in tone 4.
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. James.
After the 3rd ode, we read the kontakion for the Apostle, and chant the kathisma for the Apostle and the theotokion.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, followed by the monologion.
The katavasia to the Theotokos "I shall open my mouth…"
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable..."
The exaposteilaria:
For the eothinon.
For the Apostle.
For the Theotokos.
At the Praises, we chant, 8 stichera:
4 stichera for the Resurrection in the tone of the week.
4 stichera for the Apostle.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 for the Apostle from the 6th ode of the canon of St. James.
The Epistle and the Gospel are for the Sunday.
The communion hymn is "Praise ye God…"
"We have seen the true Light…"
The Dismissal.

OCTOBER 26th

The Commemoration of the Holy and Great Martyr Demetrius, the Myrrh-streamer, and the Commemoration of the Great Earthquake.

If the feast falls on a week day, we follow the order in the *Menaion*.

If the feast falls on a Saturday, we follow this order.

At Great Vespers

At "O Lord, I have cried…" we chant 10 stichera:
6 in the tone of the week.
4 for St. Nestor.

"Glory…" for St. Demetrius "Today doth the general assembly…"[60]
"Now…" in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…Thy divine and blameless soul, O Demetrius…" for St. Demetrius.[61]
"Now…" for the Resurrection in tone 8.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion).
For St. Demetrius "Verily, the inhabited world found thee a great succor in tribulation…"
The theotokion in tone 3.
The Dismissal.

At Matins

The canons in the tone of the week.
The first canon for St. Demetrius, only.
The rest of the service for the Saturday only.

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm
"Blessed is the man…"
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for St. Demetrius.
"Glory…" for St. Demetrius.
"Now…" for the earthquake, "We implore thee, O all-holy Lady…"[62]
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Demetrius.
For the earthquake.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos Canon.
The litia of the saint.
The triadika and "Holy God…"
The troparion of the saint.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Demetrius.

[60] This is found in the Great Vespers service for October 26.
[61] This is found in the aposticha of Vespers for October 26.
[62] This is found after the first "Glory…" of the feast.

For the earthquake.
The Psalms and the polyeleos.
The 1st and 2nd poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for St. Demetrius.
"Now..." for the Theotokos for St. Demetrius from the *Menaion*.
The 3rd poetic kathisma for St. Demetrius.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The Canons:
For the Resurrection in the tone of the week.
For the earthquake with the verse "Glory to thee, O our God, Glory to thee."
For St. Demetrius.
After the 3rd ode, we read the kontakion and the oikos for the Resurrection in the tone of the week, and chant the kathisma for the saint and the earthquake.
After the 6th ode, we read the kontakion and oikos for the saint, followed by the daily monologion.
The katavasia for the Theotokos, "I shall open my mouth…"
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we chant, "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For St. Demetrius.
For the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week,
4 for St. Demetrius.
"Glory…" for St. Demetrius.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection for the tone of the week.
4 for the Saint from the 6th ode of the canon of the saint.
After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the earthquake.
For St. Demetrius.
The troparion for the patron Saint of the temple.
The kontakion "O undisputed Intercessor…"
The Epistle for St. Demetrius.
The Gospel for St. Demetrius.
After "Especially…" we sing "It is truly meet and right…"
"Praise ye the Lord…" and "We have seen the true Light…"
The Dismissal.

THE MONTH OF NOVEMBER[63]

NOVEMBER 1st

The Commemoration of the Holy Unmercenaries Cosmas and Damian

If the feast falls on Saturday or a week day, we follow the order in the *Menaion.*

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:
- 6 for the Resurrection in the tone of the week.
- 4 for the Ss. Cosmas and Damian.
- "Glory…" Ss. Cosmas and Damian.
- "Now…"for Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for St. Cosmas and Damian.
- "Now…" for the Resurrection in tone 6.

The Troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For Ss. Cosmas and Damian.
- The theotokion in tone 8.

The Dismissal.

At the Midnight Service

The whole service is for the Sunday.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week (the apolytikion).
- For Ss. Cosmas and Damian.
- The theotokion in tone 8.

The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for Resurrection in the tone of the week.
The canons:
- For the Resurrection in the tone of the week.
- For St. Cosmas and Damian.
- After the 3rd ode, we chant the kathisma for the saints.
- After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, followed by the monologion.

[63] Editor's Note: In the North American Antiochian Archdiocese, we celebrate the Feast of St. Raphael of Brooklyn on the first Saturday of November.

The katavasia for the Theotokos, "I shall open my mouth…"
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode, we sing "More honorable…"
The exaposteilaria:
For the eothinon.
For Ss. Cosmas and Damian.
For the Theotokos.
At the praises, we chant 8 stichera:
4 stichera for the Resurrection in the tone of the week.
4 stichera for Ss. Cosmas and Damian.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon to Ss. Cosmas and Damian.
The Epistle for Ss. Cosmas and Damian.
The Gospel for the Sunday.
The Dismissal.

NOVEMBER 8th

The Synaxis of the Archangels Michael, Gabriel, and Raphael and the Other Bodiless Hosts

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.[64]

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for the Archangels.
"Glory…" for the Archangels.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
The readings for the Archangels.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now…" for the Archangels.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Archangels.

[64] On this day, we begin chanting the Katavasia of the Entry of the Most Holy Theotokos into the Temple. At the Divine Liturgy we chant the Kontakion for the Entry "The sacred treasury of God's Holy glory…"

The theotokion in Tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia.
The triadika.
"Holy God…"
The troparion of the Archangels.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Archangels.
The theotokion in tone 4
The Psalms.
The polyeleos.
The 1st and 2nd poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Archangels.
"Now..." for the Theotokos.
The 3rd poetic kathismata sung according to the following pattern:
For the Archangel.
"Glory..., Now..." for the Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
The 2nd canon of the Archangels.
After the 3rd ode, we read the kontakion and the oikos for the Resurrection in the tone of the week.
The kathisma for the Archangels and the theotokion.
After the 6th ode, we read the kontakion and oikos for the Archangels, followed by the monologion.
The katavasia for the Presentation of the Theotokos.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Archangels and the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Archangels.
"Glory…" for the Archangels.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 for the Archangels from the 6th of the 2nd canon.
After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Archangels.
For the patron saint of the Temple.
The kontakion for the Entry of the Holy Theotokos.
The Epistle for the Archangels.
The Gospel for the Sunday.
At "Especially…" we chant "It is truly meet…"
The communion hymn is "He maketh His angels spirits, and His ministers a flame of fire. Alleluia."
"We have seen the true Light…"
The Dismissal.

NOVEMBER 11th

The Commemoration of the Holy Martyrs Menas, Victor, and Vincent. Our Righteous Father Theodore the Studite, the Confessor.

If the feast falls on Saturday or a week day, we follow the order in the *Menaion.*

If the feast falls on a Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the saints.
"Glory…" for the saints.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance
"O Gladsome Light..."
At the aposticha, we sing.
The stichera for the Resurrection in the tone of the week.
"Glory…When thou hadst wondrously appeared, O Martyr… " for the Martyr.
"Now…" for the Resurrection in tone 1.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the saints.
The theotokion in tone 4.
The Dismissal. [65]

At the Midnight Service

We follow the service for a usual Sunday.

[65] Please note that the service of the Righteous Theodore is served together with Little Compline.

At Matins

Everything is for the Resurrection in the tone of the week with the following exceptions.
The canons:
For the Resurrection in the tone of the week.
For the saints.
After the 3rd ode, we sing the kathisma for the saints and the theotokion.
After the 6th ode, we read the kontakion and the oikos for the Resurrection, followed by the monologion.
The katavasia for the Presentation of the Theotokos.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For the Gospel of the eothinon.
For the saints.
For the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the saints (from the aposticha, we sing. of Vespers).
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection for the tone of the week.
4 for the saints.
The Epistle for the saints.
The Gospel for the Sunday.
The rest of the Divine Liturgy as usual.

NOVEMBER 12th

The Commemoration of our Father among the Saints John the Almsgiver, Patriarch of Alexandria, and our Righteous Father Nilus of Sinai.

If the feast falls on Saturday or a week day, we follow the order in the *Menaion.*

If the feast falls on Sunday, we follow this order:

The service of the Righteous Nilus is served together with Little Compline.

At Great Vespers

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the saints.
"Glory…" for the saints.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."

At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the saints from the aposticha for Matins for the saints.
"Now …" for the Resurrection in tone 6.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Saints.
The theotokion in tone 8.
The Dismissal.

At the Midnight Service
We follow the service for a usual Sunday.

At Matins
Everything is for the Resurrection in the tone of the week with the following exceptions.
The canons:
For the Resurrection in the tone of the week.
For the saints.
After the 3rd ode, we sing the kathisma for the saints and the theotokion.
After the 6th ode, we read the kontakion and the oikos for the Resurrection, followed by the monologion.
The katavasia for the Presentation of the Theotokos
At the 9th ode we sing, "More honorable..."
The exaposteilaria:
For the Resurrection in the tone of the week.
For the saints.
For the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 from the aposticha of Vespers for the saints.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy
The Typika.
At the Beatitudes, we chant 8 hymns:
4 for Resurrection in the tone of the week.
4 hymns for the saint.
The Epistle for the saints.
The Gospel for the Sunday.
The Dismissal.

NOVEMBER 13th

The Commemoration of the Feast of our Father among the Saints John Chrysostom, Archbishop of Constantinople. [66]

[66] On both Feasts of Saint John Chrysostom which fall on November 13 and January 27, the Patriarch of Constantinople does not sit on his throne but on a chair next to it. They place the Icon of Saint John and the candles

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on a Sunday, we follow this order.

At Great Vespers

The Sunset Psalm
"Blessed is the man...:"
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. John Chrysostom.
"Glory…" for St. John Chrysostom.
"Now…" for Resurrection in the tone of the week.
The readings for St. John Chrysostom.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. John Chrysostom.
"Now…" for the Resurrection in tone 6.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. John Chrysostom.
The theotokion in tone 8.
The Dismissal.

At the Midnight Service

After Psalm 50.
The triadikos canon.
The litia for the Saint.
The Triadika followed by "Holy God…"
The troparion for St. John Chrysostom.

At Matins

The 6 Matins Psalms.
We chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
The troparion for St. John Chrysostom.
The theotokion in Tone 8.
The Psalms and the polyeleos.
The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
The 3rd poetic kathismata sung according to the following pattern:
For St. John Chrysostom.
"Glory...Now...." for the Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. John Chrysostom.
After the 3rd ode, we read the kontakion and oikos for the Resurrection, and sing the kathisma for the saint and the theotokion.

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of the Patriarch and another candle on the throne all lit until the end of the Divine Liturgy. The faithful come and venerate the Icon at the end of the service.

After the 6th ode, we read the kontakion and oikos for St. John Chrysostom, followed by the monologion.
The katavasia for the Presentation of the Theotokos.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode, we sing "More honorable…"

The exaposteilaria:
For the eothinon.
For St. John Chrysostom.
For the Theotokos.

At the praises, we chant, 8 stichera:
4 for the Resurrection.
4 for St. John Chrysostom.
"Glory…" for the saint.
"Now…Most blessed art thou…"

The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. John Chrysostom.

After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. John Chrysostom.
For the patron saint of the Temple.
The kontakion for The Entry of the Theotokos.

The Epistle and Gospel for St. John Chrysostom.
"It is truly meet…" "Praise ye the Lord…" and "We have seen the true Light…"

NOVEMBER 14th

The Commemoration of the Holy Glorious and All-lauded Apostle Philip.

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried …" we chant 10 stichera:
6 for the Resurrection in the tone of the week (the apolytikion).
4 for St. Philip.
"Glory…" for St. Philip.
"Now…" for the Resurrection in the tone of the week

At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Philip.
"Now…" for the Resurrection in Tone 8.

The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Philip.
The theotokion in Tone 3.
The Dismissal.

At the Midnight Service
Psalm 50.
The triadikos canon.
The triadika and "Holy God…"
The troparion of St. Philip.

At Matins
We chant the service of the Resurrection in the tone of the week with the following changes.
The canons:
For the Resurrection in the tone of the week.
For St. Philip.
After the 3rd ode, we read the kontakion for St. Philip, the kathisma for the Apostle and the The theotokion.
After the 6th ode, we read the kontakion and oikos for the Resurrection.
The katavasia for the Entry of the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection.
4 for St. Philip.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"

At the Divine Liturgy
The Epistle for St. Philip.
The Gospel for the Sunday.

NOVEMBER 16th

The Commemoration of the Holy Apostle and Evangelist Matthew.

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on a Sunday, we follow this order.

At Great Vespers:
The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Matthew.
"Glory…" for St. Matthew.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.

"Glory…" for St. Matthew.
"Now…"for the Resurrection tone 6.

The Troparia:

For the Resurrection in the tone of the week (the apolytikion).
For St. Matthew.
The theotokion in Tone 3.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion for St. Matthew.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers.

For the Resurrection in the tone of the week (the apolytikion).
For St. Matthew.
The theotokion in Tone 3

The poetic kathismata for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:

For the Resurrection in the tone of the week.
For St. Matthew.
After the 3rd ode, we read the kontakion for St. Matthew, and sing the kathisma for the apostle and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, followed by the monologion.
The katavasia for the Presentation of the Theotokos.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode, we chant "More honorable…"

The exaposteilaria:

For the eothinon.
For St. Matthew.
For the Theotokos

At the praises, we chant, 8 stichera:

4 for the Resurrection in the tone of the week.
4 for St. Matthew.
"Glory…" for St. Matthew.
"Now…Most blessed art thou…"

The Great Doxology.
"Today is salvation…"

At the Divine Liturgy:

The Typika.
At the Beatitudes, we chant 8 hymns:

4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for St. Matthew.

The Epistle and the Gospel are for the Apostle.

The communion hymn "Sound hath gone fourth into all the earth and his words unto the ends of the world, Alleluia…"
"We have seen the true Light…"
The Dismissal.

NOVEMBER 20th

The Forefeast of the Presentation of the Most Holy Theotokos into the Temple and the Commemoration of our Righteous Father Gregory of Decapolis and Saint Proclus, Archbishop of Constantinople.

If the forefeast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the forefeast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried …" we chant 10 stichera:
6 for the Resurrection.
4 for the forefeast.
"Glory…Today the Theotokos, the Temple that containeth God..." for the forefeast.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the forefeast.
The troparia:
For the Resurrection in the tone of the week (the apolytikion)
For the forefeast.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion of the Forefeast.

At Matins:

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion) (2x).
For the forefeast (1x).
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory...." for the Resurrection in the tone of the week.
"Now..." for the forefeast.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon of the Resurrection in the tone of the week.

The canons:
For the Resurrection in the tone of the week.
For the forefeast with the verse "Most holy Theotokos…"
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we say the kontakion and oikos for the Resurrection, followed by the monologion.
The katavasia for the Presentation of the Theotokos.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable..."
The exaposteilaria:
For the eothinon.
For the forefeast.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the forefeast.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the forefeast.
After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the forefeast.
For the patron saint of the Temple.
The kontakion for the forefeast, "Today the whole world is filled…"
The Epistle and the Gospel for the Sunday.
After "Especially…" we chant "It is truly meet…"
"Praise ye the Lord…," and "We have seen the true Light…".
The Dismissal.

NOVEMBER 21st

The Feast of the Entry (Presentation) of the Most Holy Theotokos into the Temple.

If the feast falls on Saturday or a week day, we follow the *Menaion* with the following changes.
The polyeleos is "My heart is over-flown…"
We chant the first katavasia for the Feast of the Nativity of the Lord.[67]
In place of "More honorable…" we chant the 9th ode from both canons.

At the Divine Liturgy

The antiphons of the Entry of the Theotokos:[68]

[67] On this day, at the beginning of the Katavasia, the Bishop descends one step from his throne and chants the 1st ode after which he ascends the throne again. If there is no Bishop present, the Royal Doors are open and the Priest chants the 1st ode from the sanctuary. The chanters complete the Katavasia.
[68] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 48-49

The 1st antiphon:

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. (Psalm 47:1)

Through the intercessions of the Theotokos, O Savior, Save us.

Glorious things are spoken of thee, O city of God. (Psalm 86:2)

Through the intercessions of the Theotokos, O Savior, Save us.

God is known in her towers, when He cometh to help her. (Psalm 47:3)

Through the intercessions of the Theotokos, O Savior, Save us.

Even as we have heard, so too we have seen in the city of the Lord of hosts, in the city of our God. (Psalm 47:7)

Through the intercessions of the Theotokos, O Savior, Save us.

Glory...; Now...

Through the intercessions of the Theotokos, O Savior, Save us.

The 2nd antiphon of the Entry of the Theotokos:

The Most High hath hallowed His tabernacle. (Psalm 45:4)

O Son of God, who art wondrous in the Saints, save us who sing unto thee, Alleluia

Holiness and majesty are in His sanctuary. (Psalm 95:6)

O Son of God, who art wondrous in the Saints, save us who sing unto thee, Alleluia

Open unto me the gates of righteousness; I will enter therein and give thanks unto the Lord. (Psalm 117:19)

O Son of God, who art wondrous in the Saints, save us who sing unto thee, Alleluia

Holy is Thy temple, wonderful in righteousness. (Psalm 64:5)

O Son of God, who art wondrous in the Saints, save us who sing unto thee, Alleluia

Glory;... Now...

Only begotten Son and Word of God…

The 3rd antiphon of the Entry of the Theotokos:

The rich among the people shall entreat thy countenance. (Psalm 44:11)

Today the Virgin is foreshadowing…. (The troparion of the Presentation of the Theotokos)

All the glory of the daughter of the King is within, with gold-fringed garments is she arrayed adorned in varied colours. (Psalm 44:12

Today the Virgin is foreshadowing…. (The troparion of the Presentation of the Theotokos)

The virgins that follow after her shall be brought unto the King, Those near her shall be brought unto Thee. (Psalm 44:13)

Today the Virgin is foreshadowing…. (The troparion of the Presentation of the Theotokos)

The entrance hymn:

Come, let us worship and fall down before Christ.

Save us, O Son of God, Who art wondrous in the Saints, who sing unto thee Alleluia.

After the Little Entrance, we sing the troparia:

For the Resurrection in the tone of the week.

For the Entry of the Theotokos.

For the patron saint of the Temple.

The kontakion for the Entry of the Theotokos, "The all-pure temple of the Saviour..."

After "Especially…" we chant the 9th heirmos of the canon of the Entry of the Theotokos with its megalynarion "The angels beholding the entrance of the all-pure one...Since thou art a living temple unto God..."

The communion hymn is "I will take the cup of salvation…"

"We have seen the true Light…"

The Dismissal.

If the feast falls on Sunday we follow this order.

At Great Vespers

At "O Lord I have cried …" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 6 for the Entrance of the Theotokos.
- "Glory..., Now..." for the Entrance of the Theotokos.

The readings for the Entrance of the Theotokos.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory..., Now...Let us, the assembly of believers…" for the Entrance of the Theotokos.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion) (1x).
- For Entrance of the Theotokos, "Today the Virgin…"(2x).

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for the Feast.
The triadika.
"Holy God…"
The troparion of the Entry of the Theotokos.

At Matins

The 6 Matins Psalms.
After "God is the Lord…" we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week (the apolytikion) (1x).
- For the Entrance of the Theotokos, "Today the Virgin…"(2x).

The Psalms and the polyeleos "My heart is over-flown…"
The 1st and 2nd poetic kathisma sung according to the following pattern:
- For the Resurrection in the tone of the week.
- "Glory..." for the Resurrection in the tone of the week.
- "Now…" for the Entry of the Theotokos.

The 3rd poetic kathismata for the Entry of the Theotokos (2x).
The evlogetaria are not sung.
The Little Litany.
The hypakoe, anabathmoi for the Resurrection in the tone of the week.
The prokeimenon is for the feast "Harking, O daughter and see…"
The Matins Gospel for the feast.
"In that we have beheld the Resurrection…"
Psalm 50 (read).
"Glory…Today the living temple…"
"Now …" repeat "Today the living temple…"
The idiomelon for the Feast, "Today the God-containing Temple..."
The canons:
- For the Resurrection in the tone of the week.
- Both canons for the Entry of the Theotokos.

After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the feast.
After the 6th ode, we read the kontakion and oikos for the Feast.
The 1st katavasia for the Nativity of the Lord. "Christ is born, Glorify him..."
In place of "More honorable…" we chant the 9th ode of both canons with their megalynaria followed by the heirmos for the Nativity of our Lord. "Magnify O my soul…I behold a strange and wonderful mystery…"

The exaposteilaria:
For the eothinon (1x).
For the Entry of the Theotokos (2x).

At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Entry of the Theotokos.
"Glory… Today the all-blameless Virgin…" for the Entry of the Theotokos.
"Now…Most blessed art thou…"

The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

We sing the antiphons of the Entry of the Theotokos.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Entry of the Theotokos.
The kontakion for the Entry of the Theotokos, "The all-pure temple of the Saviour…"

The Epistle and the Gospel for the Entry of the Theotokos.
After "Especially…" we chant the 9th ode of the Entry of the Theotokos "The Angels beholding the entrance…Since thou art a living temple of God..."
The communion hymn, "I will take the cup of salvation…"
"We have seen the true Light…"
The Dismissal.

THE SUNDAY AFTER THE FEAST OF THE ENTRY OF THE THEOTOKOS AND BEFORE ITS LEAVETAKING

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the Entry of the Theotokos from the service of the day in the *Menaion*.
"Glory…" for the feast.
"Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the Entry of the Theotokos from the service of the day in the *Menaion.*

The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Entry of the Theotokos.

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
"Holy God…"
The troparion for the Entry of the Theotokos.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion) (2x).
For the Entry of the Theotokos (1x).
The poetic kathisma sung according to the following pattern.
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Entry of the Theotokos from the service of the day in the *Menaion*.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
The 2nd canon of the Entry of the Theotokos.
After the 3rd ode, we chant the daily kathisma for the feast.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, followed by the monologion.
The 1st katavasia for the Feast of the Nativity of our Lord.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the eothinon.
For the entry of the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Entry of the Theotokos.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 for the Feast from the 6th ode of the canon of the Entry of the Theotokos.
After the Little Entrance, we sing the Troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Entry of the Theotokos.
For the patron saint of the Temple.
The kontakion for the Entry of the Theotokos.
The Epistle and the Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is, "Praise ye the Lord…"

"We have seen the true Light…".
The Dismissal.

NOVEMBER 25th

The Leave-Taking of the Feast of the Entry of the Theotokos into the Temple and the Commemoration of the Holy Great Martyr Katherine

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on a Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:
- 4 stichera for the Resurrection in the tone of the week.
- 3 stichera for the Entry of the Theotokos.
- 3 stichera for St. Katherine.
- "Glory…Since thou art sanctified, O Lady..." for the Entry of the Theotokos.
- "Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for St. Katherine.
- "Now…" for the Entry of the Theotokos.

The troparia:
- For the Resurrection in the tone of the week (The Apolutikion).
- For St. Katherine.
- For the Entry of the Theotokos.

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
"Glory…" of the litia for St. Katherine.
"Now…" for the Entry of the Theotokos.
The triadika.
"Holy God…"
The troparion of the Entry of the Theotokos.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Katherine.
- For the Entry of the Theotokos.

The polyeleos for St. Katherine.
The 1st and 2nd poetic kathisma sung according to the following pattern:

For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Entry of the Theotokos.

The 3rd poetic kathismata for St. Katherine. [69]

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon for Resurrection in the tone of the week.

The canons:

For the Resurrection in the tone of the week.
Both canons for the Entry of the Theotokos.
For St. Katherine.
After the 3rd ode, we chant the kathisma for St. Catherine and the Entry of the Theotokos.
After the 6th ode, we read the kontakion and oikos for the Resurrection, followed by the monologion.
The 1st katavasia for the Nativity of our Lord
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we chant "More honorable…" followed by the 9th ode of the feast with its Megalynaria.

The exaposteilaria:

For the Resurrection.
For St. Katherine.
For the Entry of the Theotokos.

At the praises, we chant, 8 stichera:

4 for the Resurrection.
4 for St. Katherine.
"Glory…" for the feast. "Today the all-blameless virgin…"
"Now…Most blessed art thou…"

The Great Doxology.

"Today is salvation…"

At the Divine Liturgy

The antiphons of the Entry of the Theotokos.

After the Little Entrance, we chant the troparia:

For the Resurrection in the tone of the week.
For the Entry of the Theotokos.
For St. Katherine.
For the patron saint of the Temple.
The kontakion for the Entry of the Theotokos.[70]

The Epistle for St. Katherine.

The Gospel for the Sunday.

After "Especially…" we chant the 9th ode of the 1st canon for the Entry of the Theotokos "The Angels beholding the entrance…Since thou art a living temple of God..."

The communion hymn is "I will take the cup of Salvation…"

"We have seen the true Light…"

The Dismissal.

NOVEMBER 30th

[69] Please note that the Typikon of Constantinople does not mention the polyeleos or third kathisma.

[70] On the first Sunday after the Leave-Taking of the Feast of the Entry, we chant the Kontakion of the Nativity of our Lord. "Today is the Virgin…" at the Divine Liturgy

The Commemoration of the Holy and Glorious Apostle Andrew, the First-called.

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 stichera for the Resurrection.
4 stichera for St. Andrew.
"Glory…" for St. Andrew.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
The readings for St. Andrew.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Andrew.
"Now…Tell us, O Joseph, how is it thou bringest to Bethlehem…" from the *Menaion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Andrew.
The theotokion in Tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for St. Andrew.
The triadika and "Holy God…"
The troparion of St. Andrew.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Andrew.
The theotokion in tone 4.
The Psalms and the polyeleos.
The 1st and 2nd poetic kathismata sung according to the following pattern:
For the Resurrection in the tone of the week,
"Glory..." for St. Andrew.
"Now..." for the Theotokos in tone 4.
The 3rd poetic kathisma sung according to the following pattern:
For St. Andrew.
"Glory..., Now..." for the Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:

For the Resurrection in the tone of the week.
For St. Andrew.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week, and we chant the kathisma for St. Andrew and the Theotokos.
After the 6th ode, we say the kontakion and oikos for St. Andrew.
The 1st katavasia for the Nativity of our Lord.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode "More honorable…"

The exaposteilaria:
For the Gospel of the eothinon.
For St. Andrew.
For the Theotokos

At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 For St. Andrew.
"Glory…" for St. Andrew.
"Now…Most blessed art thou…"

The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 hymns for the Resurrection.
4 hymns from the 6th ode of the 2nd Canon of St. Andrew.

After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week. (the apolytikion).
For St. Andrew.
The troparion for the patron saint of the Temple.
The kontakion Preparatory for the Nativity "Today the Virgin…"

The Epistle and the Gospel for St. Andrew.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "His sound had gone forth into all the Earth…"
"We have seen the true Light…"
The Dismissal.

DECEMBER

DECEMBER 4th

The Commemoration of the Holy Great Martyr Barbara and our Righteous Father John of Damascus

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on Sunday, we follow this order.

At Great Vespers

At "O Lord, I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for St. Barbara.
- 3 for St. John of Damascus.
- "Glory…" for St. Barbara.
- "Now..." for the Resurrection in tone of the week.

The Little Entrance.

"O Gladsome Light..."

At the aposticha, we sing.
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for St. John of Damascus.
- "Now…" for the Resurrection in tone 6.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Barbara.
- For St. John of Damascus.
- The theotokion in Tone 8.

The Dismissal.

The Midnight Service as usual

At Matins

We chant the troparia as at Vespers:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Barbara.
- For St. John of Damascus.
- The theotokion in Tone 8.

The canons:
- For the Resurrection in the tone of the week.
- For St. Barbara.
- For St. John of Damascus.
- After the 3rd ode, we chant the kathisma for St. Barbara , St. John of Damascus and the Theotokos.
- After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
- The 1st katavasia for the Nativity of our Lord.
- The Gospel of the Eothinon as usual.
- At the 9th ode we sing: "More honorable…"

The exaposteilaria:

For the Resurrection in the tone of the week.
For St. Barbara.
For St. John of Damascus.
For the Theotokos.

At the praises, we chant, 8 stichera:

4 for the Resurrection in the tone of the week.
4 for St. John of Damascus from the aposticha of Vespers for the Saint in the *Menaion*.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"

The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:

4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for St. Barbara.
The kontakion for the forefeast of the Nativity "Today the Virgin cometh to the cave…"

The Epistle for St. Barbara.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

DECEMBER 5th

The Commemoration of our Righteous and God-bearing Father Sabbas, the Sanctified

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on Sunday, we follow this order.

At Great Vespers:

The Sunset Psalm.
"Blessed is the man..."
"O Lord, I have cried unto thee…" we chant 10 stichera:

6 for the Resurrection in the tone of the week.
4 for St. Sabbas.
"Glory…" for St. Sabbas.
"Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
The readings for St. Sabbas.
At the aposticha, we sing:

The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Sabbas.
"Now…" for the Resurrection in Tone 8.

The troparia:

For the Resurrection in the tone of the week (the apolytikion).
For St. Sabbas.

The theotokion in Tone 8.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for St. Sabbas.
The triadika.
"Holy God…"
The troparion of St. Sabbas.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (The apolytikion).
For St. Sabbas.
The theotokion in Tone 8.
The Psalms and the "Blessed are those…"
The poetic kathisma:
The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Sabbas.[71]
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Sabbas.
After the 3rd ode, we read the kontakion and oikos for St. Sabbas, and chant the kathisma.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The 1st katavasia for the Nativity of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For St. Sabbas.
For the Theotokos.
At the praises, we chant, 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Sabbas.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy:

The Typika.

[71] According to the latest edition of the Typikon of Constantinople we chant the hypakoe after the triadika, however, the earlier edition printed in 1881 prescribes the troparion of the Saint as we have mentioned. It also mentions the Psalm "Blessed are those…" Since the third kathisma is related to the polyeleos it is permitted to read the polyeleos in place of "Blessed is the man…" according to the wishes of the chief celebrant.

At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. Sabbas.
After the Little Entrance we chant the troparia.
For the Resurrection in the tone of the week (the apolytikion).
For St. Sabbas.
The troparion for the patron saint of the Temple.
The kontakion preparatory for the Nativity, "The Virgin cometh…"
The Epistle for St. Sabbas.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

DECEMBER 6th

The Commemoration of our Father among the Saints Nicholas, the Wonderworker, Archbishop of Myra in Lycia

If the feast falls on Saturday or a week day, we follow the order from the *Menaion.*

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto thee…" we chant 10 stichera:
4 stichera for the Resurrection in the tone of the week.
6 stichera for St. Nicholas.
"Glory…" for St. Nicholas.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
The readings for St. Nicholas.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Nicholas.
"Now…" for the Resurrection in tone 6.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Nicholas.
The theotokion in Tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon
The litia for St. Nicholas.
The triadika .
"Holy God…"

The troparion for St. Nicholas.

At Matins

The 6 Matins Psalms.

At "God is the Lord..." we chant the troparia as at Vespers:

For the Resurrection in the tone of the week (the apolytikion).

For St. Nicholas.

The theotokion in Tone 4.

The Psalms and the polyeleos.

The 1st and 2nd poetic kathisma sung according to the following pattern.

For the Resurrection in the tone of the week.

"Glory..." for St. Nicholas.

"Now..." for the Theotokos.

The 3rd kathisma sung according to the following pattern:

For St. Nicholas.

"Glory..." St. Nicholas.

"Now..." for the Theotokos.

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon are for the Resurrection in the tone of the week.

The canons:

For the Resurrection in the tone of the week.

For St. Nicholas.

After the 3rd ode, we say the kontakion and oikos for the Resurrection in the tone of the week followed by the kathisma for St. Nicholas.

After the 6th ode, we say the kontakion and oikos for St.Nicholas followed by the monologion.

The 1st katavasia for the Nativity of our Lord.

The Gospel of the eothinon as usual.

At the 9th ode we chant "More honorable…"

The exaposteilaria:

For the eothinon.

For St. Nicholas.

For the Theotokos.

At the praises, we chant, 8 stichera:

4 for the Resurrection.

4 for St. Nicholas.

"Glory…" for the saint.

"Now…Most blessed art thou…"

The Great Doxology.

"Today is salvation…"

At the Divine Liturgy

The Typika.

At the Beatitudes, we chant 8 hymns:

4 for the Resurrection in the tone of the week.

4 from the 6th ode of the canon for St. Nicholas.

After the Little Entrance, we chant the troparia:

For the Resurrection in the tone of the week (the apolytikion).

For St. Nicholas.

For the patron saint of the Temple.

The kontakion preparatory for the Nativity, "Today is the Virgin…"

The Epistle for St. Nicholas.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

DECEMBER 9th

The Commemoration of Saint Anna's Conception of the Most Holy Theotokos and the Consecration of the Church of the Resurrection (The Church of the Holy Sepulchre, The Anastasis)

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on a Sunday, we follow this order.

At Great Vespers

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the Conception.
"Glory… The mighty work that was kept hidden from Angels and men…" for the Conception.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the Conception.
The troparia:
For the Resurrection in the tone of the week.
For the Conception. "Today have the bounds of childlessness been loosened…"
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon
The triadika and "Holy God…"
The troparion for the Conception.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers.
For the Resurrection in the tone of the week (the apolytikion) (2x).
For the Conception (1x).
The Psalms and the polyeleos.
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Conception.

The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Conception.
After the 3rd ode, we chant the 2nd kathisma for the Conception "Of old the Prophets' choir cried out…" and "Glory…, Now…The Sacred and Thrice blesssed Anna…" from the *Menaion*.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The 1st katavasia for the Nativity of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we chant "More honorable…"
The exaposteilaria:
For the eothinon.
"The Lord, being compassionate…" for the Conception.
At the praises, we chant 8 stichera:
4 for the Resurrection.
4 for the Conception, "Adam and Eve rejoice, and put aside all sorrow…"
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy
The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection.
4 from the 6th ode of the canon of the Conception.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week. (the apolytikion).
For the Conception.
For the patron saint of the Temple.
The kontakion for the Conception "Today the universe celebrateth…"
The Epistle for the Conception.
The Gospel for the Sunday.
On "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

THE SUNDAY OF THE HOLY FOREFATHERS

The Sunday between December 11 and December 17

At Great Vespers
"O Lord, I have cried unto thee…" we chant 10 stichera.
6 for the Resurrection in the tone of the week:
4 for the Forefathers.
"Glory…" for the Forefathers.
"Now…" for the Resurrection in the tone of the week.

The Little Entrance.
"O Gladsome Light..."
The readings for the Forefathers.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Forefathers.
"Now... for the Theotokos in Tone 3, "Thou didst verily conceive by the Holy Spirit…"
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Forefathers.
The Dismissal.

At the Midnight Service

After Psalm 50.
The triadikos canon
The triadika.
"Holy God…"
The troparion of the Forefathers.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection (the apolytikion) (2x).
For the Forefathers (1x).
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Forefathers.
After the 3rd ode, we chant the hypakoe "An angel bedewed the furnace of the Children…" and read the kontakion and oikos for the Resurrection in the tone of the week.
After the 6th ode, we read the kontakion and oikos for the Forefathers followed by the monologion of the day and that of the Forefathers.
The 1st katavasia for the Nativity of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Forefathers.
For the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Forefathers.
"Glory…" for the Forefathers.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.

At the Beatitudes we chant 8 hymns:
4 or the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Forefathers.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Forefathers.
For the patron saint of the Temple.
The kontakion preparatory to the Nativity "Today the Virgin…"
The Epistle for the 29th Sunday after Pentecost.
The Gospel for the Forefathers, "A certain man made a great supper…" (St. Luke 14:16-24)
After "Especially…." we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

DECEMBER 12th

The Commemoration of our Righteous Father Spyridon of Trimythus, the Wonderworker

If the feast falls on Saturday or a week day, we follow the order in the *Menaion*.

If the feast falls on the Sunday of the Forefathers we follow this order.

At Great Vespers

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Forefathers.
3 for St. Spyridon.
"Glory…" for the Forefathers.
"Now…" for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Spyridon.
"Now…" for the Forefathers.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Spyridon.
For the Forefathers.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon
The triadika.
"Holy God…"
The troparion of the Forefathers.

At Matins

The 6 Matins Psalms.

At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Spyridon.
For the Forefathers.
The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Spyridon.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon are for Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Forefathers.
For St. Spyridon.
After the 3rd ode, we chant the hypakoe for the Forefathers and read the kontakion and oikos for the Resurrection in the tone of the week.
After the 6th ode, we read the kontakion and oikos for the Forefathers followed by the daily monologion and that of the Forefathers.
The 1st katavasia for the Nativity of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we chant, "More honorable …"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Forefathers.
For St. Spyridon.
For the Theotokos.
At the praises, we chant, 8 stichera.
2 for the Resurrection.
3 for the Forefathers.
3 for St. Spyridon.
"Glory…" for the Forefathers.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Forefathers.
After the Little Entrance we chant:
For the Resurrection in the tone of the week (the apolytikion).
For the Forefathers.
For St. Spyridon.
For the patron saint of the Temple.
The kontakion Preparatory for the Nativity, "Today the Virgin cometh to the cave…"
The Epistle for St. Spyridon.
The Gospel for the Forefathers.
After "Especially…", we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

DECEMBER 15th

The Commemoration of the Holy Hieromartyr Eleutherius, Bishop of Illyricum

If the feast falls on Saturday or a week day, we follow the *Menaion*.

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Forefathers.
3 for St. Eleutherius.
"Glory…" for the Forefathers.
"Now…" for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Eleutherius.
"Now…" for the Forefathers.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Eleutherius.
For the Forefathers.

At the Midnight Service

Psalm 50.
The triadikos canon
The triadika
"Holy God…"
The troparion of the Forefathers.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Eleutherius.
For the Forefathers.
The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
The 3rd poetic kathismata for St. Eleutherius.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon are for the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Forefathers.
For St. Eleutherius.
After the 3rd ode, we chant the hypakoe for the Forefathers and read the kontakion and oikos for the Resurrection in the tone of the week.
After the 6th ode, we read the kontakion and oikos for the Forefathers followed by the daily monologion and that of the Forefathers.

The 1st katavasia for the Nativity of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we chant "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Forefathers.
For St. Eleutherius
For the Theotokos
At the praises, we chant, 8 stichera:
2 for the Resurrection.
3 for the Forefathers.
3 for St. Eleutherius.
"Glory…" for the Forefathers.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Forefathers.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Forefathers.
For St. Eleutherius.
For the patron saint of the Temple.
The kontakion Preparatory for the Nativity, "Today the Virgin cometh to the cave…"
The Epistle for St. Eleutherius.
The Gospel for the Forefathers.
After "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true light…"
The Dismissal.

DECEMBER 17th

The Commemoration of the Holy Prophet Daniel and the Three Holy Children Ananias, Azarias and Misael

If this feast falls on the Sunday of the Forefathers, the service of the Prophet Daniel and the Three Holy Children is omitted because they are among the Forefathers celebrated on that Sunday.

DECEMBER 20th

The Commemoration of the Holy Hieromartyr Ignatius, the God-bearer and the forefeast of the Nativity according to the flesh of our Savior Jesus Christ[72]

[72] On Saturdays and week days, we do not use the *Daily Octoechos* (Paraklitiki) between December 20 and January 14.

If the feast falls on Saturday or a week day, we follow the service found in the *Menaion* with the following changes:

After "Lord, now lettest thou thy servant…" we chant the odes of the canon of the forefeast of the Nativity of Christ, "Let us all sing a song of victory…".
At the conclusion of the 9th ode, we repeat the 9th heirmos.
"Holy God…"
The troparia:
For the forefeast of the Nativity of Christ.
For St. Ignatius.
For the forefeast of the Nativity of Christ.

If the feast falls on the Sunday before the Nativity of Our Lord, the service of the saint is moved to December 19th and is chanted on Saturday together with the service for the Holy Martyr Boniface as follows.

At Great Vespers on Friday evening

At "O Lord I have cried unto thee…" we chant, 6 stichera:
3 for St. Ignatius.
3 for St. Boniface.
"Glory…" for St Ignatius.
"Now...Verily the King of Heaven…" the theotokion for Saturday evening in Tone 8. [73]
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera from the *Daily Oktocehos* (Paraklitiki) in the tone of the week.
"Glory...O how steadfast and adamantine was thy soul" for St Ignatius.
"Now… Receive our petitions…" from the aposticha for Monday in tone 1. [74]
The troparia:
For St. Ignatius.
For St. Boniface.
The theotokion in Tone 4, "The mystery which was hidden from everlasting…"
The Dismissal.

At Matins on Saturday morning

After the 9th ode of the canon, chant "More honorable…"
The exaposteilaria:
For the Saints.
For the Theotokos.
The praises in the tone of the day from the *Oktoechos* followed by "To thee belongeth all glory…"
At the aposticha, we sing:
The stichera in the tone of the day from the *Daily Octoechos* (Paraklitiki)
"Glory…Thy soul's endurance…" for St. Ignatius.
"Now…Receive our petitions…" from the aposticha for Monday evening in Tone 1.
"It is good thing to confess unto the Lord…"
"Holy God…"

[73] Since the Daily *Oktoechos* (Paraklitiki) is used until the 20th of December, we may chant "Now and ever…" for the leavetaking (Friday evening and Saturday morning) of the tone of the week as usual.
[74] It is permitted to say the daily Hymns from the *Oktoechos* from the same tone "Hail," (the Aposticha, we sing. on Friday evening).

The troparion for the Saint.

At the Divine Liturgy

The kontakion for Saturday, "To thee, O Lord and Author of all creation…"
The Epistle and Gospel for the Saturday before the Nativity of Christ.
The communion hymn: "Blessed are those whom thou hast chosen…"
"We have seen the true Light…"
The Dismissal.

THE SUNDAY BEFORE THE NATIVITY OF CHRIST

The Sunday between December 18 and 24.

If the Sunday before the Nativity falls on December 18 and 19, we follow this order.

At Great Vespers

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the Holy Forefathers "As we celebrate today…"
"Glory...Verily Daniel, the man of desires…" for the Sunday before the Nativity of Christ.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
"O Gladsome Light..."
The readings for the Holy Forefathers.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory... Rejoice, O honoured Prophets…" for the Sunday before the Nativity of Christ.
"Now…" for the Resurrection in tone 8.
The troparia:
For the Holy Forefathers.
For the Theotokos.

At the Midnight Service

Psalm 50.
The triadikos canon.
"Glory…" for the litia for the Forefathers.
"Now…Receive our petitions…" from the aposticha for Monday evening in Tone 1.
The triadika and "Holy God…"
The troparion of the Holy Forefathers.

At Matins

The 6 Matins Psalms.
At, "God is the Lord..." we sing the troparia as at Vespers:
For the Holy Forefathers.
For the Theotokos.
The Psalms and the polyeleos
The poetic kathismata for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.

The canons:

For the Resurrection in the tone of the week.

After the heirmos of each ode, we chant, "Glory to thy Holy Resurrection."

For the Forefathers.

We chant "O Holy Saints of God…" after the troparia from the canon of the Forefathers of each ode, except for the last troparia of each ode. We chant, "Glory…" before the last troparion of each ode.

After the 3rd ode, we chant the hypakoe for the Fathers and read the kontakion and oikos for the Resurrection in the tone of the week.

After the 6th ode, we read the kontakion and oikos for the Fathers followed by the monologion of the day and for the Sunday of the Fathers:

> On this day, the Sunday before the Nativity of Christ, we have been enjoined by our holy and God-bearing Fathers to make commemoration of all them that from the beginning of time have been well-pleasing unto God, from Adam even unto Joseph the Betrothed of the Most Holy Theotokos, according to the genealogy, as Matthew and Luke the Evangelists hath recounted historically; and likewise for the Prophets and Prophetesses. By their intercessions, O God, have mercy and save us. Amen.

The 1st katavasia for the Nativity of Our Lord.

The Gospel of the eothinon as usual.

At the 9th ode we chant, "More honorable…"

The exaposteilaria:

For the Resurrection in the tone of the week.

For the Holy Forefathers.

For the Theotokos from the *Oktoechos*.

At the praises, we chant 8 stichera:

4 for the Resurrection.

4 for the Holy Forefathers

"Glory…" for the Holy Forefathers.

"Now…Most blessed art thou…"

The Great Doxology.

"Today is salvation…"

At the Divine Liturgy

The Typika.

At the Beatitudes we chant 8 hymns.

4 for the Resurrection in the tone of the week.

4 from the 6th ode of the canon of the Holy Forefathers.

After the Little Entrance we chant the troparia:

For the Resurrection in the tone of the week. (the apolytikion).

The troparion for the Holy Forefathers.

The troparion for the patron saint of the Temple.

The kontakion for the Preparation for the Nativity: "Today the Virgin cometh to the cave…"

The Epistle and the Gospel for the Fathers.

The communion hymn: "Praise ye the Lord…"

We have seen the true Light…"

If the Sunday before the Nativity falls on the 20th, 21st, 22nd , or the 23rd of December, we follow this order.

At Great Vespers

The Sunset Psalm.

At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the forefeast.
3 for the Holy Forefathers.
"Glory…Verily Daniel, the man of desires…" for Sunday before the Nativity.
"Now..." for the Resurrection in the tone of the week.
The readings for the Holy Forefathers.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Holy Forefathers.
"Now..." for the forefeast.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Forefathers.
For the Preparation in Tone 4, "Make ready O Bethlehem…"
The Dismissal.

At the Midnight Service

The triadikos canon
2 hymns from the Litia.
The triadika.
"Holy God…"
The troparion "Make ready O Bethlehem…"

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Forefathers.
For the forefeast "Make ready O Bethlehem…"
The Psalms and the polyeleos.
The 1st poetic kathismata sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now...The sayings of the Prophets have now been fulfilled…" for December 24.
The 2nd poetic kathismata sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory…" for the Resurrection in the tone of the week.
"Now…The song of the shepherds…" for December 24.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The Canons:
For the Resurrection in the tone of the week.
For the Holy Forefathers.
After the 6th ode, we read the kontakion and oikos for the forefeast and not for the Forefathers.
The 1st katavasia for the Nativity of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing"More Honorable then the Cherubim…"
The exaposteilaria:
For the eothinon.

For the Fathers for the forefeast.
At the praises, we chant, 8 stichera:
4 stichera for the Resurrection in the tone of the week.
4 stichera for the Holy Forefathers.
"Glory…" for the Holy Forefathers.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection.
4 from the 6th ode of the canon of the forefathers.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the forefeast.
For the Holy Forefathers.
For the patron saint of the Temple.
The kontakion Prepatory for the Nativity, "Today is the Virgin…"
The Epistle and Gospel for the Sunday before the Nativity of Christ.
The communion hymn "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the Sunday before the Nativity of Christ falls on the 24th of December, we follow this order.

At Great Vespers

Nothing is said for the Resurrection:
The Sunset Psalm.
The 1 kathisma, "Blessed is the man…"
At "O Lord I have cried …" we chant 8 stichera.
3 for the Holy Forefathers repeating the 1st to make a total of 4.
4 for the forefeast, "Let us celebrate, O ye people, " from the stichera for "O Lord, I have cried..." for December 20.
"Glory…Verily, Daniel, the man of desires…" for the Sunday before the Nativity.
"Now… Behold, the time of our salvation is at hand. Prepare O cave..." for December 24.
The Little Entrance.
"O Gladsome Light..."
The prokeimenon.
The readings for the Holy Forefathers.
At the aposticha, we chant.
3 hymns from the Great Vespers for the forefeast, "O Virgin free of all blame…"
After the 1st hymn we chant the verse "God shall come out of Timan, and the Holy one out of a mountain overshadowed and densely wooded."
After the 2nd hymn, we chant the verse, "O Lord, I have heard Thy report, and I was afraid; O Lord, I considered Thy works, and I was amazed."
"Glory…Rejoice, O honoured Prophets…" for the Sunday before the Nativity.
"Now…"Behold the time of our salvation approacheth…" for the Sunday before the Nativity.
The troparia:
For the Fathers.

For the Sunday before the Nativity, "And it came to pass that Mary was enrolled with Joseph…"[75]

The Dismissal.

At the Midnight Service

Instead of the triadikos canon we chant the canon of Compline from December 24th, "He that once hath hidden beneath the sea's waves…"

"Glory...,Now…" for the Fathers from the litia of December 18th.

"Holy God…"

The troparion of Sunday before the Nativity, "And it came to pass that Mary was enrolled with Joseph, the old man…"

The Dismissal.

At Matins

The 6 Matins Psalms.

At "God is the Lord…" we chant the troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the Holy Forefathers.

For the forefeast.

The Psalms and the polyeleos.

The poetic kathismata sung according to the following pattern:

For the Resurrection in the tone of the week.

"Glory..." for the Resurrection in the tone of the week.

"Now…" for the forefeast. [76]

The Little Ektenia.

The evlogetaria are not sung.

The hypakoe, anabathmoi and prokeimenon for Resurrection in the tone of the week.

The canons:

For the Fathers with the verse "O Holy Saints of God…"

For the forefeast with the verse "Glory to thee our God, glory to thee."

After the 3rd ode, we chant the hypakoe for the Forefathers "The angel made dew…" and read the kontakion and oikos for the Fathers followed by the daily monologion and the Sunday monologion.

The 1st katavasia for the Feast of the Nativity of our Lord.

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[75] Some versions of the *Typikon* give priority to the forefeast at Great Vespers and place the troparion of the forefeast first followed by the troparion of the Fathers and repeating the troparion of the forefeast. At Matins, however, this is not possible because of the troparion of the Resurrection. Other versions of the *Typikon* mandate this order: of the troparia at Vespers:

1 For the Resurrection in the tone of the week.
2 For the Fathers
3 For the forefeast.

As mentioned in section 3, paragraph 5 of this book, the troparion of the Resurrection is not chanted in this case except at Matins.

[76] This is found in the service for December 24th. In some versions of the Typikon we do not chant the Kathismata for the Resurreciton in the tone of the week. Instead, we chant 3 Kathismata from December 20th "He that bowed the Heavens and dwelt in the Virgin…" (2x). The second Kathisma is "Rejoice O Bethlehem, and make ready…" (2x) (This is the Kontakion of the forefeast in the Sunday before the Feast of the Nativity.) Repeat the same. The third Kathisma is "Rejoice O Sion; Bethlehem, make thy self ready…" (2x) (Found in the service of December 20th) Repeat the same. At the praises, we chant 4 stichera for the Fathers and omit the hymns for the Resurrection (refer to the edition of the Typikon printed in the Greek language in 1881, page 80). This does not contradict with what was written in the previous footnote.

After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing. "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Fathers.
"Rejoice, O Bethlehem…" for the Sunday before the Nativity.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Sunday before the Nativity.
"Glory…" for the Sunday before the Nativity.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for the Holy Forefathers.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Fathers.
For the forefeast.
For the patron saint of the Temple.
The kontakion in Preparation for the Nativity, "Today the Virgin cometh…"
The Epistle and the Gospel for the Sunday before the Nativity of Christ.
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

DECEMBER 25th

The Nativity according to the Flesh of our Lord and God and Savior Jesus Christ. [77]

If the feast falls on Tuesday, Wednesday, Thursday, Friday or Saturday, the order of the forefeast (paramon) and the Nativity of Christ are as follows:

We serve the Royal Hours for the forefeast of the Nativity of Christ, after the conclusion of Matins on December 24.

The 1st Hour

On the paramon of the Nativity of Christ, after the dismissal of Matins and about the 1st hour of the day, the patriarch or the bishop arrives to the Temple.
The priest begins the service with "Blessed is our God…,"
The hierarch says "Glory to thee our God…O Heavenly King…"
"Holy God…" followed by the Psalms of the 1st Hour.
The troparia:
"And it came to pass that... "

[77] Please note that from Christmas day until January 4th there is a general dispensation from all fasting. If the day of forefeast (Paramon) for Epiphany falls on Saturday or Sunday, oil and wine are permitted.

"What shall we call thee…"

The idiomela:

"Prepare O Bethlehem…" with the verse: "God shall come out of Timan…"

"Now hath come the time for the aforesaid prophecy…"

"Glory… Now…Thus saith Joseph to the Virgin…" [78]

The Old Testament readings.

The Epistle.

The Gospel Reading.

The deacon says "Wisdom, Let us attend and hear the Holy Gospel…"

The priest reads the Gospel from the middle of the Royal Doors.

The reader says "Order my steps according to thy words…" to the end of the prayer "O Christ, true Light…"

The 3rd Hour

The beginning as the 1st Hour.

At the chanting of the hymns, the archdeacon, wearing his mandya exits the sanctuary through the north door and censes with the hand censer preceded with a lit candle. He censes again at the idiomela in the 6th and the 9th Hour. The other deacons do the same consecutively according to their rank. If there is no hierarch present, the priest, does the censing wearing his phelonion.

After the first hymn, the chanter sings` the verse "Lord thy hearing have I heard."

The second hymn.

"Glory...,Now…" as in the 1st Hour.

The Old Testament reading, Epistle and Gospel.

The rest of the service to the end of the prayer "O Master, God Almighty…"

The Sixth Hour

The verse is "God cometh from Timan..."

The Old Testament reading.

The Epistle and Gospel.

The Ninth Hour

The chanter on the left begins the idiomela.

The chanter on the right begins with the verse "God cometh from Timan…"

The 2nd hymn which the chanter on the left completes with "…whom the angels praise ceaselessly and glorify, with the Father and the Holy Spirit."

The chanter on the right chants "Glory…"

The chanter on the left chants "Now…"

The reader, standing in the middle of the Temple, facing east, devoutly reads with a loud voice the hymn "Today is born of the Virgin…,"

The hymn is slowly chanted by both chanters.

The Old Testament reading.

The Epistle and Gospel.

The prayer "O Master, Lord Jesus Christ…" [79]

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[78] The above order is followed when the Hymns are not repeated. If they are repeated, we say the first Hymn without verse then the verse "God shall come out of Timan…" followed by the second hymn the verse, "O Lord, I have heard thy report…". We then chant by the second hymn "Glory…" followed by the third hymn "Glory..., and Now..." Finally, we then repeat the third hymn. If the chanting is done bilingual, i.e. Greek and Arabic, we can repeat the hymns. If it is done with one language, we are not required to repeat the hymns.

[79] According to ancient tradition, the Beatitudes and the Typica are read after the Ninth Hour after which the dismissal is given. However, in modern times it became customary to omit them in order to shorten the service.

At the Great Vespers with the Divine Liturgy of Saint Basil

The deacon intones "Bless Master."
The priest intones "Blessed is the Kingdom…"
The hierarch reads the Sunset Psalm (Psalm 103).
At "O Lord, I have cried…" we chant:
The 4 idiomela of the Nativity of Christ, "Come, let us rejoice...": repeating the 1st and 2nd to make a total of 6.
"Glory..., Now…When Augustus became supreme ruler of earth…"
The Entrance with the Gospel.
"O Gladsome Light…"
The prokeimenon of the day.
The readings:[80]
The 1st reading (Genesis 1:1-13).
The troparion "Disguised, O Saviour, thou wast born in a cave…" followed by the verses. After each verse, the 2nd chanter repeats the refrain "And it offered thee the Magi worshipping Thee in faith. Wherefore, with them, have mercy upon us."
The 1st chanter chants "Glory…"
The 2nd chanter chants "Now…"
The 1st chanter repeats the troparion, "Disguised, O Saviour, thou wast born in a cave…".
The 2th Reading (Isaiah 9:6-7).
The 2nd chanter chants the troparion "Thou hast shown forth from the Virgin…" followed by the verses.
After each verse, the 1st chanter repeats the phrase, "And the Magi were led to thy worship. Wherefore, with them, we magnify thee, O thou Giver of life. Glory to Thee."
The 2nd chanter chants "Glory…"
The 1st chanter chants "Now…"
The 2nd chanter repeats the troparion "Thou hast shown forth from the Virgin…"
At the conclusion of the readings the deacon says "Let us pray to the Lord."
The priest "For Holy art thou…"
The Trisagion.
The Epistle (Hebrews 1:1-12) and Alleluia.
The Gospel (St. Luke 2:2-10) is read from the Pulpit.
The rest of the Divine Liturgy of Saint Basil the Great.
The communion hymn is "Praise ye the Lord…"
"We have seen the True Light…" [81]

[80] Editor's Note: The Menaion provides 8 readings for Great Vespers for the Nativity of Christ:

1 Genesis 1:1-13
2 Numbers 24:2-3, 5-9, 17-18
3 Micah 4:6-7, 5:2-4
4 Isaiah 11:1-10
5 Baruch 3:35-4:4
6 Daniel 2:31-36, 44-45
7 Isaiah 9:6-7
8 Isaiah 7:10-16, 8:1-4, 9-10

According to the Menion the first troparion "Disguised, O Saviour, thou wast born in a cave…" and its verses are chanted following the Third Reading, the troparion "Thou hast shown forth from the Virgin…" and its verses are chanted following the Sixth Reading. Mother Mary, et. al. trans. *The Festal Menaion* (London: Faber and Faber, 1969), pp. 254-260

The dismissal with the phrase "May He who was born in a cave and lay in a manger for our salvation, Christ our true God…"

The order of the Service on the day of the Feast (December 25).

At the morning of the feast, we begin with the service at the 9th Hour (In Arabic time this is the 3rd Hour after the ringing of the bells at Midnight).

At the Midnight Service

Psalm 50.
The litia.
We sing the aposticha, without the verses.
The Trisagion Prayers, "Holy God…"
The troparion of the feast "Thy Nativity, O Christ...".

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparion for the Nativity, "Thy Nativity, O Christ..." (3x).
The Psalter and the polyeleos "Praise the name of the Lord…"
The three poetic kathismata for the Nativity of Christ.
The 1st anabathmoi of tone 4 "From my youth..."
The prokeimenon and its verses:

From the womb before the morning star I begot thee. The Lord hath sworn, and he shall not repent.
Said the Lord to my Lord: Sit thou at my right hand until I make thine enemies thy footstool.
Let everything that hath breath...".

The Matins Gospel for the Nativity, read from the Holy Doors.
Psalm 50.
The canons.

Both canons of the Nativity without the verse "Glory ..., Now…"
After the 3rd ode we say the hypakoe.
After the 6th ode we say the kontakion and oikos.
Both katavasia for the Nativity. [82]
At "The Theotokos and the Mother of Light…" we chant the 9th ode for both canons with its megalynaria.

Magnify, O my soul, her that is more honorable and more exalted in glory than the heavenly hosts.
I behold a strange and wonderful mystery...
Magnify, O my soul, the God born in the flesh from the Virgin.
When the Magi saw a new and strange star...
Magnify, O my soul, the King born in a cave.
The Magi said...
Magnify, O my soul, God worshipped by the Magi.
Herod ascertained from the Magi...
Today the Virgin giveth birth to the Lord inside the cave.
Verily it is easier for us to endure silence...

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[81] Some versions of the Typikon mandate the troparion "Thy Nativity, O Christ our God…" in place of "We have seen the True Light…" The proper order is to chant the troparion of the Feast at the Divine Liturgy of the day of the Feast.
[82] Refer to Part VII Section Five for the service for Matins for the order of chanting the Canon.

Glory....
Magnify, O my soul, the might of the indivisible and three-personed Godhead...
O pure one, Mother of the Word...
Now...
Glorify, O my soul her, who hath delivered us from the curse.
The Christ-pleasing people...

The exaposteilarion for the Nativity (3x).

At the praises, we chant:

4 stichera for the Nativity.

"Glory…When it was time for thy presence on earth…"

"Now…Today Christ is born in Bethlehem…"[83]

When the chanters complete the phrase "As for us we shout ceaselessly, crying.." the 1st chanter begins the Great Doxology.

The troparion of the Nativity, "Thy Nativity..."

At the Divine Liturgy of Saint John Chrysostom

The antiphons for the Nativity of Christ.

The 1st antiphon. [84]

I will confess Thee, O Lord, with my whole heart: I will tell of Thy wonders. (Psalm 9:1)
Through the intercessions of the Theotokos, O Saviour, save us.
In the council of the upright, and in the congregation, great are the works of the Lord. (Psalm 110:1-2)
Through the intercessions of the Theotokos, O Saviour, save us.
They are sought out in all things that He hath willed. (Psalm 110:2)
Through the intercessions of the Theotokos, O Saviour, save us.
Confession and majesty are His work, and His Righteousness abideth unto ages of ages. (Psalm 110:3)
Through the intercessions of the Theotokos, O Saviour, save us.
Glory ...,Now...
Throug the intercessions of the Theotokos, O Saviour, save us.

The 2nd antiphon.

Belssed is the man that fearest the Lord; in His commandmants shall he greatly delight. (Psalm 111:1)
O Son of God, born of a virgin, save us who sing unto Thee, Alleluia.
His seed shall be mighty upon the earth. The generation of the upright shall be blessed. (Psalm 111:2)
O Son of God, born of a virgin, save us who sing unto Thee, Alleluia.
Glory and riches shall be in his hourse, and his righteousness abideth unto ages of ages. (Psalm 111:4)
O Son of God, born of a virgin, save us who sing unto Thee, Alleluia.
There hath risen up in darkness a light for the upright; he is merciful and compassionate and Righteous. (Psalm 111:4)
Glory..., Now...
O only begotten Son...

The 3rd antiphon.

The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies a footstool of Thy feet. (Psalm 109:1)
The troparion of the Nativity of Christ. "Thy Nativity..."

[83] In many places, the Priest intones this hymn from the sanctuary before the second chanter chants it.
[84] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 52-54

A sceptor of power shall the Lord send unto Thee out of Sion. (Psalm 109:2)
The troparion of the Nativity of Christ. "Thy Nativity..."
With Thee is dominon in the day of Thy power, in the splendor of Thy saints. (Psalm 109:3)
The troparion of the Nativity of Christ. "Thy Nativity..."
The entrance hymn "From the womb before the morning star, have I begat thee…"
The troparion of the Nativity "Thy Nativity..."
The kontakion for the Nativity "Today the Virgin giveth birth…"
Instead of the "Holy God..." we sing "As many as have been baptized…"
The Epistle and Gospel for the Nativity.
At "Especially…" we chant the megalynarion and the heirmos from the 9th ode of the 1st canon. "Magnify, O my soul…I behold a strange and wonderful mystery…"
The communion hymn is "The Lord hath sent a redemption to his people, Alleluia."
"Thy Nativity…"
The Dismissal.

If the feast falls on Sunday, we follow this order.

The Royal Hours on Friday morning (December 23)

We follow the order described above.
At the 9th Hour, we chant "Make ready O Bethlehem…" from Vespers for the Sunday before the Nativity instead of "And it came to pass that Mary was enrolled…" because this troparion is sung only on the forefeast of the Nativity of Christ.

At Vespers on Friday evening (December 23)

We chant the daily service.
After "Lord, now lettest thou thy servant…" we read the canon of the forefeast of the Nativity, ."He that once hath hidden…"
After "Holy God…" we chant the troparion for December 24, "As the fruit of David's seed…"
The Dismissal.

At Matins on Saturday morning (December 24)

We chant the canons of the Nativity of Christ (Paramon) and the 8th heirmos followed by "More honorable…"
The praises of the forefeast of the Nativity of Christ.
The Great Doxology.
The troparion of the forefeast of the Nativity of Christ.

At the Divine Liturgy

The Divine Liturgy as usual.
The entrance hymn, "Come let us worship… Who art wondrous in the Saints…"
The Epistle and Gospel for the Saturday before the feast of the Nativity.
At "Especially…" we sing "It is truly meet…"
"Blessed are those whom thou hast chosen…"
"We have seen the true light…"

At Great Vespers on Saturday evening

We chant the whole service for the Nativity of Christ.
At "O Lord, I have cried…" we chant:
6 idiomela for the feast.
"Glory ..., Now…When Augustus became supreme ruler…" for the Nativity.

The Entrance is made with the Gospel.
"O Gladsome Light…"
The Old Testament readings:[85]
The 1st reading (Genesis 1:1-13).
The 1st chanter sings the troparion "Disguised, O Saviour, thou wast born in a cave…" with its verses.
The 7th reading (Isaiah 9:6-7).
The 2nd chanter chants the troparion "Thou hast shown forth from the Virgin…" with its verses.
After the Old Testament readings, the Epistle is read immediately without "Let us pray to the Lord."
The Gospel.
The Ektenia of Fervent Supplication.
"Vouchsafe O Lord, to keep us this night…"
"Let us complete our evening prayer…"
The aposticha of the Nativity of Christ, "Today hath come...".
"Lord, now lettest thou thy servant…"
"Holy God…"
The troparion of the Nativity of Christ (3x)
The dismissal with the phrase "May he who was born in a cave and lay in a manger for our salvation, Christ our true God…"

At the Midnight Service

Psalm 50.
The litia.
We sing the aposticha, without the verses.
The Trisagion Prayers, "Holy God…"
The troparion of the feast "Thy Nativity, O Christ...".

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparion for the Nativity, "Thy Nativity, O Christ..." (3x).
The Psalter and the polyeleos "Praise the name of the Lord…"
The three poetic kathisma for the Nativity of Christ.
The 1st anabathmoi of tone 4 "From my youth..."
The prokeimenon and its verses:
From the womb before the morning star I begot thee. The Lord hath sworn, and he shall not repent.
Said the Lord to my Lord: Sit thou at my right hand until I make thine enemies thy footstool.
Let everything that hath breath...".
The Matins Gospel for the Nativity, read from the Holy Doors.
Psalm 50.
The canons.
Both canons of the Nativity without the verse "Glory ..., Now…"
After the 3rd ode we say the hypakoe.
After the 6th ode we say the kontakion and oikos.
Both katavasia for the Nativity. [86]

[85] Editor's Note: See Great Vespers and the Liturgy of St. Basil for a list of the readings and the troparia according to the *Menaion*.

At "The Theotokos and the Mother of Light…," we chant the 9th ode for both canons with its megalynaria.

Magnify, O my soul, her that is more honorable and more exalted in glory than the heavenly hosts.
I behold a strange and wonderful mystery...
Magnify, O my soul, the God born in the flesh from the Virgin.
When the Magi saw a new and strange star...
Magnify, O my soul, the King born in a cave.
The Magi said...
Magnify, O my soul, God worshipped by the Magi.
Herod ascertained from the Magi...
Today the Virgin giveth birth to the Lord inside the cave.
Verily it is easier for us to endure silence...
Glory....
Magnify, O my soul, the might of the indivisible and three-personed Godhead...
O pure one, Mother of the Word...
Now...
Glorify, O my soul her, who hath delivered us from the curse.
The Christ-pleasing people...

The exaposteilarion for the Nativity (3x).
At the praises, we chant:
4 stichera for the Nativity.
"Glory…When it was time for thy presence on earth…"
"Now…Today Christ is born in Bethlehem…"[87]
When the chanters complete the phrase "As for us we shout ceaselessly, crying..." the 1st chanter begins the Great Doxology.
The troparion of the Nativity, "Thy Nativity..."

At the Divine Liturgy of Saint Basil the Great on Sunday morning

The antiphons for the Nativity of Christ.
The entrance hymn "From the womb before the morning star, have I begat thee…"
The troparion of the Nativity "Thy Nativity..."
The kontakion for the Nativity "Today the Virgin giveth birth…"
Instead of the "Holy God..." we sing "As many as have been baptized…"
The Epistle and Gospel for the Nativity.
At "Especially…" we chant the megalynarion and the heirmos from the 9th ode of the 1st canon. "Magnify, O my soul…I behold a strange and wonderful mystery…"
The communion hymn is "The Lord hath sent a redemption to his people, Alleluia."
"Thy Nativity…"
The Dismissal.

If the feast falls on Monday, we follow this order.

At the Royal Hours

The Royal Hours are read on Friday morning (December 22).
At the 9th Hour we chant the troparion "Make ready O Bethlehem…" in place of "And it came to pass that Mary was enrolled…"

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[86] Refer to the service for Matins for the order of chanting the Canon.
[87] In many places, the Priest intones this hymn from the sanctuary before the second chanter chants it.

At Matins and the Divine Liturgy on Saturday morning

Friday evening and Saturday morning we follow the order from the *Menaion* with the troparion "Make ready O Bethlehem…" and the kontakion "Today the Virgin…"

The Epistle and the Gospel for the Saturday before the Nativity of Christ.

The communion hymn is "Blessed art those whom thou has chosen…"

We sing, "We have seen the true light…"

The Dismissal.

On Saturday evening (December 23) and Sunday morning (December 24) the service of the Forefathers is celebrated according to the following order.

At Great Vespers

Nothing is said for the Resurrection:

The Sunset Psalm.

"Blessed is the man…"

At "O Lord I have cried …" we chant 8 stichera.

3 for the Holy Forefathers repeating the 1st to make a total of 4.

4 for the forefeast, "Let us celebrate, O ye people, " from the stichera for "O Lord, I have cried..." for December 20.

"Glory…Verily, Daniel, the man of desires…" for the Sunday before the Nativity.

"Now… Behold, the time of our salvation is at hand. Prepare O cave..." for December 24.

The Little Entrance.

"O Gladsome Light…"

The prokeimenon.

The readings for the Holy Forefathers.

At the aposticha, we sing.

3 hymns from the Great Vespers for the forefeast, "O Virgin free of all blame…"

After the 1st hymn we chant the verse "God shall come out of Timan, and the Holy one out of a mountain overshadowed and densely wooded."

After the 2nd hymn, we chant the verse, "O Lord, I have heard Thy report, and I was afraid; O Lord, I considered Thy works, and I was amazed."

"Glory…Rejoice, O honoured Prophets…" for the Sunday before the Nativity.

"Now…"Behold the time of our salvation approacheth…" for the Sunday before the Nativity.

The troparia:

For the Fathers.

For the Sunday before the Nativity, "And it came to pass that Mary was enrolled with Joseph…"[88]

[88] Some versions of the *Typikon* give priority to the forefeast at Great Vespers. As a result we sing the troparia according to this order:

1 For the forefeast
2 For the Fathers
3 For the forefeast.

At Matins, however, this is not possible because we sing the troparion of the Resurrection. Other versions of the *Typikon* mandate the singing of the troparia according to this order:

1 For the Resurrection in the tone of the week.
2 For the Fathers.
3 For the forefeast.

As mentioned in section 3, paragraph 5 of this book, the troparion of the Resurrection is not said in this case except at Matins.

At the Midnight Service

Instead of the triadikos canon we chant the Canon of Compline from December 24th, "He that once hath hidden beneath the sea's waves…"
"Glory...,Now…" for the Fathers from the litia of December 18th.
"Holy God…"
The troparion of Sunday before the Nativity, "And it came to pass that Mary was enrolled with Joseph, the old man…"
The Dismissal.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Forefathers.
For the forefeast.
The Psalms and the polyeleos.
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the forefeast from the service for December 24. [89]
The Little Ektenia.
The evlogetaria are not sung.
The hypakoe, anabathmoi and prokeimenon for Resurrection in the tone of the week.
The canons:
For the Fathers with the verse "O Holy Saints of God…"
The canon for the forefeast with the verse "Glory to thee our God, glory to thee."
After the 3rd ode, we chant the hypakoe for the Forefathers "The angel made dew…" and read the kontakion and oikos for the Fathers followed by the daily monologion and the Sunday monologion.
The 1st katavasia for the Nativity of our Lord.
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode we sing. "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Fathers.
"Rejoice, O Bethlehem…" for the Sunday before the Nativity.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Sunday before the Nativity.
"Glory…" for the Sunday before the Nativity.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

[89] According to some versions of the *Typikon* we do not chant the kathismata for the Resurreciton in the tone of the week. Instead, we chant 3 Kathismata from December 20th "He that bowed the Heavens and dwelt in the Virgin…" (2x). The second Kathisma is "Rejoice O Bethlehem, and make ready…" (2x) (This is the Kontakion of the forefeast in service for the Sunday before the Feast of the Nativity.) The third Kathisma is "Rejoice O Sion; Bethlehem, make thy self ready…" (2x) (Found in the service of December 20th) Repeat the same. At the praises, we chant 4 stichera for the Fathers and omit the hymns for the Resurrection (refer to the edition of the *Typikon* printed in the Greek language in 1881, page 80). This does not contradict with what was written in the previous footnote.

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for the Holy Forefathers.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Fathers.
For the forefeast.
For the patron saint of the Temple.
The kontakion in Preparation for the Nativity, "Today the Virgin cometh…"
The Epistle and the Gospel for the Sunday before the feast of the Nativity.
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

On Sunday evening we celebrate Great Vespers for the Nativity of Christ following the order given when the feast falls on Sunday.

On Monday morning we celebrate the service for the Nativity of Christ with the Divine Liturgy of Saint Basil the Great.

DECEMBER 26th

The Synaxis of the Most Holy Theotokos

If December 26 falls on Saturday we follow this order.

At Vespers on Friday evening

The Typika.
At "O Lord, I have cried unto thee…" we chant:
6 stichera from Vespers for the Nativity of Christ.
""Glory ..., Now… Glory to God in the highest..." the idiomelon after Psalm 50 from Matins of the Nativity of Christ.
The Little Entrance.
"O Gladsome Light…"
The Great Prokeimenon. "Who is so great a god as our God? Thou art God who doest wonders." with its verses.
At the aposticha, we chant the idomelia for the Nativity, "Today hath come a great and wonderful thing…"
The troparion of the Nativity of Christ (3x).
The Dismissal.

At The Midnight Service

After Psalm 50
"Holy God…"
The troparion of the Nativity of Christ.

At Matins

The 6 Matins Psalms.

At "God is the Lord..." we chant the troparion for the Nativity of Christ (3x).
The Psalter without the polyeleos.
The 1st and 2nd poetic kathismata for the Nativity of Christ.
Psalm 50.
The canons:
Both canons of the Nativity of Christ without the verses.
After the 3rd ode, we sing the hypakoe of the Nativity of Christ.[90]
After the 6th ode, we read the kontakion for December 26, "He that was begotten of the Father before the morning star…" followed by the oikos and the monologion.
The 2nd katavasia for the Nativity of Christ.
In place of "More honorable…" we chant the 9th ode of both canons of the Nativity of Christ with the megalynaria ending with the 9th ode of the 2nd katavasia for the Nativity of Christ. "Verily, it is easier for us to endure silence..."
The exaposteilarion.
At the praises we sing:
The stichera for the Nativity of Christ.
"Glory...Today, the invisible Nature doth unite with mankind…" for December 26.
"Now…Today Christ is born in Bethlehem…" from the praises for the Nativity of Christ.
The Great Doxology.
The troparion of the Nativity of Christ.

At the Divine Liturgy

The antiphons for the Nativity of Christ.
The entrance hymn for the Nativity.
The troparion and the kontakion are for the Nativity.
In place of "Holy God…" we chant "As many as have been baptized…"
The Epistle and the Gospel for the day after the feast of the Nativity.
At "Especially…" we chant the megalynarion and the heirmos of the feast from the 2nd canon "Magnify O my soul her that is more honorable… Verily, it is easier for us to endure silence..."""
The communion hymn for the Nativity of Christ. "Thy Nativity O Christ our God…"
The Dismissal.

If December 26 falls on Sunday, we also commemorate the Holy and Righteous Joseph the Betrothed, David the King, and James the Brother of God and follow this order.

At Vespers

The Sunset Psalm.
We omit "Blessed is the man…"
At "O Lord I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Nativity.
3 for the saints.
"Glory…" for the saints
"Now…Glory to God in the highest…", the idiomelon after the Gospel from Matins for the Nativity of Christ.
The Great Prokeimenon with its verses.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the saints.

[90] Some read the kontakion of the Feast "Today the Virgin…"

"Now...The shepherds hastened to Bethlehem..." for December 26.

The troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the saints.

For the Nativity of Christ.

The Dismissal.

At the Midnight Service

Psalm 50.

The triadikos canon .

The troparion of the Nativity of Christ.

At Matins

The 6 Matins Psalms

At "God is the Lord..." we sing the troparia as at Vespers:

For the Resurrection in the tone of the week (the apolytikion).

For the Saints.

For the Nativity of Christ.

The Psalter and the polyeleos.

The kathismata sung according to the following pattern:

For the Resurrection in the tone of the week.

"Glory…" for the Resurrection in the tone of the week.

"Now…" for the Nativity.[91]

The evlogetaria.

The hypakoe, anabathmoi and the prokeimenon for the Resurrection in the tone of the week

The canons:

For the Resurrection in the tone of the week.

For St. Joseph with the verse "O Saint of God, intercede for us."

After the 3rd ode we read the kontakion and the oikos for the Resurrection in the tone of the week followed by the kathisma of Saint Joseph with both hymns.

After the 6th ode, we read the kontakion of the Sunday after the Nativity, "Godly David on this day…" followed by the oikos and the monologion for December 26th and the Sunday.

The 2nd katavasia for the feast of the Nativity.

The Gospel of the eothinon as usual.

The 9th ode for the Nativity from both canons with the megalynaria ending with "Verily, it is easier for us to endure silence…"

The exaposteilaria:

For the Resurrection.

For the Saints.

For the Nativity.

At the praises, we chant 8 stichera:

4 for the Resurrection in the tone of the week.

4 for the Nativity.

"Glory…The blood, fire and pillars of smoke..." for the Sunday after the Nativity of Christ.

"Now…Today the Invisible Nature doth unite with mankind…" from Matins for December 26.

The Great Doxology.

"Today is salvation…"

[91] The 1545 Venetian *Typikon* prescribes chanting only the kathismata for the Resurrection. However, this order is more correct. Refer to part V (The Poetic Kathismata) in section 5 (Matins).

At the Divine Liturgy

The antiphons for the Nativity of Christ with the verse "He who was born of a Virgin…"[92]
The entrance hymn is "Come let us worship…who wast risen…"
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the saints.
For the Nativity.
For the patron saint of the Temple.
The kontakion of the Nativity, "Today the Virgin giveth birth ..."
In place of "Holy God…" we chant "As many as have been baptized…"
The Epistle and the Gospel for the Sunday after the Nativity.
At "Especially…" we chant the megalynarion and heirmos of the 9th ode of the 2nd canon of the Nativity.
The communion hymn for the Nativity.
In place of "We have seen the true Light…" we chant "Thy Nativity…"
The Dismissal.

If December 26 falls on Monday, there will be no time for the service of the Sunday following the Nativity because the following Sunday is January 1, the Circumcision of Our Lord. Therefore, we follow this order.

At Great Vespers on Sunday Evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant 6 stichera:
3 for the Nativity of Christ.
3 for the Sunday after the Nativity.
"Glory…" for the Sunday after Nativity.
"Now…Glory to God in the Highest…"
The Great Prokeimenon with its verses.
The aposticha for the day "When the Shepherds hastened together to Bethlehem…"
The troparia:
For the Nativity of Christ.
For the Sunday after the Nativity.
The Dismissal.

At The Midnight Service

Psalm 50.
"Holy God…"
The troparion of the Nativity of Christ, "Thy Nativity…"

Matins on Monday morning

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
For the Nativity of Christ.
For the Sunday after the Nativity.
The Psalter without the polyeleos.

[92] Some say "…who wast risen from the dead…" However, it is more correct to say "He who was born of a Virgin…" Refer to the discussion of The entrance hymn in the Divine Liturgy in section 6 part III.

The 1st and 2nd poetic kathisma for the Nativity of Christ.
Psalm 50.
The canons:
The 1st canon of the Nativity of Christ with the verse "Glory to thee, O God…"
The canon for St. Joseph with the verse, "O Saint of God…"
After the 3rd ode, we chant the kathisma for Saint Joseph with its two hymns.
After the 6th ode, we read the kontakion and the oikos for Saint Joseph followed by the daily and the Sunday Monologion.
The 2nd Katavasia for the Nativity of Christ.
The exaposteilaria:
For the saints.
For the Nativity of Christ.
The praises for the Nativity of Christ.
"Glory…Blood, and fire, and vapor of smoke…" for the Sunday after the Nativity.
"Now…Today the Invisible Nature is united with mortals…" for the day following the Nativity.
The Great Doxology.
The troparion for the Nativity, "Thy Nativity…"

At the Divine Liturgy

The antiphons and the entrance hymn for the Nativity of Christ.
The troparia:
For the Nativity.
For the Sunday after the Nativity.
The kontakion for the Nativity, "Today the Virgin cometh to the cave to give birth…"
In place of "Holy God…" we chant "As many as have been baptized…"
The Epistle and the Gospel for the Sunday after the Nativity.
At "Especially…" we chant the megalynarion and heirmos of the 9th ode of the 2nd canon of the Nativity of Christ.
The communion hymn for the Nativity of Christ.
Instead of "We have seen the true Light…" we chant "Thy Nativity…"
The Dismissal.

<u>The Sunday after the Feast of the Nativity.</u>

If the Sunday after the Nativity of Christ falls on December 26th, we follow the order followed when the Sunday after the Nativity of Christ falls on December 26.

At Vespers

The Sunset Psalm.
We omit "Blessed is the man…"
At "O Lord I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Nativity.
3 for the saints.
"Glory…" for the saints
"Now…Glory to God in the highest…", the idiomelon after the Gospel from Matins for the Nativity of Christ.
The Great Prokeimenon with its verses.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.

"Glory…" for the saints.
"Now...The shepherds hastened to Bethlehem..." for December 26.

The troparia:

For the Resurrection in the tone of the week (the apolytikion).
For the saints.
For the Nativity of Christ.

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon .
The troparion of the Nativity of Christ.

At Matins

The 6 Matins Psalms
At "God is the Lord..." we sing the troparia as at Vespers:

For the Resurrection in the tone of the week (the apolytikion).
For the saints.
For the Nativity of Christ.

The Psalter and the polyeleos.
The kathisma sung according to the following pattern:

For the Resurrection in the tone of the week.
"Glory…" for the Resurrection in the tone of the week.
"Now…" for the Nativity.[93]

The evlogetaria.
The hypakoe, anabathmoi for the Resurrection in the tone of the week
The canons:

For the Resurrection in the tone of the week.
For St. Joseph with the verse "O Saint of God, intercede for us."
After the 3rd ode we read the kontakion and the oikos for the Resurrection in the tone of the week followed by the kathisma of Saint Joseph with its hymns.
After the 6th ode, we read the kontakion of the Sunday after the Nativity, "Godly David on this day…" followed by the oikos and the monologion for December 26th and the Sunday.
The 2nd katavasia for the feast of the Nativity.
The Gospel of the eothinon as usual.
The 9th ode for the Nativity from both canons with the megalynaria ending with "Verily, it is easier for us to endure silence…"

The exaposteilaria:

For the Resurrection.
For the saints.
For the Nativity.

At the praises, we chant 8 stichera:

For the Resurrection in the tone of the week.
For the Nativity.
"Glory…The blood, fire and pillars of smoke..." for the Sunday after the Nativity of Christ.
"Now…Today the Invisible Nature doth unite with mankind…" from Matins for December 26.

The Great Doxology.

[93] According to the 1545 Venetian *Typikon* we only chant the kathismata for the Resurrection. However, this order is more correct. Refer to part V (The Poetic Kathismata) in section 5 (Matins).

"Today is salvation…"

At the Divine Liturgy

The antiphons for the Nativity of Christ with the verse "He who was born of a Virgin…"[94]
The entrance hymn is "Come let us worship…who wast risen…"
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the saints.
For the Nativity.
For the patron saint of the Temple.
The kontakion of the Nativity, "Today the Virgin giveth birth ..."
In place of "Holy God…" we chant "As many as have been baptized…"
The Epistle and the Gospel for the Sunday after the Nativity.
At "Especially…" we chant the megalynarion and heirmos of the 9th ode of the 2nd canon of the Nativity.
The communion hymn for the Nativity.
In place of "We have seen the true Light…" we chant "Thy Nativity…"
The dismissal

If the Sunday after the Nativity of Christ falls on December 27th, we also commemorate Saint Stephen the First Martyr, as follows.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Sunday.
3 for St. Stephen.
"Glory…" for the Sunday after the Nativity.
"Now…" for the Resurrection in the tone of the week.
The Little Entrance.
O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Stephen.
"Now...Today all the angels in Heaven…" for the Sunday after the Nativity
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Stephen.
For the Sunday after the Nativity.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"

[94] Some say "…who wast risen from the dead…" However, it is more correct to say "He who was born of a Virgin…" Refer to the discussion of the entrance hymn in the Divine Liturgy in section 6, part III.

The troparion of the Nativity of Christ. "Thy Nativity O Christ our God…" [95]
The Dismissal.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as in Vespers.
For the Resurrection in the tone of the week (the apolytikion).
For St. Stephen.
For the Sunday after the Nativity.
The Psalter and the polyeleos.
The Kathismata sung according to the following pattern.
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity.[96]
The evlogetaria.
The hypakoe, anabathmoi, and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Joseph.
After the 3rd ode, we chant:
The kathisma for St. Joseph.
"Glory…" for St. Stephen.
"Now…" for the Resurrection in the tone of the week.[97]
After the 6th ode, we read the kontakion and oikos for the Sunday after the Nativity followed by the daily monologion and the monologion for the Sunday after the Nativity.
The 2nd katavasia for the Nativity of Christ.
The Gospel of the eothinon as usual.
At the 9th ode we sing"More honorable…"
The exaposteilaria:
For the eothinon.
For St. Stephen.
For St. Joseph.
For the Nativity of Christ.[98]
At the praises, we chant 8 stichera.
4 for the Resurrection in the tone of the week.
4 for St. Stephen.[99]
"Glory…The blood, fire and pillars of smoke…" for the Sunday After the Nativity.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.

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[95] According to the 1545 Venetian *Typikon*, the troparia for Saint Joseph "O Joseph, proclaim the wonders of David…" is chanted instead.
[96] According to the 1545 Venetian *Typikon* we only chant the kathismata for the Resurrection.
[97] According to the 1545 Venetian *Typikon* we read the kontakion for the Resurrection before the kathisma.
[98] The 1545 Venetian *Typikon* does not mention the exaposteilarion for the feast.
[99] According to the 1545 Venetian *Typikon* we chant 4 stichera from the Vesper service and not the stichera of the praises.

At the Beatitudes we chant 8 hymns: [100]
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for St. Joseph.
The entrance hymn, "Come let us worship…who wast risen…"
After the Little Entrance we chant:
For the Resurrection in the tone of the week (the apolytikion).
For St. Joseph.
For St. Stephen.
For the patron saint of the Temple.
The kontakion for the Nativity "Today the Virgin giveth birth…"
The Epistle for St. Stephen.[101]
The Gospel for the Sunday after the Nativity. "And after the Magi were departed…" (Matthew 2:13-23)
At "Especially…" we sing, "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the Sunday after the Nativity of Christ falls on December 28, 29 or 30, we follow this order.

At Great Vespers

We follow the *Menaion*.

At the Midnight Service

The triadikos canon.
The triadika.
The troparion for the Nativity.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as in Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Sunday after the Nativity.
For the Nativity of Christ.
The poetic kathisma:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity of Christ.
The evlogetaria.
The hypakoe, anabathmoi, and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Joseph with the verse "O Saint of God, intercede in our behalf…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for Saint Joseph.

[100] According to The 1545 Venetian *Typikon* we chant the Antiphon of the Feast of the Nativity with "…Who wast risen…"
[101] According to The 1545 Venetian *Typikon* and the *Menaion* we the read the Epistle for the Sunday after the feast of the Nativity, however, the order in Section 6, number 7 of this book is more correct as long as we read the Gospel for the Sunday.

After the 6th ode, we say the kontakion for the Sunday after the Nativity, "Godly David on this day…" and the oikos followed by the monologion for the day and for that Sunday.
The 2nd katavasia for the Nativity of Christ.
The Gospel of the eothinon as usual.
At the 9th ode we chant, "More honorable…"
The rest of the order from the *Menaion*.
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 hymns from the 6th ode of the canon for Saint Joseph.[102]
After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Nativity of Christ.
For St. Joseph.
For the patron saint of the Temple.
The kontakion for the Nativity, "Today the Virgin…"
The Epistle and the Gospel for the Sunday after the Nativity
At "Especially…," we sing, "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…".

If the Sunday after the Nativity of Christ falls on December 31, the order is combined with the Leavetaking of the Feast of the Nativity of Christ as follows.

At Great Vespers

The Sunset Psalm
"Blessed is the man…"
At "O Lord I have cried…" we chant 10 stichera:
3 for the Resurrection in the tone of the week.
4 for the Nativity of Christ.
3 for the Sunday after the Nativity of Christ.
"Glory…" for the Sunday after the Nativity of Christ.
"Now…When Augustus became supreme ruler of earth…" for the Nativity of Christ.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Sunday after the Nativity of Christ.
"Now... O Christ God, thou hast dwelt in a cave…" for the Nativity
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Sunday after the Nativity of Christ.
For the Nativity of Christ.
The Dismissal.

[102] According to The 1545 Venetian *Typikon* we chant the antiphons for the Feast of the Nativity with "…who wast risen…"

At the Midnight Service

Psalm 50.
The triadikos canon
The triadika.
The troparion of the Nativity of Christ.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as in Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Sunday after the Nativity of Christ.
For the Nativity of Christ.
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity of Christ.
The evlogetaria.
The hypakoe, anabathmoi, and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
The 2nd canon of the Nativity of Christ with the verse "Glory to thee…"
For St. Joseph with the verse "O Saint of God, intercede in our behalf…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the Sunday.
After the 6th ode, we read the kontakion "Godly David on this day…" and the oikos followed by the daily monologion and the monologion of the Sunday After the Nativity.
The 2nd katavasia for the Nativity of Christ.
The Gospel of the eothinon as usual.
The 9th ode with its megalynaria from both canons for the Nativity of Christ.
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Sunday after the Nativity.
For the Nativity of Christ.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week
4 for the Nativity of Christ.
"Glory...The blood, fire, and pillars of smoke …"for the Sunday after the Nativity of Christ.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The antiphons for the Nativity of Christ with the verse "Who wast born of a Virgin…" during the 2nd antiphon.
The entrance hymn is "From the womb before the morning star…who wast risen…"
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Nativity of Christ
For St. Joseph.
For the patron saint of the Temple.
The kontakion for the Nativity of Christ "Today the Virgin giveth birth…"

The Trisagion Hymn as usual.
The Epistle and Gospel for the Sunday after the Nativity.
At "Especially…," we chant "Magnify O my soul…" and the heirmos of the 9th ode of the 2nd canon. "O thou Mother pure…"
The communion hymn for the Nativity, "The Lord hath sent a redemption..."
Instead of "We have seen the true Light…" we chant the troparion of the Nativity, "Thy Nativity O Christ…"
The Dismissal.

If the Sunday after the Nativity of Christ falls on January 1st, the service is moved to Monday, December 26th, and is chanted with the service of the Synaxis of the Theotokos as mentioned earlier.

DECEMBER 27th.

The Commemoration of Saint Stephen the Archdeacon and the Venerable Theodore (Gift of God) the Branded.

If the Feast of St. Stephen falls on Saturday or a week day, we follow the order found in the *Menaion*, except that on Saturday we read the Epistle for St. Stephen and the Gospel for the Saturday after the Nativity of Christ.

If the Feast of St. Stephen falls on Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto thee…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for the Sunday.
- 3 for St. Stephen.
- "Glory…" for the Sunday after the Nativity.
- "Now…" for the Resurrection in the tone of the week.

At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for St. Stephen.
- "Now...Today all the angels in Heaven…" for the Sunday after the Nativity

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Stephen.
- For the Sunday after the Nativity.

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion of the Nativity of Christ. "Thy Nativity O Christ our God…" [103]

[103] According to the 1545 Venetian *Typikon*, we chant the troparia for Saint Joseph "O Joseph, proclaim the wonders of David…" instead.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as in Vespers.
For the Resurrection in the tone of the week (the apolytikion).
For St. Stephen.
For the Sunday after the Nativity.
The Psalter and the polyeleos.
The Kathismata sung according to the following pattern.
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity.[104]
The evlogetaria.
The hypakoe, anabathmoi, and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Joseph.
After the 3rd ode, we chant:
The kathisma for St. Joseph.
"Glory…" for St. Stephen.
"Now…" for the Resurrection in the tone of the week.[105]
After the 6th ode, we read the kontakion and oikos for the Sunday after the Nativity followed by the daily monologion and the monologion for the Sunday after the Nativity.
The 2nd katavasia for the Nativity of Christ.
The Gospel of the eothinon as usual.
At the 9th ode we sing"More honorable…"
The exaposteilaria:
For the eothinon.
For St. Stephen.
For St. Joseph.
For the Nativity of Christ.[106]
At the praises, we chant 8 stichera.
4 for the Resurrection in the tone of the week.
4 for St. Stephen.[107]
"Glory…The blood, fire and pillars of smoke…" for the Sunday After the Nativity.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns: [108]
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for St. Joseph.

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[104] According to the 1545 Venetian *Typikon* we only chant the kathismata for the Resurrection.
[105] According to the 1545 Venetian *Typikon* we read the kontakion for the Resurrection before the kathisma.
[106] The 1545 Venetian *Typikon* does not mention the exaposteilarion for the feast.
[107] According to the 1545 Venetian *Typikon* we chant 4 stichera from the Vesper service and from the praises.
[108] According to the 1545 Venetian *Typikon* we chant the antiphon of the Feast of the Nativity with "…Who wast risen…"

The entrance hymn, "Come let us worship…who wast risen…"
After the Little Entrance we chant:
For the Resurrection in the tone of the week (the apolytikion).
For St. Joseph.
For St. Stephen.
For the patron saint of the Temple.
The kontakion for the Nativity "Today the Virgin giveth birth…"
The Epistle for St. Stephen.[109]
The Gospel of the Sunday after the Nativity. "And after the Magi were departed…" (Matthew 2:13-23)
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

DECEMBER 31st

The Leavetaking of the Feast of the Nativity and the Commemoration of our Righteous Mother Melania

If the Leave-Taking of the Nativity of Christ falls during the week, the service of the Nativity is celebrated at Vespers, Matins, and the Divine Liturgy omitting the readings at Veseprs, the Litia, the polyeleos and the Matins Gospel for the Nativity. The daily Epistle and the Gospel are read.

If the Leave-Taking of the Nativity of Christ falls on a Sunday, we follow this order.

At Great Vespers

The Sunset Psalm
"Blessed is the man…"
At "O Lord I have cried…" we chant 10 stichera:
3 for the Resurrection in the tone of the week.
4 for the Nativity of Christ.
3 for the Sunday after the Nativity of Christ.
"Glory…" for the Sunday after the Nativity of Christ.
"Now…When Augustus became supreme ruler of earth…" for the Nativity of Christ.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Sunday after the Nativity of Christ.
"Now...O Christ God, thou hast dwelt in a cave…" for the Nativity
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Sunday after the Nativity of Christ.
For the Nativity of Christ.
The Dismissal.

At the Midnight Service

Psalm 50.

[109] According to The 1545 Venetian *Typikon* and the *Menaion* we the read the Epistle for the Sunday after the feast of the Nativity, however, the order in Section 6, number 7 of this book is more correct as long as we read the Gospel for the Sunday.

The triadikos canon
The triadika.
The troparion of the Nativity of Christ.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparia as in Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Sunday after the Nativity of Christ.
For the Nativity of Christ.
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Nativity of Christ.
The evlogetaria.
The hypakoe, anabathmoi, and the prokeimenon for Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
The 2nd canon of the Nativity of Christ with the verse "Glory to thee…"
For St. Joseph with the verse "O Saint of God, intercede in our behalf…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the Sunday.
After the 6th ode, we read the kontakion "Godly David on this day…" and the oikos followed by the daily monologion and the monologion of the Sunday After the Nativity.
The 2nd katavasia for the Nativity of Christ.
The Gospel of the eothinon as usual.
The 9th ode with its megalynaria from both canons for the Nativity of Christ.
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Sunday after the Nativity.
For the Nativity of Christ.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week
4 for the Nativity of Christ.
"Glory..., The blood, fire, and pillars of smoke …" for the Sunday after the Nativity of Christ.
"Now…, Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The antiphons for the Nativity of Christ with the verse "Who wast born of a Virgin…" during the 2nd antiphon.
The entrance hymn is "From the womb before the morning star…who wast risen…"
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Nativity of Christ
For St. Joseph.
For the patron saint of the Temple.
The kontakion for the Nativity of Christ "Today the Virgin giveth birth…"
The Trisagion hymn as usual.
The Epistle and Gospel for the Sunday after the Nativity.

At “Especially…,” we chant “Magnify O my soul…” and the heirmos of the 9th ode of the 2nd canon. “O thou Mother pure…”
The communion hymn for the Nativity, “The Lord hath sent a redemption...”
Instead of “We have seen the true Light…” we chant the troparion of the Nativity, “Thy Nativity O Christ…”
The Dismissal.

THE MONTH OF JANUARY

JANUARY 1st

The Circumcision in the Flesh of our Lord God and Savior Jesus Christ and the Commemoration of our Father among the Saints Basil the Great, Archbishop of Caesarea

If the feast falls on Saturday or a weekday, we follow the order from the *Menaion* with the dismissal phrase "May he who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our God…"

At the Midnight service

The litia for Saint Basil.
The troparion for the Circumcision.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant:
The troparia for Saint Basil (2x).
The troparion for the Circumcision.
The canons:
The canon of the Circumcision by Stephen with the verse "Glory to thee our God, Glory to thee."
The canon for St. Basil by St. John of Damascus with the verse "O Hierarch of Christ, intercede in our behalf."
Both katavasia for Epiphany.
In place of "More honorable…" we chant the 9th ode of both canons with their megalynaria:
The canon of the Circumcision.
Magnify, O my soul her who is more honorable, and more exalted in glory than the heavenly hosts.
O Thou blessed and all pure one,...
Magnify, O my soul, him who accepted circumcision on the eighth day.
Verily Christ having passed...
Today the Lord is circumcised in the flesh....
Come let us celebrate in holiness...
The canon to St. Basil.
Magnify, O my soul, Basil the Great amongst Bishops.
O Father Basil, thou didst follow...
Magnify, O my soul Basil the Great of Caesarea.
Verily the usurper...
Glory...Magnify, O my soul, the might of the three-personed Trinity
Thou hast become worthy, O Basil....
Now...Glorify, O my soul, the Maiden who delivered us from the curse.
Verily, the Lord who alone...

At the Divine Liturgy

We celebrate the Divine Liturgy of St. Basil the Great.
We chant the kontakion for the Circumcision, "The Master of all endureth humiliation…"
After "The mercies of our Great God…" we chant the following megalynarion in the 2nd tone. "Let us all extol the great Basil, revealer of heavenly things, initiate of the Master, the star shining from Caesarea and the town of Cappadocia, honoring and magnifying him."

If the feast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 2 for the feast with repeating the first stichera for a total of 3
- 3 for St. Basil.
- "Glory…" for St. Basil.
- "Now…" for the Resurrection in the tone of the week.

"O Gladsome Light…"
The readings for the Circumcision.
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for St. Basil.
- "Now…The supremely good God was not ashamed…" for the Circumcision.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Basil.
- For the Circumcision.

The Dismissal for the Circumcision.

At the Midnight Service

Psalm 50.
The triadikos canon
The litia.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of the feast.

At Matins

The 6 Matins Psalms.
"Blessed is the man..."
At "God is the Lord..." we sing the troparia as at Vespers:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Basil.
- For the Circumcision.

The Psalms and the polyeleos.
The poetic kathisma from the *Menaion*.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon for the Resurrection in the tone of the week.
The canons:
- For the Resurrection in the tone of the week.
- For the Circumcision.
- For St. Basil.
- After the 3rd ode we read the kontakion and the oikos for the Resurrection in the tone of the week followed by the kathisma of St. Basil.
- After the 6th ode, we read the kontakion and oikos for St. Basil followed by the monologion.
- Both katavasia for Epiphany.

The Gospel of the eothinon as usual.
In place of "More honorable…,"we chant the troparia of the 9th ode of both canons with their megalynaria as follows.
Magnify, O my soul her who is more honorable, and more exalted in glory than the heavenly hosts.
O Thou blessed and all pure one,...
Magnify, O my soul, him who accepted circumcision on the eighth day.
Verily Christ having passed...
Today the Lord is circumcised in the flesh....
Come let us celebrate in holiness...
Magnify, O my soul, Basil the Great amongst Bishops.
O Father Basil, thou didst follow...
Magnify, O my soul Basil the Great of Caesarea.
Verily the usurper...
Glory...Magnify, O my soul, the might of the three-personed Trinity.
Thou hast become worthy, O Basil....
Now...Glorify, O my soul, the Maiden who delivered us from the curse.
Verily, the Lord who alone...
The exaposteilaria:
For the eothinon.
For St. Basil.
For the Circumcision.
At the praises, we chant 8 stichera:
4 for the Resurrection.
4 for the Circumcision.
"Glory…" for St. Basil.
"Now…" for the Circumcision.
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The antiphons for the Circumcision with the refrain the Second antiphon "O Son of God, circumcised in the flesh, save us who sing unto Thee. Alleluia." [110]
The entrance hymn is "Come let us worship…who wast risen…"
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Circumcision.
For St. Basil.
The kontakion, "The Master of all endureth humiliation…"
The Epistle for St. Basil.
The Gospel for the Circumcision.
The rest of the Divine Liturgy of Saint Basil the Great.
After "The mercies of our great God…", we chant the megalynarion for St. Basil, "Let us extol the great Basil…"
The Communion Hymn is "Praise ye the Lord…"
In place of "We have seen the true Light…" we chant the troparion of the feast "O most compassionate Lord…"
The Dismissal for the Circumcision.

[110] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 58-59

THE SUNDAY BEFORE THEOPHANY

If the Sunday before Epiphany falls on the 2nd, 3rd or 4th of January, we follow this order.

At Vespers

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
3 for the Sunday before Epiphany "Let us piously fill the air…" repeating the 1st to make a total of 4.
The "Glory…" for the Sunday Before Epiphany " The true Christ cometh down towards the Jordan…"
"Now…" for the tone of the week.
"O Gladsome Light…"
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now…" for the Sunday before Epiphany, "O John the Baptizer, who didst know me…"
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Sunday before Epiphany, "Make ready, O Zebulon, and prepare O Nephtali…"
The Dismissal.

At The Midnight Service

The triadikos canon.
The triadika, "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion for the Sunday before Epiphany, "Make ready, O Zabulon …"

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers.
For the Resurrection in the tone of the week(the apolytikion) (2x)
For the forefeast (1x).
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the forefeast of Epiphany.
After the 3rd ode, we chant the kathisma for January 2, "O unseen God,O Word Whom no mind comprehendeth…"
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the daily monologion.
The 1st katavasia for Epiphany, "The Lord, mighty in wars…"
The Gospel of the eothinon as usual.
At the 9th ode we chant, "More honorable..."
The exaposteilaria:
For the eothinon.

For the Sunday before Epiphany, "O Thou Lover of mankind, how shall the courses of the river…"

At the praises, we chant 8 stichera:

4 for the Resurrection in the tone of the week.

4 for the forefeast from the Sunday before Epiphany.

"Glory…" for the eothinon.

"Now…Most blessed art thou…"

The Great Doxology.

"Today is Salvation…"

At The Divine Liturgy

The Typika.

At the Beatitudes we chant 4 hymns from the 6th ode of the canon for the forefeast.

After the Little Entrance we chant:

For the Resurrection in the tone of the week (the apolytikion).

The troparion for the Sunday before Epiphany "Make ready, O Zabulon; and prepare O Nephthali …"

For the patron saint of the Temple.

The kontakion " Today hath the Lord appeared,…"

The Epistle and the Gospel for the Sunday before Epiphany.

At "Especially…" we sing "It is truly meet…"

The Communion Hymn: "Praise ye the Lord…"

We sing, "We have seen the true Light…".

The Dismissal.

If the Sunday before Epiphany falls on the forefeast (Paramon) of Thophany (January 5th), we follow this order.

At Great Vespers

The Sunset Psalm

"Blessed is the man..."

At "O Lord I have cried…" we chant 10 stichera:

7 for the Resurrection in the tone of the week.

3 for the Sunday before Epiphany, "Let us go before and shout songs in true worship…"

"Glory…" . for the Sunday before Epiphany "The True Christ cometh down towards the Jordan…"

"Now…" For the Resurrection in the tone of the week.

"O Gladsome Light…"

At the aposticha, we sing:

The stichera for the Resurrection in the tone of the week.

"Glory...The True Christ cometh down towards the Jordan..." for the Sunday before Epiphany.

"Now...Verily, Christ our God cometh for baptism in the River Jordan…" for the Sunday before Epiphany.

The troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the Sunday before Epiphany "The River Jordan receded of old..."

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion of the forefeast. "The River Jordan receded of old..."

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion) (2x).
For the forefeast (1x).
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the forefeast (from January 5th) with the verse "Glory to Thee our God…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathisma.
After the 6th ode we read the kontakion and oikos for the forefeast followed by the daily monologion.
The 1st katavasia for Epiphany. "The Lord, mighty in wars…"
The Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable…"
The exaposteilaria:
For the eothinon.
For the Sunday before Epiphany"O Thou Lover of mankind, how shall the courses of the river…"
At the praises, we chant, 8 stichera:
4 for the Resurrection.
4 for the Sunday before Epiphany on January 5, "Behold, the King hath appeared…"
"Glory…O Baptist John who in the womb knewest Me…" for January 5th
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the forefeast
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the forefeast, "On this day Thou hast appeared unto the whole world…"
For the patron saint of the Temple.
The kontakion for the Sunday before Epiphany "Today hath the Lord appeared…"
The Epistle and the Gospel for the Sunday before Epiphany.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"

After "Blessed be the name of the Lord…" we begin the Great Blessing of Waters with the idiomela "The voice of the Lord…" [111]

JANUARY 6TH

THE HOLY EPIPHANY OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST

If Epiphany falls on Tuesday, Wednesday, Thursday, Friday or Saturday, we follow this order:

On the day of the forefeast (January 5) after The dismissal of the Matins Service we chant the Royal Hours and the Vespers Service from the *Menaion*.[112]

At Vespers

The Old Testament readings for Epiphany. [113]
- The 1st reading, Genesis 1:1-13.
- The troparion "Thou didst appear in the world…" with its verses.
- The 2nd reading, Exodus 14:15-18, 21-23, 27-29.
- The troparion "Thou didst appear, O our Saviour, to sinners…" with its verses.
- The 3rd reading (2 Kings 5:9-14 , 4 Kings 5:9-1in the Orthodox Bible)

The rest of the Divine Liturgy of St. Basil the Great beginning with:
- Deacon: Let us pray to the Lord…"
- Faithful: "Lord, have mercy."
- Priest "For Holy art Thou…" followed by the Trisagion, "Holy God…"

The Epistle.
The Alleluia.
The Gospel is read from the pulpit.
The communion hymn, "Praise ye the Lord…"
"We have seen the true light…"
"Blessed be the name of the Lord…" the priest then performs the service of the Blessings of the Water from the *Menaion*.

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[111] The forefeast of the Theophany (5 January) is observed as a strict fast, and neither animal products nor fish may be eaten. In the Greek use, wine and oil are not permitted, except when the forefeast falls on Saturday or Sunday: but in the Slav use wine and oil may be taken whatever day of the week it may be. (Mother Mary, *The Festal Menaion*, p. 313)

[112] See December 25th

[113] Editor's Note: The *Menaion* gives 13 readings from the Old Testament for Vespers for Epiphany.

1 Genesis 1:1-13
2 Exodus 14:15-18, 21-23, 27-29
3 Exodus 15:22-16:1
4 Joshua 3:7-8, 15-17
5 2 Kings 2:6-14 (4 Kings 2:6-14 in the Orthodox Bible)
6 2 Kings 5:9-14 (4 Kings 5:9-1 in the Orthodox Bible)
7 Isaiah 1:16-20
8 Genesis 32:1-10
9 Exodus 2:5-10
10 Judges 6:36-40
11 I Kings 18:30-39 (3 Kings 18:30-39 in the Orthodox Bible)
12 2 Kings 2:19-22 (4 Kings 2:19-22 in the Orthodox Bible)
13 Isaiah 49:8-15

According to the Menaion, the troparion "Thou didst appear in the world..." and its verses are chanted after the third reading (Exodus 15:22-16:1), and the troparion "Thou didst appear, O our Saviour..." and its verses are chanted after the 6th reading (2 Kings 5:9-14). Mother Mary, *The Festal Menaion*, pp. 339-347

After the faithful are blessed with the Holy Water, the priest gives the dismissal with the special characteristic phrase "May he who deigned to be baptized by John in the Jordan for our Salvation, Christ our true God…" [114]

At the Midnight Office

Psalm 50.
The litia and the aposticha, because it was omitted yesterday.
"Holy God…"
The troparion for Epiphany.

At Matins on January 6

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparion for Epiphany, "When thou, O Lord, wast baptized…" (3x)
The Psalms.
The polyeleos "Praise the name of the Lord…"
The poetic kathisma for Epiphany.
The canons:
Both canons of Theophany.
We do not chant the verses between the troparia of the canons.
We do, however, chant the "Glory and Now…" for each ode.
After the 3rd ode we sing the hypakoe.
After the 6th ode we read the kontakion and the oikos.
Both katavasia of Epiphany.
The megalynarion of the 1st canon.
Magnify, O my soul, her who is more honourable, and more exalted than the heavnely hosts
Verily, all tongues are at a loss...
The megalynarion of the 2nd canon.
Today the Master bendeth his neck to the hand of the Forerunner.
O the wonder of thy superintelligent Nativity...
The exaposteilaria for Epiphany (3x).
At the praises, we chant:
6 stichera for Epiphany.
"Glory…O Saviour, who putteth on light like a robe …" for Epiphany
"Now…Today Christ cometh to the Jordan to be baptized…" for Epiphany[115]
The Great Doxology.

The Great Santification of Water.

After the Gerat Doxology of Matins the Great Sanctification of Water takes place as follows:[116]
The idiomela beginning with"The voice of the Lord upon the waters crieth …"
The "Glory and Now…Toward the voice crying …"
During the chanting of the idiomela, "The voice of the Lord..." the priest, fully vested, carrying the Cross in his hand, exits the sanctuary from the Holy Doors led by the Altar servers carrying the lanterns and the Deacons.

[114] On this day we fast strictly from meat, dairy products, oil and wine.
[115] Some priests chant this hymn from the sanctuary then the chanter repeats it.
[116] It has become the custom in some places for this service to take place after the dismissal of the Divine Liturgy in order to keep the order and sacredness of the Divine Liturgy and to give more faithful the opportunity to attend this service.

At this time, the bishop, vested in epitrachelion and omophorion descends from his throne and comes to the center of the church where the Great Sanctification of Water takes place.

The Old Testament readings followed by the prokemeinon, "The Lord is my Light..."

The Epistle.

The Gospel read by the bishop.

The chanter chants "Many years master."

The archdeacon intones the special Ektenia for the Great Blessing of Water.

The bishop reads the secret prayer and then says in a loud voice the prayer of the sanctification "O Trinity, transcendent in essence…"

When he reaches "Great art Thou O Lord,…" The choir chants, "Glory to Thee O Lord, Glory to Thee" this is repeated 3x.

At the end of the prayers the bishop dips the hand-cross and the sprinkler in the water three times, while chanting "By thy Baptism. O Lord in the River Jordan…" 1x and the choir repeats it 2x.

The bishop then sprinkles the altar and the faithful in the form of a cross while chanting the kontakion of Epiphany, "Today Thou hast appeared to the universe, O Lord…"

The bishop then returns to his throne while the choir chants "Many years Master."

The bishop then blesses the clergy and the faithful, with the Holy Water, while both choirs chant the troparion of the 8th ode "The Trinity was made manifest in the Jordan...." very slowly until all have been sprinkled.

The choir then chants the troparion for Epiphany.

The Divine Liturgy begins immediately.

The Divine Liturgy

We chant the antiphons of Epiphany. [117]

The 1st antiphon:

When Israel went out of Egypt, and the house of Jacob from among a barbarous people. (Psalm 113:1)

Through the intercessions of the Theotokos, O Saviour, save us.

Judah became His sanctuary, Israel His dominon. (Psalm 113:2)

Through the intercessions of the Theotokos, O Saviour, save us.

The sea beheld and fled, Jordan turned back. (Psalm 113:3)

Through the intercessions of the Theotokos, O Saviour, save us.

What aileth thee, O sea, that thou fledest? And thou Jordan, that thou didst turn back? (Psalm 113:5)

Through the intercessions of the Theotokos, O Saviour, save us.

Glory...,Now...Through the intercessions of the Theotokos, O Saviour, save us.

The 2nd antiphon:

I am filled with love, for the Lord will hear the voice of my supplication. (Psalm 114:1)

O Son of God, baptized in the Jordan, save us who sing unto thee. Alleluia.

For he hath inclined His ear unto me, and in my days will I call upon Him.. (Psalm 114:2)

O Son of God, baptized in the Jordan, save us who sing unto thee. Alleluia.

The pangs of death have encompassed me, the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. (Psalm 114:3-4)

O Son of God, baptized in the Jordan, save us who sing unto thee. Alleluia.

Glory..., Now...

O, Only Begotten Son..."

The 3rd antiphon:

O give thanks unto the Lord, for He is good, for His mercy endureth forever. (Psalm 117:1

[117] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 61-63

The troparion for Epiphany "By thy Baptism. O Lord in the River Jordan…"
Let the house of Israel now say that He is good, for His mercy endureth forever. (Psalm 117:2)
The troparion for Epiphany "By thy Baptism. O Lord in the River Jordan…"
Let the house of Aaron now say that He is good, for his mercy endureth forever. (Psalm 117:3)
The troparion for Epiphany "By thy Baptism. O Lord in the River Jordan…"
Let all that fear the Lord, now say that He is good, for His mercy endureth forever (Psalm 117:4)
The troparion for Epiphany "By thy Baptism. O Lord in the River Jordan…"

The entrance hymn is "Blessed is He who cometh in the Name of the Lord. God is the Lord, and hath appeared unto us. Save us O Son of God who wast baptized in the Jordan by John…"
After the Little Entrance, we chant:
The troparion for Epiphany.
The kontakion for Epiphany "Today thou hast appeared to the universe…"
Instead of "Holy God…" we sing "As many as have been baptized into Christ…"
The Epistle and Gospel for Epiphany.
After "Especially…" we chant the 1st megalynarion and heirmos of the 9th ode of the 1st canon "Magnify, O my soul, her that is more honourable and more exalted than the heavenly hosts. Verily all tongues are at a loss..."
The communion hymn,"The grace of God our Saviour hath appeared to all men. Alleluia."
In place of "We have seen the true light…" we chant, "By thy Baptism, O Lord in the River Jordan…"
The dismissal is said with the special characteristic phrase for Epiphany.

If the feast of Epiphany falls on Sunday, we follow this order.

Friday morning (January 4th)

We chant the Royal Hours for Theophany
The troparion "Make ready, Zabulon; prepare O Nephtali…"
The kontakion "Today hath the Lord appeared in the courses of the Jordan…"
The dismissal follows the prayer of the 9th Hour. [118]

At Vespers on Friday evening

The daily service from the *Menaion* is chanted.
After "Lord now lettest Thy servant depart in peace…" we chant the canon of the forefeast from Compline for the forefeast in the *Menaion.*
After the 9th heirmos we say "Holy God…"
The troparion of the forefeast.
The troparion for Epiphany "By thy Baptism. O Lord in the River Jordan…"
The Dismissal.

Saturday morning (January 5th)

At Matins we follow the usual order.
After the canons we chant the katavasia "The Lord, mighty in wars…" "More honorable than the Cherubim…"
The exaposteilaria for the forefeast. (2x)
After the praises we chant "Glory...,Now…" for the forefeast.
The Great Doxology.

[118] A full breakfast is allowed.

The troparion of the forefeast "The River Jordan receded of old…"

At The Divine Liturgy

The entrance hymn "Come let us worship…Who art wondrous in Thy Saints…"
The kontakion for Epiphany "Today thou hast appeared to the universe, …"
The Epistle and the Gospel for the Saturday before the feast of the Epiphany.
At "Especially…" we sing, "It is truly meet …"
"Blessed are those whom Thou hast chosen…"
"We have seen the true light…"
After "Blessed be the name of the Lord…" the service of the Great Sanctification of Water takes place. [119]

At Great Vespers on Saturday Evening

We omit the service of the Resurrection and sing only the service of the feast.
At the readings: [120]

Genesis 1:1-13 followed by the troparion and the verses.
II Kings 2:6-14 (IV Kings 2:6-14 in the Orthodox Bible) with its troparion and verses.
II Kings 5:9-14 (IV Kings 5:9-14 in the Orthodox Bible)
The Epistle and Gospel, without the ektenia.

At the aposticha, we chant the Idiomela for the forefeast "O Christ God, when John saw thee…"
The troparion of Epiphany. (3x)

Sunday morning

We chant the whole service for the feast with the Sanctification of Water and the rest of the Divine Liturgy of St. Basil the Great.

If the feast falls on Monday, we follow this order.

At the Royal Hours on Friday morning, (January 3rd)

With the troparion "Make ready, Zabulon; prepare O Nephtali…"
The kontakion for Epiphany, "Today hath the Lord appeared…"
After the prayer of the 9th Hour the dismissal is given. [121]
Friday evening, we chant the daily service from the *Menaion*, the 70 Apostles and the forefeast.

At Matins on Saturday morning, (January 4th)

We chant the troparion for the forefeast "Make ready, Zabulon; prepare O Nephtali…" (2x).
After the canons we chant the heirmos of the 9th ode.

At the Divine Liturgy

The Epistle and Gospel for the Saturday before Epiphany.
The communion hymn, "Blessed are those Whom Thou hast chosen…"
"We have seen the true light…".

At Great Vespers on Saturday evening

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:

[119] Oil and wine are permitted on this day.
[120] For a list of the readings and a description of how the troparia should be chanted see footnote 114.
[121] A full breakfast is allowed

7 for the Resurrection in the tone of the week.
3 for the Sunday before Epiphany, "Let us go before and shout songs in true worship…"
"Glory…" . for the Sunday before Epiphany "The True Christ cometh down towards the Jordan…"
"Now…" For the Resurrection in the tone of the week.
"O Gladsome Light…"
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory...The True Christ cometh down towards the Jordan..." for the Sunday before Epiphany.
"Now...Verily, Christ our God cometh for baptism in the River Jordan…" for the Sunday before Epiphany.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Resurrection.
For the Sunday before Epiphany "The River Jordan receded of old..."
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion of the forefeast. "The River Jordan receded of old..."

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion) (2x).
For the forefeast (1x).
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the forefeast (from January 5th) with the verse "Glory to Thee our God…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathisma.
After the 6th ode we read the kontakion and oikos for the forefeast followed by the daily monologion.
The 1st katavasia for Epiphany. "The Lord, mighty in wars…"
The Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable…".
The exaposteilaria:
For the eothinon.
For the Sunday before Epiphany "O Thou Lover of mankind, how shall the courses of the river…".
At the praises, we chant, 8 stichera:
4 for the Resurrection.
4 for the Sunday before Epiphany on January 5, "Behold, the King hath appeared…".
"Glory…O Baptist John who in the womb knewest Me…" for January 5th.

"Now…Most blessed art thou…".
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy on Sunday morning

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the forefeast.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the forefeast, "On this day Thou hast appeared unto the whole world…".
For the patron saint of the Temple.
The kontakion for the Sunday before Epiphany "Today hath the Lord appeared…".
The Epistle and the Gospel for the Sunday before Epiphany.
At "Especially…" we sing "It is truly meet…".
The communion hymn is "Praise ye the Lord…".
"We have seen the true Light…".
After "Blessed be the name of the Lord…" we begin the Great Blessing of Waters with the idiomela "The voice of the Lord…".

At Great Vespers on Sunday Evening

We sing only the service of the feast from the *Menaion.*
The readings [122]
Genesis 1:1-13 followed by the troparion and the verses.
II Kings 2:6-14 (IV Kings 2:6-14 in the Orthodox Bible) with its troparion and verses.
II Kings 5:9-14 (IV Kings 5:9-14 in the Orthodox Bible)
The Epistle and Gospel, without the ektenia.
At the aposticha, we chant the Idiomela for the forefeast "O Christ God, when John saw thee…"
The troparion of Epiphany. (3x)

Monday morning

We chant the whole service for the feast with the Sanctification of Water and the rest of the Divine Liturgy of St. Basil the Great.

JANUARY 7th

The Synaxis of the Venerable and Glorious Prophet, Forerunner and Baptist John

If the feast falls on Saturday or a weekday, we follow this order.
We chant the order as found in the *Menaion* with the following changes
The troparia at Vespers and Matins:
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"
For the Forerunner. "The memory of the righteous..."
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"
At the Midnight Service.
Psalm 50.
"Holy God…"
The troparion for the Forerunner, "The memory of the righteous..."

[122] For a list of the Readings and a description of how the troparia should be chanted see footnote 114.

At Matins

At the canon of the feast we say the verse "Glory to Thee our God…"
At the canon of the Forerunner we say "Saint of God pray for us…"
The 9th ode is chanted for the feast with its Megalynaria from the First canon then for the Forerunner with the verse "Saint of God pray for us…"
After the Great Doxology we chant the troparion of the Forerunner.

At the Divine Liturgy

The Epistle and the Gospel during the Divine Liturgy are always for the Forerunner even if the feast falls on Saturday.

If the feast falls on Sunday, we chant the service for the Sunday following Epiphany, as follows.

At Vespers

The Sunset Psalm.
"Blessed is the man…" is omitted.
At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for Epiphany.
- 3 for the Forerunner.
- "Glory…" for the Forerunner
- "Now…God the Word appeared in the flesh…", the Idiomelon read following the Matins Gospel of Epiphany.

"O Gladsome Light..."
The Great prokeimenon "Our God is in Heaven and on earth; all things so ever He hath willed, He hath done." with its verses.
At the aposticha, we sing:
- The Stichera for the Resurrection in the tone of the week.
- "Glory…"for the Forerunner.
- "Now…" for Epiphany.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Forerunner, "The memory of the righteous..."
- For Epiphany, "By thy Baptism, O Lord in the River Jordan…"

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
.The triadika "It is truly meet to laud the transcendent Trinity…" "Holy God…"
The troparion of the Forerunner.

At Matins:

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week.
- For the Forerunner.
- For Epiphany.

The Psalter.
The polyeleos.

The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week
"Now…" for Epiphany.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For Epiphany with the verse "Glory to Thee our God…"
For the Forerunner with the verse "Saint of God pray for us…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection and chant the kathismata.
After the 6th ode, we read the kontakion and oikos for the Forerunner followed by the daily monologion.
The 2nd katavasia for Epiphany.
The Gospel of the eothinon as usual.
Instead of "More honorable…" we chant the 9th ode of the canon for Epiphany with its megalynarion and verses followed by the 9th ode for the Forerunner with the verse "Saint of God pray for us…"
The Exaposteilarion:
For the eothinon.
For the Forerunner.
For Epiphany.
At the praises we chant 8 stichera:
4 for the Resurrection.
4 for Epiphany.
"Glory…" for the Forerunner.
"Now…Most blessed…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

We chant the antiphons for Epiphany.
At the Little Entrance we chant "Come let us worship…Who rose from the dead…"
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Forerunner.
For Epiphany.
The kontakion for Epiphany, "Today thou hast appeared…"
In the place of "Holy God…" we chant "As many as have been baptized…"
The Epistle and the Gospel for the Forerunner.[123]
At "Especially…" we chant "Magnify O my soul… Past understanding is the wonders of thy childbirth…"
The communion hymn is "In everlasting remembrance shall the righteous be. Alleluia"
"When Thou O Lord was baptized in the Jordan…"

[123] The Epistle and the Gospel for the Sunday after the feast of the Epiphany are read on Sunday, January 14th, where the leavetaking of the feast is celebrated if the period of the Triodion has not begun. If January 14th is part of the Triodion, we read the Epistle for the Forerunner and the Gospel for the Sunday after Epiphany on January 7th.

The Dismissal.

THE SUNDAY AFTER THE FEAST OF EPIPHANY

If the Sunday after Epiphany falls on January 7th, we follow the order for the Synaxis of St. John the Baptist when it falls on a Sunday.

At Vespers:

The Sunset Psalm.
We omit "Blessed is the man…"
At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for Epiphany.
- 3 for the Forerunner.
- "Glory…" for the Forerunner
- "Now…God the Word appeared in the flesh…", the Idiomelon read following the Matins Gospel of Epiphany.

"O Gladsome Light..."
The Great prokeimenon "Our God is in Heaven and on earth; all things so ever He hath willed, He hath done." with its verses.
At the aposticha, we sing:
- The Stichera for the Resurrection in the tone of the week.
- "Glory…"for the Forerunner.
- "Now…" for Epiphany.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Forerunner, "The memory of the righteous..."
- For Epiphany, "By thy Baptism, O Lord in the River Jordan…"

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
.The Triadika "It is truly meet to laud the transcendent Trinity…" "Holy God…"
The troparion of the Forerunner.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week.
- For the Forerunner.
- For Epiphany.

The Psalter.
The polyeleos.
The poetic kathisma sung according to the following pattern:
- For the Resurrection in the tone of the week.
- "Glory..." for the Resurrection in the tone of the week.
- "Now…" for Epiphany.

The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:

For the Resurrection in the tone of the week.
For Epiphany with the verse "Glory to Thee our God…".
For the Forerunner with the verse "Saint of God pray for us…".
After the 3rd ode, we read the kontakion and oikos for the Resurrection and chant the Kathismata.
After the 6th ode, we read the kontakion and oikos for the Forerunner followed by the daily monologion.
The 2nd katavasia for Epiphany.
The Gospel of the eothinon as usual.
Instead of "More honorable…" we chant the 9th ode of the canon for Epiphany with its megalynarion and verses followed by the 9th ode for the Forerunner with the verse "Saint of God pray for us…"

The exaposteilaria:
For the eothinon.
For the Forerunner.
For Epiphany.

At the praises we chant 8 stichera:
4 for the Resurrection.
4 for Epiphany.
"Glory…" for the Forerunner.
"Now…Most blessed…"

The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

We chant the antiphons for Epiphany.
At the Little Entrance we chant "Come let us worship…Who rose from the dead…"
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Forerunner.
For Epiphany.
The kontakion for Epiphany, "Today thou hast appeared…"

In the place of "Holy God…" we chant "As many as have been baptized…"
The Epistle and the Gospel for the Forerunner.[124]
At "Especially…" we chant "Magnify O my soul… Past understanding is the wonders of thy childbirth…"
The communion hymn is "In everlasting remembrance shall the righteous be. Alleluia"
"When Thou O Lord was baptized in the Jordan…"
The Dismissal.

If the Sunday after Epiphany falls on January 8th , 9th , or 10th, we follow this order.

At Vespers

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.

[124] The Epistle and the Gospel for the Sunday after the feast of the Epiphany are read on Sunday, January 14th, where the leavetaking of the feast is celebrated if the period of the Triodion has not begun. If January 14th is part of the Triodion, we read the Epistle for the Forerunner and the Gospel for the Sunday after Epiphany on January 7th. .

4 for Epiphany from the service of the day in the Menaion.
"Glory…" from the litia of Epiphany "O Lord, when thou didst fulfill.."
"Now…" for the Resurrection in the tone of the week.

At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…, Now…" the "Today creation is enlightened…" from the litia of Epiphany.

The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For Epiphany

The Dismissal.

At the Midnight Service

After Psalm 50.
The triadikos canon.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of Epiphany.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion). (2x)
For Epiphany. (1x)

The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for Epiphany.

The canons:
For the Resurrection in the tone of the week.
The 1st canon of Epiphany.
After the 3rd ode, we chant the Kathisma for the feast from the daily service.
After the 6th ode, we read the kontakion and oikos for the feast.
The 2nd katavasia for Epiphany, "Verily Israel passed the temptest…".
The Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"

The exaposteilaria:
For the eothinon.
For Epiphany.

At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 from the daily service of Epiphany.
"Glory…" for the eothinon.
"Now…Most Blessed…"

The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

At the Beatitudes, we chant 8 hymns:
4 for the Resurrection.
4 from the 6th ode of the canon of Epiphany.

The kontakion for Epiphany, "Today thou hast appeared..."

The Epistle and Gospel for the Sunday after Epiphany.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the Sunday after Epiphany falls on January 11th, and we have not begun to follow the *Triodion*, the service is combined with the service of Saint Theodosius as follows:

At Vespers:

The Sunset Psalm.
At "O Lord I have cried unto Thee…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 from the aposticha for Epiphany beginning with "O Christ God, when John saw thee..."
- 3 for St. Theodosius.
- "Glory…" for the Epiphany.
- "Now…" for the Resurrection in the tone of the week.

The Old Testament readings for St. Theodosius.
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…"for St. Theodosius.
- "Now…" for Epiphany.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Theodosius.
- For Epiphany, "By thy Baptism, O Lord in the River Jordan…"

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of Epiphany.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia.
- For the Resurrection in the tone of the week (the apolytikion).
- For St. Theodosius.
- For Epiphany.

The Psalter and "Blessed are those..."
The 1st and 2nd poetic kathisma sung according to the following pattern:
- For the Resurrection in the tone of the week.
- "Glory..." for the Resurrection in the tone of the week,
- "Now…" for Epiphany.

The 3rd poetic kathisma sung according to the following pattern:
- For St. Theodosius.
- "Glory..." for St. Theodosius.
- "Now…" for Epiphany.

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For Epiphany.
For St. Theodosius.
After the 3rd ode, we chant the kathismata for St. Theodosius and for Epiphany.
After the 6th ode, we read the kontakion and oikos for St. Theodosius followed by the daily monologion.
The 2nd katavasia for Epiphany "Verily Israel, passed the tempest…"
The Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable…"
The exaposteilaria:
For the Resurrection.
For St. Theodosius.
For Epiphany.[125]
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Epiphany.[126]
"Glory…" for the eothinon.
"Now…Most blessed…"
The Great Doxology.
"Today is Salvation…"
The Dismissal.

If the Sunday after Epiphany falls on January 11 and we have begun to follow the *Triodion*, we chant the service for the Resurrection, the Sunday, the *Triodion* and St Theodosius as follows.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto Thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for St. Theodosius.
"Glory…" from the *Triodion*.
"Now…" for Resurrection in the tone of the week.
The readings for St. Theodosius.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…"for St. Theodosius.
"Now…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Theodosius.
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"

At the Midnight Service

[125] Check the Arabic for the right text.
[126] If there is a special celebration for St. Theodosius or if the church is named after him the stichera for the feast is omitted and 4 stichera are chanted for the Saint.

Psalm 50.
The triadikos canon.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of Epiphany.

At Matins:

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Theodosius.
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for Epiphany.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the *Triodion* with the verse "Glory to Thee our God…"
For St. Theodosius.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week, and chant the kathismata for St. Theodosius and from the *Triodion*.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the daily monologion from the Menaion and the *Triodion*.
The 2nd katavasia are for the feast of Epiphany of our Lord "Verily, Israel passed the tempest..."
The Gospel of the eothinon.
Psalm 50.
After Psalm 50 we chant the verses from the *Triodion*:
"Glory…Open to me the doors of repentance, O Life-giver…"
"Now …Prepare for me the way of salvation…"
"Have mercy on me…"
"If I think upon the multitude of Thy deeds…"
At the 9th ode we chant, "More honorable…"
The exaposteilaria:
For the eothinon of the week.
For St. Theodosius.
From the *Triodion*.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Epiphany. [127]
"Glory…" from the *Triodion*.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

[127] If there is a special celebration for St. Theodosius or if the church is named after him the stichera for the feast is omitted and 4 stichera are chanted for the Saint.

At the Divine Liturgy:

At the Beatitudes we chant 8 hymns:
- 4 for the Resurrection in the tone of the week.
- 4 from the 6th ode of the canon from the *Triodion*.

After the Little Entrance we chant the troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For Epiphany, "By thy Baptism, O Lord in the River Jordan…"
- For St. Theodosius.
- The kontakion for Epiphany "Today thou hast appeared to the universe…"

The Epistle for the Sunday after Epiphany.
The Gospel for the Pharisee and Publican.
At "Especially..." we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"

If the Sunday after Epiphany falls on January 12 or 13 and we have begun to use the *Triodion*, we follow this order

At Vespers:

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto Thee…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for the *Triodion.*
- 3 from the aposticha for January 12 in the *Menaion*, "Let us now cry out like the Prophet…".
- "Glory…" from the *Triodion*.
- "Now…" for the Resurrection in the tone of the week.

At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the *Triodion*.
"Now…Seeing Thee, the Creator, naked in the waters…" for January 12.
The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For Epiphany.

At the Midnight Service

The triadikos canon
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of Epiphany.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
- For the Resurrection in the tone of the week (the apolytikion) . (2x)
- For Epiphany "By thy Baptism, O Lord in the River Jordan…" .(1x).

The Psalter.
"Blessed are those..."
The poetic kathisma sung according to the following pattern:
- For the Resurrection in the tone of the week.
- "Glory..." for the Resurrection in the tone of the week.

"Now…" for Epiphany.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*
For Epiphany.
After the 3rd ode, we read the kontakion and oikos for the Resurrection and chant the Kathismata for the *Triodion* and Epiphany.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the daily monologion from the Menaion and the *Triodion*.
The 2nd katavasia for Epiphany, "Verily, Israel passed the tempest…"
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*:
"Glory…Open to me the doors of repentance, O Life-giver…"
"Now …Prepare for me the way of salvation…"
"Have mercy on me…"
"If I think upon the multitude of Thy deeds…"
At the 9th ode we chant"More Honorable then the Cherubim…"
The exaposteilaria.
For the eothinon.
For the *Triodion*.
For Epiphany.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the day from the Menaion.
"Glory…" for the *Triodion.*
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the *Triodion*.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For Epiphany
For the patron saint of the Temple.
The kontakion for Epiphany, "Today thou hast appeared to the universe…"
The Epistle and Gospel from the *Triodion*.
At "Especially…"we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…"
The Dismissal.

JANUARY 11TH

The Righteous Father Theodosius the Cenobiarch

If the feast falls on a weekday, we follow the *Menaion*.

If the feast falls on a Saturday, we follow the *Menaio*n, but read the Epistle and the Gospel for the Saturday after Epiphany.

If the feast falls on Sunday after Epiphany before we have begun to follow the *Triodion*, we follow this order:

At Vespers

The Sunset Psalm.
At "O Lord I have cried unto Thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the aposticha for Epiphany beginning with "O Christ God, when John saw thee..."
3 for St. Theodosius.
"Glory…" for the Epiphany.
"Now…" for Resurrection in the tone of the week.
The Old Testament readings for St. Theodosius.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…"for St. Theodosius.
"Now…" for Epiphany.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Theodosius.
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of Epiphany.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Theodosius.
For Epiphany.
The Psalter and "Blessed are those..."
The 1st and 2nd poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week,
"Now…" for Epiphany.
The 3rd poetic kathisma sung according to the following pattern:
For St. Theodosius.
"Glory..." for St. Theodosius.
"Now…" for Epiphany.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.

For Epiphany.
For St. Theodosius.
After the 3rd ode, we chant the kathismata for St. Theodosius and for Epiphany.
After the 6th ode, we read the kontakion and oikos for St. Theodosius followed by the daily monologion.
The 2nd katavasia for Epiphany "Verily Israel, passed the tempest…"
The Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable…"

The exaposteilaria:
For the Resurrection.
For St. Theodosius.
For Epiphany.

At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Epiphany.[128]
"Glory…" for the eothinon.
"Now…Most Blessed…"

The Great Doxology.
"Today is Salvation…"

If the feast of St. Theodosius falls on a Sunday after we have begun to follow the *Triodion*, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto Thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for St. Theodosius.
"Glory…" from the *Triodion*.
"Now…" for Resurrection in the tone of the week.

The readings for St. Theodosius.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…"for St. Theodosius.
"Now…" from the *Triodion*.

The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Theodosius.
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of Epiphany.

[128] If there is a special celebration for Saint Theodosius or if the church is named after we omit the stichera for Epiphany and chant 4 stichera for the saint.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Theodosius.
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for Epiphany.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the *Triodion* with the verse "Glory to Thee our God…"
For St. Theodosius.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week, and chant the kathismata for St. Theodosius and from the *Triodion*.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the daily monologion from the Menaion and the *Triodion*.
The 2nd katavasia are for the feast of the Epiphany of our Lord "Verily, Israel passed the tempest..."
The Gospel of the eothinon.
Psalm 50.
After Psalm 50 we chant the verses from the *Triodion*:
"Glory…Open to me the doors of repentance, O Life-giver…"
"Now …Prepare for me the way of salvation…"
"Have mercy on me…"
"If I think upon the multitude of Thy deeds…"
At the 9th ode we chant, "More honorable…"
The exaposteilaria:
For the eothinon of the week.
For St. Theodosius.
From the *Triodion*.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Epiphany. [129]
"Glory…" from the *Triodion*.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon from the *Triodion*.
After the Little Entrance we chant the troparia:

[129] If there is a special celebration for Saint Theodosius or if the church is named after we omit the stichera for Epiphany and chant 4 stichera for the saint.

For the Resurrection in the tone of the week (the apolytikion).
For Epiphany, "By thy Baptism, O Lord in the River Jordan…"
For St. Theodosius.
The kontakion for Epiphany "Today thou hast appeared to the universe…"
The Epistle for the Sunday after Epiphany.
The Gospel for the Pharisee and Publican.
At "Especially..." we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"

JANUARY 14TH

The Leave-Taking of the feast of Epiphany

If the leavetaking does not fall on a Sunday, we follow the order for Epiphany in the *Menaion*, but omit the following:

The Old Testament readings.
The litia.
The polyeleos.
The Matins Gospel.
We read the Epistle and Gospel for the day unless it falls on Saturday.
If the Leave-Taking falls on a Saturday we read the Epistle and Gospel for the Saturday after the feast of Epiphany.

If the Leave-Taking falls on Sunday after we have begun to follow the *Triodion* we move the service of the Leave-Taking to Saturday January 13th and read the Epistle and Gospel for the Saturday after the feast of Epiphany.

If the Leave-Taking falls on Sunday and the period of the *Triodion* has not begun, the order of the service is as follows:

At Vespers

At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for Epiphany.
"Glory…Thou didst bow thy head to the Forerunner…" for Epiphany
"Now…" for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…, Now…Verily, the shining lamp…" for the Epiphany
The troparia.
For the Resurrection in the tone of the week (the apolytikion). (1x)
For Epiphany. (2x)

At the Midnight Service

The triadikos canon.
The Triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion for Epiphany.

At Matins:

At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion) (1x)
For Epiphany. (2x)
The Kathismata sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now..." for Epiphany.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
Both canons for Epiphany with the verse "Glory to Thee…"
After the 3rd ode, we chant the hypakoe for Epiphany.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
Both katavasia for Epiphany.
Instead of "More honorable…" we chant the 9th ode of both canons of the feast with their megalynarion.
The exaposteilaria:
For the Resurrection in the tone of the week.
For Epiphany. (2x)
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Epiphany.
"Glory…" for Epiphany
"Now...Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

We chant the antiphons of Epiphany.
The refrain of the 2nd antiphon is: "…Who was baptized…"
At the Little Entrance we sing: "Blessed is He who comes…who wast risen…"
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
The troparion of Epiphany.
The kontakion for Epiphany "Today thou hast appeared to the universe..."
The Epistle and Gospel for the Sunday after Epiphany.[130]
After "Especially…" we chant, "Magnify O my soul…Verily, all tongues are at a loss to praise thee properly…" from the 9th ode of the canon for Epiphany.
The communion hymn is "The grace of God that bringeth salvation hath appeared to all men. Alleluia"
Instead of "We have seen the true light…" we sing the troparion of Epiphany, "When Thou O Lord was baptized in the Jordan…" [131]

The Epistle and Gospel readings for the Sundays which follow the feast of Epiphany

[130] Because last Sunday we read the Epistle and Gospel for Saint John the Baptist.
[131] Please notice that after the leavetaking of Epiphany we begin to sing the troparia and kontakion of the Presentation of our Lord "Thou , O Christ, who by thy Birth,..."

Because Pascha falls between March 22 and April 24 (According to the Julian Calendar), therefore the *Triodion* may begin between January 11 and February 13. It is important to define the readings from the Epistle and the Gospel when the *Triodion* begins late.

If 1 Sunday falls between Epiphany and the beginning of the *Triodion*, we read the Epistle of the 32nd Sunday and the 15th Gospel of Luke (Zacchaeus)

If 2 Sundays fall between Epiphany and the beginning of the *Triodion*:

On the 1st Sunday, we read the Epistle for the 29th Sunday, and the 12th Gospel of Luke (The 10 Lepers)

On the 2nd Sunday, we read the Epistle for the 32nd Sunday and the 15th Gospel of Luke (Zacchaeus).

If 3 Sundays fall between Epiphany and the beginning of the *Triodion*:

On the 1st Sunday, we read the Epistle for the 29th Sunday, and the 12th Gospel of Luke (The 10 Lepers)

On the 2nd Sunday, we read the Epistle for the 32nd Sunday, and the 15th Gospel of Luke (Zacchaeus).

On the 3rd Sunday, we read the Epistle for the 17th Sunday and the 17th Gospel of Matthew (The Canaanite Woman)

If 4 Sundays fall between Epiphany and the beginning of the *Triodion*:

On the 1st Sunday, we read the Epistle for the 29th Sunday and the 12th Gospel of Luke (The 10 Lepers).

On the 2nd Sunday, we read the Epistle or the 31st Sunday and the 13th Gospel of Luke (The Rich Young Ruler)

On the 3rd Sunday, we read the Epistle for the 32nd Sunday, and the 15th Gospel of Luke (Zacchaeus)

On the 4th Sunday, we read the Epistle for the 17th Sunday and the 17th Gospel of Matthew (The Canaanite Woman.)

On weekdays, after we finish the readings from St. Luke, we return to St. Matthew and count the weeks that are left from the Sunday after the Elevation of the Holy Cross. We do the same with the Epistle readings until we begin the *Triodion*.

JANUARY 17TH

The commemoration of our Righteous and God-bearing Father Anthony the Great

If the feast falls on a Sunday before we have begun to use the *Triodion*, we follow this order:

At Vespers

The Sunset Psalm.

"Blessed is the man..."

At "O Lord I have cried unto Thee…" we chant 10 stichera:

6 for the Resurrection in the tone of the week.

4 for St. Anthony.

"Glory…" for St. Anthony.

"Now…" for the Resurrection in the tone of the week.

The Old Testament readings for St. Anthony.

At the aposticha, we sing:

The stichera for the Resurrection in the tone of the week.

"Glory…"for St. Anthony.

"Now…" for the Resurrection in the same tone as the Glory.

The troparia:

For the Resurrection in the tone of the week.

For St. Anthony.
The theotokion of the Resurrection in tone 4.

At the Midnight Service

The triadikos canon.
The litia of St. Anthony
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of St. Anthony

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week.
For St. Anthony.
The theotokion of the Resurrection in tone 4.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week
The 3rd poetic kathisma for St. Anthony.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Anthony.
After the 3rd ode, we read the kontakion and oikos for St. Anthony.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The katavasia for the Presentation of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable..."
The exaposteilaria:
For the eothinon.
For St. Anthony.
For the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Anthony.
"Glory…" for the eothinon.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
We chant the 8 hymns at the Beatitudes:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. Anthony.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Anthony.

For the patron saint of the Temple.
The kontakion for the Presentation of Our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"
The Epistle for St. Anthony.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…".

If the feast falls on a Sunday of the *Triodion*, we follow this order.

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for the St. Anthony.
"Glory…" from the *Triodion*.
"Now…" for the Resurrection in the tone of the week.
The Old Testament readings for the feast of St. Anthony.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Anthony.
"Now…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Anthony.
The theotokion in tone 4.

At the Midnight Service,
Psalm 50.
The triadikos canon.
The litia of St. Anthony.
The triadika.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypakoe for the Resurrection in the tone of the week.

At Matins:
The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Anthony.
The theotokion in tone 4.
The Psalms.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Anthony
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:

For the Resurrection in the tone of the week.
From the *Triodion*.
For St. Anthony.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the *Triodion*, for St. Anthony and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the monologion from the *Menaion* and the *Triodion*.
The katavasia for the Presentation of our Lord.
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*:
"Glory…Open to me the doors of repentance..."
'Now …Prepare for me the way of salvation…"
Have mercy upon me O God…"
If I think upon the multitude …"

The exaposteilaria:
For the eothinon of the week.
For the *Triodion*.
For St. Anthony.
For the Theotokos

At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for St. Anthony.
"Glory…" from the *Triodion*.
"Now…Most Blessed…"

The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection.
4 from the 6th ode of the canon from the *Triodion*.

After the Little Entrance we chant the troparia.
For the Resurrection in the tone of the week (the apolytikion).
For St. Anthony.
For the patron saint of the Temple.
The kontakion for the feast of the Presentation of our Lord.

The Epistle for St. Anthony.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…".

JANUARY 18

The commemoration of our Fathers among the Saints Athanasius and Cyril, Patriarchs of Alexandria.

If this feast falls on a Sunday before we have begun to follow the *Triodion*, we follow this order

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for Ss. Athanasius and Cyril.
"Glory…" for Ss. Athanasius and Cyril.
"Now…" for the Resurrection in the tone of the week.
The readings for Ss. Athanasius and Cyril.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for Ss. Athanasius and Cyril.
"Now…" for the Resurrection in tone 3.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For Ss. Athanasius and Cyril.
The theotokion of the Resurrection in tone 4.

At the Midnight Service

The triadikos canon.
The litia of Ss. Athanasius and Cyril.
TheTriadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…".
The troparion of Ss. Athanasius and Cyril.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For Ss. Athanasius and Cyril.
The theotokion of the Resurrection in tone 6.
The Psalter.
The polyeleos
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week
The 3rd poetic kathisma for Ss. Athanasius and Cyril.
The evlogetaria.
The hypakoe, the anabathmoi and prokeimenon for the Resurrection in the tone of the week
The canons:
For the Resurrection in the tone of the week.
For Ss. Athanasius and Cyril.
After the 3rd ode, we read the kontakion and oikos for Ss. Athanasius and Cyril.
After the 6th ode, read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The katavasia for the feast of the Presentation of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing: "More honorable…"
The exaposteilaria:
For the eothinon.
For Ss. Athanasius and Cyril.
For the Theotokos.
At the praises, we chant 8 stichera:

4 for the Resurrection in the tone of the week.
4 for Ss. Athanasius and Cyril.
"Glory…" is for the eothinon.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant the 8 hymns at Beatitudes:
4 for the Resurrection in the tone of the week.
4 from the Sixth ode of the canon of Ss. Athanasius and Cyril.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For Ss. Athanasius and Cyril.
For the patron saint of the Temple.
The kontakion for the feast of the Presentation of our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"
The Epistle for Ss. Athanasius and Cyril.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…".

If the feast falls on a Sunday after we have begun to follow the *Triodion*, we follow this order: [132]

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for Ss. Athanasius and Cyril.
"Glory…" for Ss. Athanasius and Cyril.
"Now …" for the Resurrection in the tone of the week.
The Old Testament readings for Ss. Athanasius and Cyril.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for Ss. Athanasius and Cyril.
"Now…" from the *Triodion*.
The troparia:
For Resurrection in the tone of the week (the apolytikion).
For Ss. Athanasius and Cyril.
The theotokion in tone 6.

At the Midnight Service

Psalm 50.
The triadikos canon.

[132] This feast may fall on the Sunday of the Pharisee and Publican or the following week until the Sunday of the Prodigal Son

The litia of Ss. Athanasius and Cyril.
The triadika.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypakoe for the Resurrection in the tone of the week.

At Matins:

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For Ss. Athanasius and Cyril.
The theotokion in tone 4.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for Ss. Athanasius and Cyril.
The evlogetaria.
The hypakoe, the anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*.
For Ss. Athanasius and Cyril.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the Kathismata for the *Triodion*, Ss. Athanasius and Cyril and the Theotokos.
After the 6thode, we read the kontakion and oikos from the *Triodion* followed by the monologion from the *Menaion* and the *Triodion*.
The katavasia for the feast of the Presentation of our Lord.
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns of the *Triodion*:
"Glory…Open to me the doors of repentance..."
"Now and Ever…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"

The exaposteilaria:

For the eothinon of the week.
For the *Triodion*.
For Ss. Athanasius and Cyril.
For the Theotokos.
At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for Ss. Athanasius and Cyril.
"Glory…" from the *Triodion*.
"Now and Ever…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection in the tone of the week.

4 from the 6th ode of the canon from the *Triodion*.

After the Little Entrance we chant the troparia.

For the Resurrection in the tone of the week (the apolytikion).

For Ss. Athanasius and Cyril.

For the patron saint of the Temple.

The kontakion for the feast of the Presentation of our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"

The Epistle for Ss. Athanasius and Cyril.

The Gospel for the Sunday.

At "Especially…" we sing "It is truly meet…"

The communion hymn is "Praise ye the Lord…"

"We have seen the true Light…".

JANUARY 20

The commemoration of Our Righteous Father Euthymius the Great [133]

If the feast of St. Euthymius falls on a Sunday before we have begun to follow the *Triodion*, we follow this order.

At Vespers

The Sunset Psalm

"Blessed is the man..."

At "O Lord I have cried unto Thee…" we chant 10 stichera:

6 for the Resurrection in the tone of the week.

4 for St. Euthymius.

"Glory…" for St. Euthymius.

"Now …" for the Resurrection in the tone of the week.

The Old Testament readings for St. Euthymius.

At the aposticha, we sing:

The stichera for the Resurrection in the tone of the week.

"Glory…"for St. Euthymius.

"Now…" for the Resurrection in tone 5.

The troparia.

For the Resurrection in the tone of the week (the apolytikion).

For St. Euthymius.

The theotokion of the Resurrection in tone 4.

At the Midnight Service

The triadikos canon.

The litia of St. Euthymius.

The triadika "It is truly meet to laud the transcendent Trinity…"

"Holy God…"

The troparion of St. Euthymius.

At Matins

The 6 Matins Psalms

At "God is the Lord…" we chant the troparia as at Vespers:

[133] This feast may fall on the Sunday of the Pharisee and Publican until the Tuesday of the week of Meatfare.

For the Resurrection in the tone of the week (the apolytikion).
For St. Euthymius.
The theotokion of the Resurrection in tone 6.
The Psalter, the polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Euthymius.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Euthymius.
After the 3rd ode, we read the kontakion and oikos for St. Euthymius.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The katavasia for the Presentation of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the eothinon.
For St. Euthymius.
For the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Euthymius.
Glory…" is for the eothinon.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
We chant the 8 hymns at Beatitudes:
4 for the Resurrection in the tone of the week.
4 from the Sixth ode of the canon of St. Euthymius.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Euthymius.
For the patron saint of the Temple.
The kontakion for the Presentation of our Lord, "Thou, O Christ God, who by thy Birth…"
The Epistle for St. Euthymius.`
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"

If the feast of St. Euthymius falls on a Sunday of the *Triodion*, we follow this order:[134]

At Vespers

[134] This feast may fall on the Sunday of the Pharisee and Publican or the following week until the Sunday of the Prodigal Sun

The Sunset Psalm.
"Blessed is the man..."
At O Lord I have cried unto Thee…" we chant10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for St. Euthymius.
"Glory…" for St. Euthymius.
"Now..." for the Resurrection in the tone of the week.
The Old Testament readings are for St. Euthymius.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" St. Euthymius.
"Now and Ever…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Euthymius.
The theotokion in tone 6.
The Dismissal.

At the Midnight Service

Psalm 50.
The Triadikos Canon.
The litia of St. Euthymius.
The Triadika.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypakoe for the Resurrection in the tone of the week.

At Matins:

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Euthymius.
The theotokion in tone 4.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Euthymius.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*.
For St. Euthymius.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the Kathismata from the *Triodion*, St. Euthymius and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the monologion from the *Menaion* and the *Triodion*.
The katavasia for the feast of the Presentation of our Lord.
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*:

"Glory…Open to me the doors of repentance..."
"Now …Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"

At "Especially..." we sing, "More honorable..."

The exaposteilaria:

For the eothinon.
For the *Triodion*.
For St. Euthymius.
For the Theotokos.

At the praises, we chant 8 stichera:

3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for St. Euthymius.
"Glory…" from the *Triodion*.
"Now…Most Blessed…"

The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
We chant 8 hymns at the Beatitudes:

4 for the Resurrection.
4 from the 6th ode of the canon from the *Triodion*.

After the Little Entrance we chant the troparia.

For the Resurrection in the tone of the week (the apolytikion).
For St. Euthymius.
For the patron saint of the Temple.
The kontakion for the feast of the Presentation of our Lord, "Thou O Christ, who by thy Birth…"

The Epistle for St. Euthymius.
The Gospel for the Sunday.
At "Especially…" we wing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing"We have seen the true Light…"
The Dismissal.

JANUARY 25

The commemoration of Our Father among the Saints Gregory the Theologian, Archbishop of Constantinople

If the feast falls on a Sunday before we have begun to follow the *Triodion* we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto Thee…" we chant 10 stichera:

6 for the Resurrection in the tone of the week.
4 for St. Gregory.
"Glory…" for St. Gregory.

"Now…" for the Resurrection in the tone of the week.
The Old Testament readings for St. Gregory.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Gregory.
"Now…" for the Resurrection in the same tone as the Glory.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
The theotokion of the Resurrection in tone 4.
The Dismissal.

At the Midnight Service

The triadikos canon.
The litia of St. Gregory.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of St. Gregory.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
The theotokion of the Resurrection in tone 1.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Gregory.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Gregory.
After the 3rd ode, read the kontakion and oikos for the Resurrection and chant the Kathismata for St. Gregory and the Theotokos.
After the 6th ode, we read the kontakion and oikos for St. Gregory.
The katavasia for the feast of the Presentation of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing: "More honorable "
The exaposteilaria:
For the eothinon.
For St. Gregory.
For the Theotokos..
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Gregory.
"Glory…" for St. Gregory.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
We chant the 8 hymns at the Beatitudes:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. Gregory.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
For the patron saint of the Temple.
The kontakion for the feast of the Presentation of our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"
The Epistle for St. Gregory.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…".
The Dismissal.

If the feast falls on Sunday after we have begun to follow the *Triodion*, we follow this order: [135]

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for St. Gregory.
"Glory…" for St. Gregory.
"Now..." for the Resurrection in the tone of the week.
The readings for St. Gregory.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Gregory.
"Now…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
The theotokion in tone 6.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. Gregory.
The triadika.
The troparion of St. Gregory.
"It is truly meet to laud the transcendent Trinity…"

[135] It is possible for this feast to fall on the Sunday of the Pharisee and Publican or the Sundays which follow up to the Saturday of the week of the Prodigal Son.

"Holy God…"
The hypakoe for the Resurrection in the tone of the week.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
The theotokion in tone 4.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Gregory.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*.
For St. Gregory.
After the 3rd ode, we read the kontakion and oikos for the Resurrection and chant the Kathismata for St. Gregory and the Theotokos.
After the 6th ode, we read the kontakion and oikos for St. Gregory.
The katavasia for the Presentation of our Lord.
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
The exaposteilaria:
For the eothinon of the Week.
For the *Triodion*.
For St. Gregory.
For the Theotokos
At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
2 for St. Gregory.
"Glory…" for St. Gregory.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection.
4 from the 6th ode of the canon from the *Triodion*.
After the Little Entrance we chant the troparia.
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.

For the patron saint of the Temple.
The kontakion for the feast of the Presentation of our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"
The Epistle for St. Gregory.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing"We have seen the true Light…"
The Dismissal.

If the feast falls on Meatfare Sunday, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for St. Gregory.
"Glory…" for St. Gregory.
"Now…" for the Resurrection in the tone of the week.
The Old Testament readings for St. Gregory.
At the litia we chant, "Now …" from the *Triodion*.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Gregory.
"Now…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
The theotokion in tone 6.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. Gregory.
The triadika.
The troparion of St. Gregory
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypakoe for the Resurrection in the tone of the week.

At Matins

At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
The theotokion in tone 4.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.

The 3rd poetic kathisma for St. Gregory.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*.
For St. Gregory.
After the 3rd ode, we read the kontakion and oikos for the Resurrection and chant the kathismata for St. Gregory and the Theotokos.
After the 6th ode, we read the kontakion and oikos for St. Gregory.
The katavasia for the Presentation of our Lord.
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
The exaposteilaria:
For the eothinon of the week.
For the *Triodion*.
For St. Gregory.
For the Theotokos.
At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for St. Gregory.
"Glory…" for St. Gregory.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection.
4 from the 6th ode of the canon from the *Triodion*.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Gregory.
For the patron saint of the Temple.
The kontakion for the Presentation of our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"
The Epistle for St. Gregory.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…".

If the feast of St. Gregory falls on Saturday of the Souls, the service of the Saint is moved to Friday and the Service of Saturday of the Souls is celebrated as prescribed. [136]

JANUARY 27

The Recovery of the Holy Relics of our Father among the Saints John Chrysostom

If the feast falls on Saturday or a weekday, we follow the order found in the *Menaion*. The litia is from November 13th.

If the feast falls on a Sunday before we have begun to follow the *Triodion*, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. John Chrysostom.
"Glory…" for St. John Chrysostom.
"Now…" for the Resurrection in the tone of the week.
The Old Testament readings for St. John Chrysostom.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…"for St. John Chrysostom.
"Now…" for the Resurrection in tone 6.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. John Chrysostom.
The theotokion in tone 4.
The Dismissal.

At the Midnight Service

The triadikos canon.
The litia of St. John Chrysostom.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion for St. John Chrysostom.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. John Chrysostom.
The theotokion of the Resurrection in tone 8.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week
The 3rd poetic kathismata for St. John Chrysostom

[136] According to ancient tradition, according to the theory of Patriarchs Constantine the First and Gregory the Sixth, this order is followed in mourning for the dead. This feast may fall during the Triodion up to Meatfare Sunday

The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. John Chrysostom.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the Kathismata for St. John Chrysostom and the Theotokos.
After the 6thode, we read the kontakion and oikos for St. John Chrysostom.
The katavasia are for the Presentation of our Lord.
The Gospel of the eothinon as usual.
At the 9th ode we sing: "More honorable…"
The exaposteilaria:
For the eothinon.
For St. John Chrysostom.
For the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. John Chrysostom.
"Glory…" for St. John Chrysostom.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant the 8 hymns at Beatitudes.
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. John Chrysostom.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. John Chrysostom.
For the patron saint of the Temple.
The kontakion for the Presentation of our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"
The Epistle for St. John Chrysostom.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…"
The Dismissal.

If the feast falls on the Sunday of the *Triodion*, we follow this order: [137]

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At O Lord I have cried…" we chant10 stichera:
4 for the Resurrection in the tone of the week.

[137] It is possible for this feast to fall on the Sunday of the Pharisee and Publican or the Sundays which follow up to the Saturday of the week of the Prodigal Son.

3 from the *Triodion*.
3 for St. John Chrysostom.
"Glory…" for St. John Chrysostom.
"Now…" for the Resurrection in the tone of the week.
The Old Testament readings are for St. John Chrysostom.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. John Chrysostom.
"Now..." for the *Triodion*.
The troparia:
For the Resurrection.
For St. Gregory.
The theotokion in tone 6.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. John Chrysostom.
The triadika.
The troparion of St. John Chrysostom.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypakoe for the Resurrection in the tone of the week.

At Matins

At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For John Chrysostom.
The theotokion in tone 8.
The Psalms.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week
The 3rd poetic kathisma for St. John Chrysostom.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*.
For St. John Chrysostom
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week, and chant the kathisma for St. John Chrysostom and the Theotokos.
After the 6th ode, we read the kontakion and oikos for St. John Chrysostom.
The katavasia for the Presentation of our Lord.
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
The exaposteilaria.

For the eothinon.
For the *Triodion*.
For St. John Chrysostom.
For the Theotokos.

At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for St. John Chrysostom.
"Glory…" for St. John Chrysostom.
"Now…Most Blessed…"

The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typica.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection in the tone of the week
4 from the 6th ode of the canon from the *Triodion*

After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. John Chrysostom.
For the patron saint of the Temple.
The kontakion for the Presentation of our Lord, "Thou O Christ, who by thy Birth, didst sanctify the Virgin's womb…"

The Epistle for St. John Chrysostom.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the feast falls on Saturday of the Souls, it is moved to Friday. [138]

JANUARY 30th

The commoration of Our Fathers Among the Saints, the Ecumenical Teachers, the Three Holy Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom [139]

If the feast falls on Saturday or a weekday, we follow the order in the *Menaion* with the following :

At Vespers, Matins and the Divine Liturgy, we chant the the 1st troparion of the 3 Hierarchs, "Let us all come together and honour with songs of praise…"
We chant the 2nd troparion of the the 3 Hierarchs ,"Being like the Apostles…" after the litia and after the Great Doxology

[138] On both feasts of Saint John Chrysostom which fall on November 13 and January 27, the Patriarch of Constantinople does not sit on his throne but on the chair next to it. They place, on the throne, the Icon of Saint John and the candles of the Patriarch and another candle, all lit until the end of the Divine Liturgy. The faithful come and venerate the Icon at the end of the service. This feast may fall in the period of the Triodion from the Sunday of the Pharisee and Publican to the Tuesday of Cheesefare Week.
[139] The presiding priest or bishop has discretion to how to observe this feast.

We chant "More honorable…" in tone 3 then the 9th ode for the Theotokos with its 4 troparia followed by the 9th ode for the Saints with its Megalynaria

If the feast falls on a Sunday before we have begun to follow the *Triodion*, we follow this order.

At Vespers

At O Lord I have cried unto Thee…" we chant 10 stichera:
- 6 for the Resurrection in the tone of the week.
- 4 for the 3 Hierarchs.
- "Glory…" for the 3 Hierarchs.
- Now…" for the Resurrection in the tone of the week.

Old Testament readings for the 3 Hierarchs.

At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for the 3 Hierarchs.
- "Now …" for the Resurrection in tone 5.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- The first troparion of the 3 Hierarchs.
- The theotokion in tone 1, "As Gabriel…"

At the Midnight Service:

Psalm 50.
The triadikos canon.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The second troparion for the 3 Hierarchs "Being like the Apostles…"

At Matins:

The 6 Matins Psalms.

At "God is the Lord…" we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week (the apolytikion).
- The 1st troparion of the 3 Hierarchs.
- The theotokion in tone 1, "As Gabriel cried…"

The Psalms.
The polyeleos.
The 1st and 2nd poetic kathismata we chant according to the following pattern.
- For the Resurrection in the tone of the week.
- "Glory..." for the 3 Hierarchs.
- "Now..." the theotokion.

The 3rd poetic kathisma and its theotokion for the 3 Hierarchs.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
- For the Resurrection in the tone of the week.
- For the 3 Hierarchs.
- After the 3rd ode, we read the kontakion and oikos for the Resurrection and chant the kathismata for the 3 Hierarchs.
- After the 6th ode, we read the kontakion and oikos for the 3 Hierarchs followed by the daily monologion.
- The katavasia for the Presentation of our Lord.

The Gospel of the eothinon as usual.
At the Ninth ode, first we chant "More honorable…" in tone 2
The 9th ode of the canon of the Theotokos and for the 3 Hierarchs
The exaposteilaria:
For the Resurrection in the tone of the week.
For the 3 Hierarchs.
At the praises, we chant 8 stichera:
4 for the Resurrection.
4 for the 3 Hierarchs.
"Glory…" for the 3 Hierarchs.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for the 3 Hierarchs.
After the Little Entrance we chant the troparion:
For the Resurrection in the tone of the week
The 1st troparion for the 3 Hierarchs
For the patron saint of the Temple.
The kontakion for the Presentation of Christ, "Thou, O Christ, who by thy Birth…"
The Epistle for the 3 Hierarchs
The Gospel for the Sunday.
The communion hymn is "Their sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia.
"We have seen the true Light…"
The Dismissal.

If the feast falls on a Sunday of the *Triodion*, we follow this order.

At Vespers:

At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week
3 for the *Triodion*.
3 for the 3 Hierarchs.
"Glory…" from the *Triodion*.
"Now…" for the Resurrrection in the tone of the week.
The Old Testament readings for the 3 Hierarchs.
At the aposticha for the Resurrection in the tone of the week.
"Glory…" for the 3 Hierarchs.
"Now…" for the Resurrection in the tone of the week.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
The first troparion for the 3 Hierarchs, "Let us all come together..."
The theotokion in tone 1.
The Dismissal.

At the Midnight Service

Psalm 50.
The canon.
The litia.
"Now…" from the *Triodion* if there is one.
"Now…" for the 3 Hierarchs if there is no "Now..." from the *Triodion*.
The triadikos canon.
"Holy God…"
The 2nd troparion for the 3 Hierarchs "Being like the Apostles..."

At Matins

Everything is for the Resurrection in the tone of the week with the following exeptions.
The canons:
For the Resurrection in the tone of the week.
For the *Triodion*.
For the 3 Hierarchs.
After the 3rd ode, we read the kontakion and oikos for the Resurrection and chant the kathismata for the 3 Hierarchs and for the *Triodion*.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the daily monologion and that of the *Triodion*.
The katavasia for the Presentation of our Lord.
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*.
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
At the 9th ode, we chant "More honorable…" in tone 2 followed by the 9th odes of the canon of the Theotokos and the canon for the 3 Hierarchs with its Megalynaria.
The Exaposteilarion:
For the eothinon.
For the *Triodion*.
For the 3 Hierarchs.
For the Theotokos.
At the praises, we chant 8 stichera:
3 for the Resurrection.
2 for the *Triodion*.
3 for the 3 Hierarchs.
"Glory…" for the *Triodion*.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection.
4 from the 6th ode of the canon for the 3 Hierarchs.
After the Little Entrance we chant the troparion:
For the Resurrection in the tone of the week (the apolytikion).
The 1st troparion of the 3 Hierarchs, "Let us all come together..."
For the patron saint of the Temple.

The kontakion for the Presentation of Christ, "Thou, O Christ, who by thy Birth…"
The Epistle for the 3 Hierarchs.
The Gospel for the Sunday.
At "Especially.." we sing "It is truly meet and right…"
The communion hymn4is "Their sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia.
"We have seen the true Light…".
The Dismissal.

If the feast falls on Saturday of the Souls, we transfer the service of the 3 Hierarchs to January 29th and chant the service for the Saturday of the Souls as usual. [140]

[140] In 1882, when this feast fell on Saturday of the Souls the Synod of the Patriarchate of Constantinople decided to move a feast to January 31st (Meatfare Sunday) establishing a custom that continues to be followed. This feast may fall from the Sunday of the Pharisee and Publican to the Friday of Cheesefare Week.

FEBRUARY

February 1st.

The Commemoration of the Holy Martyr Tryphon and The forefeast of the Meeting in the Temple of our Lord and God and Saviour Jesus Christ

If the feast falls on a Sunday before we have begun to follow the *Triodion*, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection.
- 3 for the forefeast of the Presentation of Christ.
- 3 for the martyr Tryphon.
- "Glory…" for the forefeast of the Presentation of Christ.
- "Now…" for Resurrection in the tone of the week.

At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for the martyr Tryphon.
- "Now…" for the forefeast of the Presentation of the Lord.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the martyr Tryphon.
- For the forefeast of the Presentation of the Lord.

The Dismissal.

At Matins

Everything is for the Resurrection in the tone of the week with the following exceptions.
The canons:
- For the Resurrection in the tone of the week.
- For the forefeast of the Presentation of the Lord with the verse "Glory to thee O our God…"
- After the 3rd ode, we chant the kathismata.
- After the 6th ode, we say the kontakion and oikos for the Resurrection followed by the daily monologion.
- The katavasia for the Presentation of our Lord, "The sun of old passed over the depth of the tempest…"
- At the 9th ode, we chant "More honorable then the Cherubim…"

The exaposteilaria:
- For the Resurrection in the tone of the week.
- For the Martyr Tryphon.
- For the forefeast.

At the praises, we chant 8 stichera:
- 4 for the Resurrection.
- 4 for the forefeast of the Presentation of the Lord.
- "Glory…" for the Resurrection in the tone of the week.
- "Now…Most Blessed…"

The Great Doxology.
"Today is salvation…"

At the Divine Liturgy:

The Epistle for the martyr Tryphon.
The Gospel for the Sunday.
At "Especially..." we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…
"We have seen the true light…"

If the feast falls a Sunday of the *Triodion*, we follow this order.

At Vespers

At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 from the *Triodion*.
- 3 for the forefeast of the Presentation of the Lord.
- "Glory…" from the *Triodion*.
- "Now…" for the Resurrection in the tone of the week.

At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" for the Martyr Tryphon.
- "Now…" from the *Triodion*.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Martyr Tryphon.
- For the forefeast of the Presentation of the Lord.

The Dismissal.

At Matins

The canons:
- For the Resurrection in the tone of the week.
- For the *Triodion*.
- For the forefeast of the Presentation of the Lord.
- After the 3rd ode, we chant the kathismata for the *Triodion*, the martyr Tryphon and the forefeast.
- After the 6thode, we read the kontakion and oikos for the Resurrection followed by the daily monologion.
- The katavasia for the Presentation of our Lord. "The sun of old passed over the depth of the tempest…"
- The Gospel of the eothinon as usual.
- After Psalm 50, we chant:
  - "Glory…Open to me the doors of repentance..."
  - "Now…Prepare for me the way of salvation…"
  - "Have mercy upon me O God…"
  - "If I think upon the multitude …"
- At the 9th ode, we chant, "More honorable…"

The exaposteilaria:
- For the Resurrection in the tone of the week.
- From the *Triodion*.
- For the martyr Tryphon.
- For the forefeast of the Presentation of the Lord.

At the praises, we chant 8 stichera:
- 3 for the Resurrection in the tone of the week.

2 from the *Triodion*.
3 for the forefeast of the Presentation of the Lord.
"Glory…" from the *Triodion.*
"Now…Most Blessed…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Epistle for the martyr Tryphon.
The Gospel for the Sunday of the *Triodion.*
At "Especially..." we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true light..."
The Dismissal.

If the feast falls on Saturday of the Souls, the service for the martyr Tryphon is moved to Friday, January 31st.

FEBRUARY 2nd

The feast of the Presentation (Meeting) of our Lord and God and Saviour Jesus Christ in the Temple

If the feast falls on Saturday or a week day, we follow the order found in the *Menaion.*

At the Dismissal the characteristic phrase is, "May He who deigned to be carried in the arms of righteous Simeon for our salvation, Christ our true God…"
The polyeleos is "My heart is over flowing…"
At the 9th ode, we chant the special magnification of the feast followed by the troparia of the 9th ode.
We sing "We have seen the true light…"

If the feast falls on Sunday before we have begun to follow the *Triodion* we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the Presentation of Christ.
"Glory…" for Presentation of Christ.
The readings for the Presentation of Christ.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…, Now..." for the Presentation of Christ.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Presentation of Christ. (2x)
The Dismissal with the special characteristic phrases for of the Presentation of the Lord and the Resurrection.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia.
The triadika. "Holy God…"
The troparion for the Presentation of Christ.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Presentation of Christ. (2x)
The polyeleos.
The 1st and 2nd poetic kathisma sung according to the following order:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now …" for the Presentation of Christ.
The 3rd poetic kathisma for the Presentation of Christ. (2x)
The evlogetaria are not sung.
The hypakoe, and anabathmoi for the Resurrection in the tone of the week
The prokeimenon for the Presentation of Christ.
The Matin Gospel for the Presentation of Christ.
"In that we have beheld the Resurrection…"
Psalm 50
"Glory…through the intercessions of the Theotokos…"
"Now...through the intercessions of the Theotokos..."
The idiomela for the Presentation of Christ.
The canons:
For the Resurrection in the tone of the week.
For the Presentation of Christ with the verse "Most Holy Theotokos…"
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathisma for the Presentation of Christ.
After the 6th ode, we read the kontakion and oikos for the Presentation of Christ followed by the daily monologion.
The katavasia for the Presentation of Christ.
At the 9th ode, we chant the special magnification of the feast followed by the troparia of the 9th ode.
The exaposteilaria:
For the Resurrection in the tone of the week. (1x)
For the Presentation of Christ. (2x)
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Presentation of Christ.
"Glory…" for the Presentation of Christ.
"Now…Most Blessed…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The antiphons for the Presentation of Christ[141]

[141] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 68-69

The 1st antiphon:

My heart hath poured forth a good word; I speak of my works to the King (Psalm 44:1)
Through the intercessions of the Theotokos, O Saviour save us.
My tongue is the pen of a swiftly writing scribe. (Psalm 44:1)
Through the intercessions of the Theotokos, O Saviour save us.
Grace hath been poured forth on Thy lips. (Psalm 44:2)
Through the intercessions of the Theotokos, O Saviour save us.
Wherefore God hath blessed Thee forever. (Psalm 44:2)
Through the intercessions of the Theotokos, O Saviour save us.
Glory..., Now...Through the intercessions of the Theotokos, O Saviour save us.

The 2nd antiphon:

Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness and Thy beauty. (Psalm 44:3)
O Son of God, carried in the arms of Simeon, save us who sing unto Thee, Alleluia.
Bend Thy bow and proceed prosperously. (Psalm 44:3)
O Son of God, carried in the arms of Simeon, save us who sing unto Thee, Alleluia.
Thine arrows are sharp, O Mighty One. Under Thee shall peoples fall. (Psalm 44:3)
O Son of God, carried in the arms of Simeon, save us who sing unto Thee, Alleluia.
A scepter of uprightnes is the scepter of Thy kingdom (Psalm 44:5)
O Son of God, carried in the arms of Simeon, save us who sing unto Thee, Alleluia.
Glory..., Now... O Son of God, carried in the arms of Simeon, save us who sing unto Thee, Alleluia.

The 3rd antiphon:

Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house. (Psalm 44:9)
The troparion for the Presentation of Christ "Rejoice, O virgin Theotokos..."
The rich among the people shall entreat thy countenance. (Psalm 44:11)
The troparion for the Presentation of Christ "Rejoice, O virgin Theotokos..."
I shall commemorte thy name in every generation and generation. (Psalm 44:16)
The troparion for the Presentation of Christ "Rejoice, O virgin Theotokos..."

The entrance hymn is "The Lord hath made know his salvation; in the sight of the nation…O Son of God, who wast risen from the dead…"

After the Little Entrance, we chant the troparia:

For the Resurrection in the tone of the week (the apolytikion).
For the Presentation of Christ "Rejoice, O virgin Theotokos..."
The kontakion for the Presentation of our Lord, "Thou O Christ God, who by thy Birth didst sanctify the Virgin's womb ..."

The Epistle and the Gospel for the Presentation of Christ.

At "Especially…" we chant "Keep thou, Theotokos…Let us magnify, O believers,…"

The communion hymn is "I will take the cup of Salvation…"

We sing "We have seen the true Light…"

The Dismissal with the special characteristic phrases for the feast and the Resurrection.

If the Presentation of Christ falls on a Sunday of the *Triodion*, we follow this order.

At Vespers

The Sunset Psalm.'

"Blessed is the man..."

At "O Lord I have cried …" we chant 10 stichera:

4 for the Resurrection.
2 from the *Triodion*.

4 for the Presentation of Christ.
"Glory…" from the *Triodion*.
"Now…" for the Presentation of Christ.

However, on Meatfare Sunday, we chant:

4 stichera for the Resurrection in the tone of the week.
3 stichera from the *Triodion* for Meatfare Sunday.
3 for the Presentation of Christ.
"Glory…" from the *Triodion* for Meatfare Sunday.
"Now…" for the feast.

The readings for the Presentation of Christ.

At the aposticha, we sing:

The stichera for the Resurrection in the tone of the week.
"Glory…" from the *Triodion*.
"Now…" for the Presentation of Christ.

The troparia:

For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Presentation of Christ (2x). "Rejoice, O virgin Theotokos..."

The Dismissal with the special characteristic phrases for the feast and the Resurrection.

At the Midnight Service

The canon of the triadika.

The litia.

"Glory…" from the *Triodion.*
"Now…" for the Presentation of Christ.

The triadikos canon.

"It is truly meet…"

"Holy God…"

The troparion for the Presentation of Christ. "Rejoice, O virgin Theotokos..."

At Matins

The 6 Matins Psalms.

At "God is the Lord…" we chant the troparia as at Vespers:

For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Presentation of Christ (2x).

The polyeleos.

The 1st and 2nd poetic kathismata sung according to the following pattern:

For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Presentation of Christ.

The 3rd poetic kathisma is for the Presentation of Christ (2x).

The hypakoe, and anabathmoi for the Resurrection in the tone of the week.

The prokeimenon for the Presentation of Christ.

In place of the usual Gospel of the eothinon we read the Gospel of the Divine Liturgy for the Presentation.

"In that we have beheld the Resurrection…"
Psalm 50.
"Glory…through the intercessions of the Theotokos…Now and Ever..." (2x)
The idiomela for the feast.

The canons:

For the Resurrection in the tone of the week.
From the *Triodion*.

For the Presentation of Christ with the verse "Most Holy Theotokos…"

After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathisma from the Triodion and for the Presentation of Christ.

After the 6th ode, we read the kontakion and oikos from the *Triodion* followed by the monologion for the day and the *Triodion*.

The katavasia for the Presentation of Christ.

At the 9th ode, we chant the special magnification of the feast followed by the troparia of the 9th ode.

The exaposteilaria:

For the Resurrection in the tone of the week.

From the *Triodion*.

For the Presentation of Christ.

At the praises, we chant 8 stichera:

4 for the Resurrection in the tone of the week.

4 for the Presentation of Christ.

"Glory…" from the *Triodion*.

"Now…" for the Presentation of Christ.

However on Meatfare Sunday and Cheesefare Sunday we chant 8 stichera:

3 for the Resurrection.

2 for the *Triodion*.

2 for the Presentation of Christ.

"Glory…" from the *Triodion*.

"Now…" for the Presentation of Christ.

The Great Doxology.

"Today is salvation…"

At the Divine Liturgy

The antiphons for the Presentation of Christ.

The entrance hymn is "The Lord hath made know his salvation; in the sight of the nation…O Son of God, who wast risen from the dead…"

After the Little Entrance we chant the troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the Presentation of Christ "Rejoice, O virgin Theotokos..."

The kontakion for the Presentation of Christ, "Thou O Christ God, who by thy Birth didst sanctify the Virgin's womb ..."

The Epistle for the Presentation of Christ.

The Gospel for the Sunday.

At "Especially…" we chant "Keep thou, Theotokos…Let us magnify, O believers,…" from the 9th ode of the canon of the Presentation of Christ.

The communion hymn is "I will take the cup of Salvation…"

We chant "We have seen the true Light…"

The Dismissal with the special characteristic phrases for the feast and the Resurrection

If the feast falls on Saturday of the Souls, the Service for the Departed is moved to the Saturday before the Sunday of the Prodigal Son. The order of the service is found in the *Triodion*.

If the feast falls on the First Monday of Great Lent, we follow this order.

At Vespers

At "O Lord I have cried…" we chant 6 stichera:

3 from the *Triodion*.

3 for the Presentation of Christ.
"Glory..., Now…" for the Presentation of Christ.
The prokeimenon is "Behold, now, bless ye the Lord, all ye servants of the Lord."
The Readings for the Presentation of Christ.
At the aposticha, we sing:
The first Idiomelon from the *Triodion*. (1x)
The first two idiomela for the Presentation of Christ with their verses
"Glory..., Now…" for the Presentation of Christ.
The troparion for the Presentation of Christ (3x). "Rejoice, O virgin Theotokos..."

At The Midnight Service

The litia as usual.

At Matins

At "God is the Lord…" we chant the troparion for the feast (3x).
The polyeleos.
The 1st and 2nd poetic kathisma sung from the *Triodion* with every "Now…" for the Presentation of Christ.
The 3rd kathisma is for the feast (repeated).

At the Divine Liturgy

The Divine Liturgy of Saint John Chrysostom with the Antiphons for the feast and the rest as found in the *Menaion*.[142]

The Sunday after the feast of the Meeting of Our Lord, God and Savior Jesus Christ in the Temple

If the Sunday after the Presentation of Christ is not during the period of the *Triodion*, we follow this order.

At Vespers

At "O Lord I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 from the day from the *Menaion* (for the Presentation of Christ).
"Glory…Search the books as Christ our God said..." from the litia for the Presentation of Christ.
"Now…" for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now…The Ancient of Days…" from the litia for the Presentation of Christ.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Presentation of Christ. "Rejoice, O virgin Theotokos..."
The Dismissal with the special characteristic phrases for the Presentation of Christ and the Resurrection.

At the Midnight Service

The canon of the triadika.
The triadikos canon.
"It is truly meet and right…"

[142] It is permitted to eat oil and wine on this day.

"Holy God…"
The troparion for the Presentation of Christ. "Rejoice, O virgin Theotokos..."

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion). (2x)
For the Presentation of Christ (1x). "Rejoice, O virgin Theotokos..."
The poetic kathismata sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Presentation of Christ .
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Presentation of Christ.
After the 3rd ode, we chant the kathisma for the Presentation of Christ.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The katavasia for the Presentation of Christ.
The Gospel of the eothinon as usual.
At the 9th ode we sing "More honorable…"
The exaposteilaria:
For the eothinon.
For the Presentation of Christ.
At the praises, we chant 8 stichera:
4 for the Resurrection.
4 for the day from the *Menaion* (for the Presentation of Christ).
"Glory…" for the eothinon.
"Now…" for the Presentation of Christ.
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 For the Resurrection in the tone of the week.
4 From the 6th ode for the Presentation of Christ.
After the Little Entrance we sing the troparia.
For the Resurrection in the tone of the week (the apolytikion).
For the Presentation of Christ "Rejoice, O virgin Theotokos..."
For the patron saint of the Temple.
The kontakion for the Presentation of Christ, "Thou O Christ God, who by thy Birth…"
The Epistle and Gospel for the Sunday.
At "Especially…" we chant "It is truly meet and right…"
The communion hymn is "Praise ye the Lord…"
We sing"We have seen the true Light…"
The Dismissal with the special characteristic phrases for the feast and the Resurrection.

If the Sunday after the Prsentation of Christ falls on a Sunday of the *Triodion*, we follow this order.

At Vespers

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection.
3 from the Triodion,
3 from the *Meanion* for the day (for the Presentation of Christ).
"Glory…" from the *Triodion*.
"Now…" for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichra for the Resurrection in the tone of the week.
"Glory…" from the *Triodion*.
"Now…" from the *Menaion* for the day (for the Presentation of Christ).
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Presentation of Christ. "Rejoice, O Virgin Theotokos..."
The dismissal with the special characteristic phrase of the feast and the Resurrection.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparion:
For the Resurrection in the tone of the week (the apolytikion). (2x)
For the Presentation of Christ "Rejoice, O virgin Theotokos..." (1x)
The kathismata sung according to the following pattern.
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Presentation of Christ.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the Triodion.
For the Presentation of Christ.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata from the Triodion and for the Presentation of Christ.
After the 6thode, we read the kontakion and oikos from the Triodion.
The Gospel of the eothinon as usual.
After Psalm 50, we chant:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
At the 9th ode we sing "More honorable..."
The exaposteilaria:
For the Resurrection in the tone of the week.
From the *Triodion*.
For the Presentation of Christ (From February 3rd).
At the praises we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 from the *Triodion*.

"Glory…" from the *Triodion*.
"Now…Most Blessed are Thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 for the 6th ode of the canon from the Triodion.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Presentation of Christ "Rejoice, O Virgin Theotokos..."
For the patron saint of the Temple.
The kontakion for the Presentation of Christ "Thou O Christ God, who by thy Birth…"
The Epistle and Gospel for the Sunday.
At "Especially…" we chant "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing"We have seen the true Light…"
The dismissal is with the special characteristic phrase of the feast and the Resurrection.

The Leavetaking of the Presentation of Christ

If the Leavetaking of the Presentation of Christ falls on any Saturday or a week day, we follow the order for the day of the feast with the following changes.

We omit:
The Old Testament readings.
The litia.
The polyeleos.
The Matins Gospel.
The Epistle and the Gospel are for the day.

If the Leavetaking of the Presentation of Christ falls on Sunday of the *Triodion*, we follow this order.

At Vespers

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for the Presentation of Christ.
"Glory…" from the *Triodion*.
"Now…" for the Presentation of Christ.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" from the T*riodion*.
"Now…" for the Presentation of Christ.
The troparion:
For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Presentation of Christ (2x). "Rejoice, O Virgin Theotokos..."
The Dismissal with the special characteristic phrases for the feast and the Resurrection.

At the Midnight Service

The canon of the Triadika.
"Glory…" for the litia in the *Triodion*.
The triadikos canon.
"It is truly meet…"
"Holy God…"
The troparion for the Presentation of Christ.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Presentation of Christ "Rejoice, O Virgin Theotokos..." (2x)
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Presentation of Christ.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon are for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Presentation of Christ.
After the 3rd ode, we read the kontakion and oikos for the Presentation of Christ followed by the kathismata for the *Triodion* and for the Presentation of Christ.
After the 6th ode, we read the kontakion and oikos for the Triodion followed by the daily monologion and the monologion for the *Triodion*.
The katavasia for the Presentation of Christ.
The Gospel of the eothinon as usual.
After Psalm 50, we chant:
"Glory…Open to me the doors of repentance..."
'Now…Prepare for me the way of salvation…"
Have mercy upon me O God…"
If I think upon the multitude …"
The 9th ode for the Presentation of Christ.
The exaposteilaria:
For the eothinon.
From the *Triodion*.
For the Presentation of Christ.
At the praises, we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the *Triodion*.
3 for the Presentation of Christ.
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

We chant the antiphons for the Presentaion of Christ.
The Enterance Hymn is "The Lord hath made know his salvation; in the sight of the nation…O Son of God, who wast risen from the dead…"
After the Little Entrance we chant the troparia:

For the Resurrection in the tone of the week (the apolytikion).
For the Presentation of Christ "Rejoice, O Virgin Theotokos..."
The kontakion for the Presentation of our Lord, "Thou Who didst sanctify the Virgin's womb by Thy birth…"

The Epistle and the Gospel for the Sunday.
At "Especially…" we chant "Keep thou, Theotokos…Let us magnify, O believers,…"
The communion hymn is "I will take the cup of Salvation…"
"We have seen the true Light…"

If the leavetaking of the Presentation falls on Saturday before the Sunday of the Prodigal Son, the leavetaking is celebrated on February 9th. [143]

If the leavetaking of the Presentation of Christ falls between the Saturday before the Sunday of the Prodigal Son and the Tuesday of Meatfare Week, we celebrate the leavetaking on the Friday before Saturday of the Souls and do not move the service of the Saturday of the Souls.

If the leavetaking of the Presentation of Christ falls on Wednesday, Thursday, Friday or Saturday of Meatfare Week, we celebrate it on Tuesday of Cheesefare Week.

If the leavetaking of the Presentation of Christ falls on Meatfare Sunday or Monday or Tuesday of Cheesefare Week, the leavetaking takes place on Friday of Cheesefare Week and we celebrate the Divine Liturgy of Saint John Chrysostom.

If the leavetaking of the Presentation of Christ falls on Wednesday, Thursday, Friday or Saturday of Cheesefare Week, the leavetaking is celebrated on Cheesefare Sunday and we follow the order for the celebration of the feast during the Triodion Season.

If the leavetaking of the Presentation of Christ falls on Cheesefare Sunday, we celebrate the feast on that Sunday as follows:

At Vespers on Sunday Evening

At "O Lord I have cried…" we chant 6 stichera:
3 from the praises of the Presentation of Christ.
3 for St. Simeon (February 3rd).
"Glory…" for the Presentation, "Today, let the gate of heaven be opened…"

The Prokimenon: "Turn not away Thy face from Thy servant, for I am in trouble: Hear me speedily: hearken unto my soul, and deliver me…"
At the aposticha, we sing:
The stichera from the Triodion.
"Glory …, Now..." for the Presentation of Christ. "He that rideth on the Cherubim..."

The troparion for the Presentation of Christ. (3x)
The Dismissal with the characteristic phrase for the Presentation of Christ
Before the "Through of the Prayers of our Holy Fathers…" we chant the troparia of Lenten Vespers:
"Rejoice, O Virgin Theotokos, Mary full of grace…"
"O Baptizer of Christ..."

[143] However, if the feast falls on Friday before the Sunday of the Prodigal Sun, the feast of Saint Haralampos falls on Saturday of the Souls then the Service of Saint Haralampos is moved to Friday, February 9th and the Service of the leavetaking of the feast is combined with the service for the Saint. For the order please refer to the feast of Saint Haralampos.

"Glory...Interceed for us..."
"Now...Beneath thy compassion..."
"Lord, have mercy…" (forty times)
"Glory...More honorable..."
"Christ our God…O Heavenly King…"
The Prayer of St. Ephraim the Syrian with its prostations.
The Ektenia, "Let us pray for the Peace of the World…"[144]
We do not give a second Dismissal.[145]
The troparion for the evening of Cheesefare Sunday, "O Good One, defend by Thy mighty hand…"
"Through the prayers of our Holy Fathers…"

If the Presentation of Christ falls on the First Monday of Great Lent, we follow this order.

We celebrate the the leavetaking on the same day in the evening.
We chant the Vespers service of the Presentation of Christ omiting the readings from the Old Testament.
We chant the troparion for the feast (3x) and the Dismissal is for the feast.
We do not celebrate The Great Compline. [146]

FEBRUARY 10TH

The Commemoration of the Holy Great Martyr Haralampos the Wonderworker

If the feast of St. Haralampos falls on any day after we have begun to use the *Triodion* of Friday of Cheesefare Week, except Sunday we follow the order in the *Menaion.*

The katavasia are "I shall open my mouth…"
The kontakion at the Divine Liturgy is "O undisputed Intercessor of Christians…"

If the feast of St. Haralampos falls on any day during Cheese Fare Week:

We celebrate the Divine Liturgy of Saint John Chrysostom.
The Epistle and Gospel Readings are for St. Haralampos.
We omit the evening and morning service from the *Triodion.*

If the feast falls on Sunday before we have begun to use the *Triodion:*

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Haralampos;
"Glory…" for St. Haralampos.
"Now…" for the Resurrection in the tone of the week.
The Readings for St. Haralampos.
At the aposticha, we sing:

[144] Editors Note: This is found at the end of Compline.
[145] The Typikon of Constantinople follows this order.
[146] During Cheesefare Week, if the days follow the feast, the service of the *Triodion* is not said and we only say the service of the feast and the Divine Liturgy of Saint John until the day of the leavetaking. Please note that this feast does not fall after the first Monday of Great Lent.

The stichera for the Resurrection in the tone of the week.
"Glory…"for St. Haralampos.
"Now…" for the Resurrection in the same tone as the Glory.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
The theotokion of the Resurrection in Tone 4.

At the Midnight Service

The triadikos canon.
The litia of St. Haralampos.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of St. Haralampos.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in The tone of the week (the apolytikion).
For St. Haralampos.
The theotokion of the Resurrection in Tone 4.
The Psalter.
The polyeleos.
The 1st and 2nd kathismata for the Resurrection in the tone of the week.
The 3rd kathisma for St. Haralampos.
The evlogetaria.
The hypakoe, and anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Haralampos.
After the 3rd ode, we read the kontakion and oikos for St. Haralampos.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The katavasia for the Theotokos "I shall open my mouth…".
The Gospel of the eothinon as usual.
At the 9th ode we sing: "More honorable…"
The exaposteilaria:
For the eothinon.
For St. Haralampos.
For the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Haralampos.
"Glory…" for the eothinon.
"Now…Most Blessed…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
We chant the 8 hymns at the Beatitudes:

4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. Haralampos.

After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
For the patron saint of the Temple.
The kontakion for the Theotokos, "O undisputed Intercessor of Christians…"

The Epistle for St. Haralampos.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the feast falls on one of the first four Sundays of the *Triodion* we follow this order.

The Sunset Psalm
"Blessed is the man..."
At "O Lord I have cried …" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for the St. Haralampos.
"Glory…" from the *Triodion*
"Now…" for the Resurrection in the tone of the week.

The Old Testament readings for the feast of St. Haralampos.
The litia for St. Haralampos.
"Glory..., Now..." from the *Triodion*.
If there is no "Glory...Now..." in the Triodion, we chant the "Glory...Now..." for St. Haralampos.

At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Haralampos.
"Now…" from the *Triodion*.

The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
The theotokion in Tone 4.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. Haralampos.
The "Glory..., Now..." from the *Triodion*, if there is no "Glory..., Now..." in the *Triodion*, we sing the "Glory..., Now..." of St. Haralampos.
The triadika.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypokoe for the Resurrection in the tone of the week.

At Matins

The 6 Matins Psalms.

At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
The theotokion in Tone 4.
The polyeleos.
The 1st and 2nd kathismata for the Resurrection in the tone of the week.
The 3rd kathisma for St. Haralampos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodio*n.
For St. Haralampos.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the *Triodion*, for St Haralampos and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the monologion for the *Menaion* and the *Triodion*.
The katavasia from the *Triodion*.
The Gospel of the eothinon as usual.
After Psalm 50, we chant
"Glory…Open to me the doors of repentance..."
'Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
The exaposteilaria:
For the eothinon of the Week.
For the *Triodion*.
For St. Haralampos.
For the Theotokos.
At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for St. Haralampos.
"Glory…" is from the *Triodion*.
"Now…Most Blessed…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection.
4 from the 6th ode of the canon from the *Triodion*.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
For the patron saint of the Temple.
The kontakion from the *Triodion*.
The Epistle for St. Haralampos.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"

The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…".
The Dismissal.

If the feast of St. Haralampos falls on the Saturday of the Souls, we move the service for the Saint to Friday (February 9th), after the leavetaking of the feast of the Meeting (Presentation) of our Lord and combine the services of St. Haralampos with that of the leavetaking of the Presentation of Christ as follows:

At Vespers on Thursday Evening

The Sunset Psalm.
We read only the first 3 Psalms of the 1st kathisma, Blessed is the man..."
At "O Lord I have cried…" we chant 6 stichera:
3 for the Presentation of the Lord.
3 for St. Haralampos.
"Glory…" for St. Haralampos.
"Now…" for the Presentation of Christ.
The Old Testament readings for St. Haralampos.
At the aposticha, we sing:
The idiomela for the Presentation of Christ.
"Glory…" for St. Haralampos.
"Now…" for the Presentation of Christ.
The troparia:
For the Presentation of Christ.
For St. Haralampos.
The Dismissal.

At the Midnight Service

After Psalm 50 we chant the litia for the Saint followed by "Holy God…"
The troparion for the Presentation of Christ

At Matins on Friday Morning

The 6 Matins Psalms.
We chant the troparia as at Vespers:
For the Presentation of Christ.
For St. Haralampos.
The polyeleos for St. Haralampos.
The poetic kathisma sung according to the following pattern.
For St. Haralampos.
"Glory..." for St. Haralampos.
"Now…" for the Presentation of Christ.
The 1st antiphon in the 4th tone, "From my youth up many passions…"
The Prokemenon "The Righteous man shall flourish like a Palm tree, and like a Cedar in Lebanon shall be multiplied."
The Matins Gospel.
Psalm 50 and the troparia after the Psalm.
The canons:
For the Presentation of Christ.
For St. Haralampos.
After the 3rd ode we chant the kathismata for St. Haralampos and for the Presentation of Christ.

After the 6th ode, we read the kontakion and oikos for the Saint followed by the monologian.
The katavasia for the feast of the Meeting of our Lord.
The 9th ode with its megalynaria as on the day of the feast.

The exapostostilaria:
For the Presentation of Christ.
For St. Haralampos.

At the praises we chant, 6 stichera:
3 for the Presentation of Christ.
3 for St. Haralampos.
"Glory…" for St. Haralampos.
"Now…" for the Presentation of Christ.

The Great Doxology.
The troparion for the Presentation of Christ

At the Divine Liturgy

We chant the antiphons of the Presentation of Christ.
The entrance hymn for the Presentation of Christ.
The kontakion for the Presentation of our Lord, "Thou, O Christ God…"
The Epistle and the Gospel for St. Haralampos.
At "Especially…" we chant the Hiermos of the 9th ode of the canon for the Presentation of Christ with its last magnification, "Keep thou, Theotokos…Let us magnify, O believers,…"
The communion hymn is "I will take the cup of Salvation…"
"We have seen the true Light…"
The Dismissal.

If the feast falls on the Saturday before Cheesefare Sunday, the Saturday of the Ascetics, we follow this order.

At Vespers on Friday evening

The Sunset Psalm.
At "O Lord I have cried…" we chant 6 stichera:
3 for St. Haralampos.
3 for the ascetics from the Triodion.
"Glory…" for St. Haralampos.
"Now…" for the Theotokos in tone 6 from the *Daily Oktoechos*.

The Old Testament readings for St. Haralampos.
At the aposticha, we sing:
Ths stichera for St. Haralampos.
Glory…" for the ascetics from the *Triodion*.
"Now…" For the Theotokos "Accept O Theotokos…" from Vespers on Friday evening in tone 8 in the *Daily Oktoechos*.

The troparia:
For St. Haralampos.
For the ascetics from the *Triodion*.
The theotokion.

The Dismissal.

At the Midnight Service

Psalm 50.
The litia for St. Haralampos.
"Holy God…"

The troparion for the scetics from the *Triodion.*

At Matins

The 6 Matins Psalms.
We chant the troparia as at Vespers:
For St. Haralampos.
For the ascetics from the *Triodion*.
The theotokion.
The polyeleos for St. Haralampos.
The 1st poetic kathisma for the ascetics from the Triodion.
The 2nd and 3rd poetic kathisma for St. Haralampos
The 1st antiphon in tone 4, "From my youth up many passions…"
The prokeimenon "The Righteous man shall flourish like a Palm tree, and like a Cedar in Lebanon shall be multiplied."
The Matins Gospel.
Psalm 50 and the usual troparia.
The canons:
For the Theotokos.
For St. Haralampos.
For the ascetics from the *Triodion*.
After the 3rd ode we read the kontakion and the oikos for the ascetics.
The kathisma for the Ascetics, "Glory…" for St. Haralampos "Now…" for the Theotokos.
After the 6th ode, we read the kontakion and oikos for St. Haralampos followed by the monologian for the saint and for the Saturday before Cheesefare Sunday.
The katavasia for the Theotokos"I shall open my mouth…"
The exapostilaria:
For St. Haralampos.
For the ascetics from the *Triodion*.
For the Theotokos.
At the praises we chant, 6 stichera:
3 for St. Haralampos.
3 for the ascetics from the *Triodion*.
"Glory…" is St. Haralampos.
"Now…" for the Theotokos.
The Great Doxology.
The troparion of St. Haralampos.

At the Divine Liturgy

The kontakion for the Theotokos "O undisputed Intercessor…"
The Epistle for St. Haralampos.
The Gospel for the ascetics from the *Triodion*.
The communion hymn is "In everlasting remembrance shall the Righteousness be. Alleluia"[147]
The rest of the Divine Liturgy of Saint John Chrysostom.

If the feast falls on the first Monday of Great Lent the Service is moved to Cheesefare Sunday and celebrated as follows:

[147] The order in the *Menaion* gives preference to the Service of the Ascetics and indicates that the Epistle should be for the Ascetics and the Gospel for St. Haralampos. The 1545 or Venetian *Typikon* mandates the Epistle from the *Triodion* and the Gospel for St. Haralampos. (This is also true for the feast of Saint John the Baptist which falls on the 24th of this month.) However, it gives preference to the service from the *Menaion* in both cases.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for the St. Haralampos. The second is to the tone "You have given a sign…"
"Glory…" from the *Triodion.*.
"Now…" for the Resurrection in the tone of the week.
The readings for St. Haralampos.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Haralampos.
"Now…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
The theotokion in Tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. Haralampos.
The "Glory..., Now..." from the *Triodion*, if there is no "Glory... and Now..." in the *Triodion*, we sing the "Glory..., Now..." of St. Haralampos.
The triadika.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypokoe for the Resurrection in the tone of the week.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
The theotokion in Tone 4.
The polyeleos.
The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Haralampos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*.
For St. Haralampos.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the *Triodion*, for St. Haralampos and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the monologion from the *Menaion* and the *Triodion*

The katavasia from the *Triodion*.
The Gospel of the eothinon as usual.
After Psalm 50, we chant:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
The exaposteilaria:
For the eothinon of the week.
For the *Triodion*.
For St. Haralampos.
For the Theotokos.
At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for St. Haralampos.
"Glory…" from the *Triodion*.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection.
4 from the 6th ode of the canon from the *Triodion*.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Haralampos.
For the patron saint of the Temple.
The kontakion from the *Triodion*.
The Epistle for St. Haralampos.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…"
The Dismissal.

If the feast falls on the first Tuesday of Great Lent, we follow this order:

At Vespers on Monday Evening

At "O Lord, I have cried…" we chant 6 stichera:
3 from *Triodion*.
3 for St. Haralampos. The second stichera is chanted to the melody "You have given a sign…"
"Golry.., Now…" for the Theotokos.
The Old Testament readings from the *Triodion* for the day.
The aposticha from the *Triodion*.
The rest of the Lenten Vespers.

At Compline on Monday Evening

After the verse for the patron saint of the Temple, we chant "O Holy Glorious and Great Martyr Haralampos the Wonderworker, intercede for us sinners."

At Matins on Tuesday Morning

We chant the Service of the Saint as found in the *Menaion*.
After the Doxology, we chant the troparion for St. Haralampos.

At the the Service of the Hours (simplified)

We chant the troparion and the kontakion for St. Haralampos.
In the Ninth Hour, we read the Beatitudes and the hymns after it.
After "Holy God…" we read the kontakion for St. Haralampos and the rest of the Beatitudes as said during Great Lent.

The Presanctified Divine Liturgy [148]

At "O Lord I have cried…" we chant:
- The idiomela from the Apostica from the *Triodion*. (2x)
- The Martyria. (1x)
- 3 stichera from Vespers for St. Haralampos.
- "Glory…" for St. Haralampos.
- "Now…" the stavrotheotokion.

The Entrance is made with the Gospel.
The Old Testament reading from the *Triodion*.
"Let my prayers…" [149]
The Gospel and the Epistle for St. Haralampos.
The rest of the Presanctified Divine Liturgy.
The communion hymn is "In everlasting rememberance shall the Righteous be. Alleluia" and "I will bless the Lord at all times…".[150]
The Dismissal.

If the feast falls on Wednesday of the first week of Great Lent, the service follows the order for Tuesday of the first week of Great Lent except that at Vespers we chant:

The stichera for the *Triodion*
"Now…" for the Theotokos instead of the stavrotheotokion.

If the feast falls on Thursday of the first week of Great Lent, the service follows the order for Tuesday of the first week of Great Lent with the following, except that at the Presanctified Divine Liturgy on Wednesday, we chant 10 stichera:

6 from the *Triodion*
4 for St. Haralampos
The rest of the Presanctified Divine Liturgy as usual.

If the feast falls on Friday of the 1st week of Great Lent, the service follows the order for Tuesday of the 1st week of Great Lent with the following exceptions.

At Vespers on Thursday

[148] Normally the liturgical day begins at Vespers, or sunset. For this reason at Vespers, we chant the service for the next date on the calendar. However, during Great Lent, when we celebrate the Presanctified Divine Liturgy, we celebrate the service of the day although the service is in the evening.
[149] If a Service of the Blessing of the Five Loaves is to be said, it takes place at this point.
[150] We follow a strict fast on this day.

At "O Lord I have cried…" we chant 10 stichera:
2 Idiomela from the *Triodion*.
4 for St. Haralampos.
4 for St. Theodore the General.
"Glory…" for St. Haralampos .
"Now…" for the tone of the week.

If the feast falls on the 1st Saturday of Great Lent, we follow this order.

At Vespers on Friday Evening

At "O Lord I have cried…" we chant 10 stichera:
2 Idiomela from the *Triodion*.
4 for St. Haralampos.
4 for St. Theodore.
"Glory…" for St. Theodore.
"Now…" for the tone of the week.
The Entrance is made with the censer.
The Old Testament reading from the *Triodion*.
The rest of the service as usual.

At the Akathist Hymn on Friday Evening

After "Holy God…" we read the kontakion St. Haralampos.
We read the daily Gospel.

At the Midnight Service

After Psalm 50 we chant the litia for St. Haralampos.
After "Holy God…" we chant the troparion for St. Theodore the General "Great are the achievements of faith…"

At Matins

At "God is the Lord…" we chant the troparia:
For St. Theodore.
For St. Haralampos.
The theotokion.
The polyeleos.
The poetic kathismata:
The 1st poetic kathisma for St. Haralampos and the Theotokos.
The 2nd poetic kathisma for St. Theodore from the *Triodion*.
The 3rd poetic kathisma for St. Haralampos and the Theotokos.
The anabathmoi in Tone 4: "From my youth…"
The prokimenon.
The Matins Gospel for St. Haralampos.
Psalm 50.
"Glory… By the intercessions of Thy prizewinner…" "Now… By the intercessions of the Theotokos…"
The idiomela for Saint Haralampos.
The canons:
The 1st canon from the *Triodion*.
For St. Haralampos.
After the 3rd ode, we read the kontakion and oikos from the *Triodion*.
The kathismata from the *Triodion* and for St. Haralampos.

After the 6th ode, we read the kontakion and oikos for St. Haralampos followed by the daily monologion for the first Saturday of Great Lent.
The katavasia are "I shall open my mouth…,"
At the 4th ode of the katavasia we chant"He who sits in Glory…" in place of "Verily Prophet Habakkuk…"
At the 9th ode we sing"More honorable…"
The exaposteilaria:
One for Saint Haralampos.
Two from the *Triodion*.
At the praises, we chant 6 stichera:
3 for St. Haralampos.
3 from the *Triodion*.
"Glory…" for St. Haralampos.
"Now…" for the Theotokos.
The Great Doxology.
The troparion from the *Triodion* "Great are the achievements of faith…"

At the Divine Liturgy:

The Typika.
At the Beatitudes we chant 8 hymns:
4 from the 3rd ode of the canon from the *Triodion*.
4 from the 6th ode of the canon from the *Triodion*.
The troparia:
For St. Haralampos.
For St. Theodore.
For the patron saint of the Temple.
The kontakion is "O undisputed Intercessor of Christians…"
The Epistle for Saint Haralampos.
The Gospel from the *Triodion*.
At "Especially..." we sing "It is truly meet…"
The communion hymn is "In everlasting rememberance shall the Righteous be. Alleluia."
We sing "We have seen the true Light…"
The Dismissal.

If the feast falls on the 1st Sunday of Great Lent, Sunday of Orthodoxy, we follow this order:

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At, "O Lord I have cried…" we chant 10 stichera:
4 for the Resurection in the tone of the week.
3 from the *Triodion*.
3 for St. Haralampos.
"Glory…" from the *Triodion*.
"Now…" for the Resurection the tone of the week.
The Readings for St. Haralampos.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Haralampos.
"Now…" from the *Triodion*.
The troparia:

For the Resurrection in the tone of the week (the apolytikion).
From the *Triodion*.
for St. Haralampos.
The theotokion.

At the Midnight Service

Psalm 50.
The canon of the triadika.
The litia for St. Haralampos:
"Glory…" for St. Haralampos.
"Now…" from the Triodion "Rejoice, O honored Prophets, who proclaimed aright the law of the Lord…"
The triadikos Canon.
"Holy God…"
The troparion from the *Triodion*.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
From the *Triodion*.
for St. Haralampos.
The polyeleos.
The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
The 3rd poetic kathismata for St. Haralampos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurection in the tone of the week.
The canons:
From the *Triodion*.
For St. Haralampos.
After the 3rd ode, we read the kontakion and oikos for the Resurection in the tone of the week followed by the kathisma from the *Triodion*.
"Glory…" for St. Haralampos.
"Now…" for the Theotokos.
After the 6th ode, we read the kontakion and oikos ftom the *Triodion* followed by the monologion for the *Menaion* and the *Triodion*.
The katavasia from the *Triodion*.
The Gospel of the eothinon.
Psalm 50 followed by the hymns from the *Triodion.*
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
At the 9th ode we chant "More honorable…"
The exaposteilaria.
For the eothinon.
From the *Triodion*.
For St. Haralampos.
For the Theotokos.
At the praises, we chant 8 stichera.
2 for the Resurection in the tone of the week.

3 from the *Triodion*.
3 for St. Haralampos.
"Glory…" from the *Triodion.*
"Now…Most Blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

We chant the antiphons from the *Triodion.*
The troparia:
For the Resurection in the tone of the week (the apolytikion).
From the *Triodion*.
For St. Haralampos.
For the patron saint of the Temple.
The kontakion "To thee O champion leader…"
The Epistle and the Gospel for the Sunday.
The rest of the Divine Liturgy of Saint Basil the Great.
"Praise Ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the feast falls on Monday of the 2nd week of Great Lent, we follow this order.

At Vespers on Sunday Evening

The Sunset Psalm.
"Blessed is the man…"
At "O Lord, I have cried…" we do not chant the Hymns of Repentance. Instead we chant the Prosomi:
3 from the *Triodion*.
3 from the 2nd set of stichera for St. Haralampos.
"Glory…" for St. Haralampos.
"Now…" for the Theotokos.
The prokimenon. "O Lord, Thou hast given an inheritance to them that fear thy Name" with its verses.
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory…" for St. Haralampos.
"Now…" for the Theotokos.
The troparia:
For St. Haralampos.
The theotokion.
The Dismissal.

At Matins on Monday Morning:

We chant the Service of the Saint as found in the *Menaion*.
After the Doxology, we chant the troparion for St. Haralampos.

At the Service of the Hours (simplified)

We chant the troparion and the kontakion for St. Haralampos.
In the 9th Hour, we read the Beatitudes and the hymns after it.

After "Holy God…" we say the kontakion for St. Haralampos and the rest of the Beatitudes as said during Great Lent.

The Presanctified Divine Liturgy

At "O Lord I have cried…" we chant:
- The idiomela from the *Triodion*. (2x)
- The Martyria. (1x)
- 3 stichera from Vespers for St. Haralampos.
- "Glory…" for St. Haralampos.
- "Now…" stavrotheotokion.

The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
"Let my prayer…" [151]
The Epistle and Gospel for St. Haralampos.
The rest of the Presanctified Divine Liturgy.
The communion hymn is "In everlasting rememberance shall the Righteous be. Alleluia" and "I will bless the Lord at all times…"
The Dismissal.

If the feast falls on Tuesday of the 2nd week of Great Lent, we follow this order.

At Vespers on Monday Evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant 6 stichera:
- 3 from the Triodion.
- 3 for St. Haralampos. The 2nd stichera is chanted to the melody "You have given a sign…"
- "Glory..., Now…" for the Theotokos.

The Readings from the Triodion for the day.
The aposticha from the Triodion.
The rest of the service as usual for Great Lent.

At Compline on Monday Evening

After the verse for the patron saint of the Temple, we chant "O Holy Glorious and Great Martyr Haralampos the Wonderworker, intercede for us sinners."

At Matins on Tuesday Morning

We chant the Service of the Saint as found in the *Menaion*.
After the Doxology, we chant the troparion for St. Haralampos.

At the the Service of the Hours (simplified)

We chant the troparion and kontakion for St. Haralampos.
In the 9th Hour, we read the Beatitudes and the hymns after it.
After "Holy God…" we read the kontakion for St. Haralampos and the rest of the Beatitudes as said during Great Lent.

The Presantified Divine Liturgy

At "O Lord I have cried…" we chant:
- The idiomela from the Aposticha from the *Triodion*. (2x)
- The martyria. (1x)

[151] If a Service of the Blessing of the Five Loaves is to be said, it takes place at this point.

3 stichera from Vespers for St. Haralampos.
"Glory…" for St. Haralampos.
"Now…" the stavrotheotokion.
The Entrance is made with the Gospel.
The Old Testament reading from the *Triodion*.
"Let my prayer…" [152]
The Gospel and the Epistle for St. Haralampos .
The rest of the Presanctified Divine Liturgy.
The communion hymn is "In everlasting rememberance shall the Righteous be. Alleluia" and "I will bless the Lord at all times…".[153]
The Dismissal.

FEBRUARY 24nd

The feast of the Finding of the Precious Head of the Holy Prophet, Forerunner and Baptist John (The First and the Second Time)

If the feast falls on Saturday or a week day, between Thursday of the week of the Prodigal Son to Friday of the Cheesefare week we follow the order in the *Menaion*.

At Vespers on Friday Evening

The Sunset Psalm.
We only say 3 Psalms of the 1st kathisma, "Blessed is the man…"
At "O Lord, I have cried …" we chant the proper stichera. [154]
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…Who shall not beatify thee, most holy Virgin…" for the Theotokos from the service for the Resurrection in Tone 6.
At the aposticha, we chant the stichera found in Vespers in the Presanctified Liturgy for the Finding of the Head of St. John the Bapitst "Come, ye faithful, let us on this day…" with the verses "The Righteous man shall flourish like a palm tree…" and "The Righteous man shall be glad in the Lord…"

On Saturday Morning

We follow the order from the *Menaion* with the Great Doxology.
The Divine Liturgy of Saint John Chrysostom.[155]

If the feast falls on Saturday of the Souls we move the service of the saint to Friday, February 23rd and celebrate it with with St.Polycarp. The service of the Saturday of the Souls is celebrated on Saturday.

If the feast falls on Meatfare or Cheesefare Sunday we follow this order

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."

[152] If a Service of the Blessing of the Five Loaves is to be said, it takes place at this point.
[153] We follow a strict fast on this day.
[154] Editor's Note: Before the beginning of Great Lent, we chant 6 stichera for St. John the Baptist. During Great Lent, we chant 3 stichera from the Triodion and 3 for St. John the Baptist.
[155] According to the 1545 Venetian Typikon, if the feast falls on Friday of the week of Cheesefare, the kathismata at Matins are replaced with the 3rd ode from the canon and the canon is said and not chanted. The rest is the same.

At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for the Finding of the Head of St. John the Baptist.
"Glory…" from the *Triodion*.
"Now…" is for the Resurrection in the tone of the week.
The Old Testament readings for the Finding of the Head of St. John the Baptist.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Finding of the Head of St. John the Baptist.
The theotokion in Tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for the Finding of the Head of St. John the Baptist.
The "Glory..., Now..." from the Triodion, if there is no "Glory..., Now..." in the Triodion, we sing the "Glory..., Now..." for the Finding of the Head of St. John the Baptist
The triadika
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypokoi for the Resurrection in the tone of the week.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Finding of the Head of St. John the Baptist.
The theotokion in Tone 4.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for the Finding of the Head of St. John the Baptist.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week
From the *Triodion.*
For the Finding of the Head of St. John the Baptist
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the *Triodion*, the Finding of the Head of St. John the Baptist and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the monologion for the *Menaion* and the *Triodion*.
The katavasia from the *Triodion*.
The Gospel of the eothinon as usual
After Psalm 50, we chant

"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"

The exaposteilaria.
For the eothinon of the week.
For the *Triodion*.
For the Finding of the Head of St. John the Baptist.
For the Theotokos.

At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for the Finding of the Head of St. John the Baptist.
"Glory…" from the *Triodion*.
"Now…Most Blessed…"

The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon from the *Triodion*.

After the Little Entrance we chant the troparia.
For the Resurrection in the tone of the week (the apolytikion).
For the Finding of the Head of St. John the Baptist.
For the patron saint of the Temple.
The kontakion from the *Triodion*.

The Epistle for the Finding of the Head of St. John the Baptist.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the feast falls on Saturday before Cheesefare Sunday we follow this order.

At Vespers on Friday evening

The Sunset Psalm.
At "O Lord I have cried…" we chant 6 stichera:
3 for the Finding of the Head of St. John the Baptist.
3 for the Ascetics.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…" for the Theotokos in the tone of the week.

The readings for the Finding of the Head of St. John the Baptist
At the aposticha, we chant the Hymns found in the Vespers and the Liturgy of the Presanctified:
"Come, ye faithful, let us on this day…" with the verses
"The Righteous man shall flourish like a palm tree…"
"The Righteous man shall be glad in the Lord…"

The troparia:
For the Finding of the Head of St. John the Baptist.

For the ascetics from the *Triodion*.
The theotokion.
The Dismissal.

At the Midnight Service

Psalm 50.
The litia for the Finding of the Head of St. John the Baptist.
"Holy God…"
The troparion for the ascetics from the *Triodion*.

At Matins

The 6 Matins Psalms.
We chant the troparia as at Vespers:
For the Finding of the Head of St. John the Baptist.
For the ascetics from the *Triodion*.
The theotokion.
The polyeleos for the Finding of the Head of St. John the Baptist.
The 1st poetic kathisma for the ascetics from the *Triodion*.
The 2nd and 3rd poetic kathisma for the Finding of the Head of St. John the Baptist.
The 1st anabathmoi in Tone 4, "From my youth up many passions…"
The prokeimenon "The Righteous man shall flourish like a Palm tree, and like a Cedar in Lebanon shall be multiplied."
The Matins Gospel followed by Psalm 50 and the troparia from the *Triodion*.
The canons:
For the Theotokos.
For the Finding of the Head of St. John the Baptist.
For the Ascetics from the Triodion.
After the 3rd ode we read the kontakion and the oikos for the Ascetics.
The kathismata for the ascetics, "Glory…" for the Finding of the Head of St. John the Baptist "Now…" for the Theotokos.
After the 6th ode, we read the kontakion and oikos for the Finding of the Head of St. John the Baptist followed by the monologian for the Finding of the Head of St. John the Baptist and for the Saturday before Cheesefare Sunday.
The katavasia for the Theotokos"I shall open my mouth…"
The exaposteilaria:
For the Finding of the Head of St. John the Baptist.
For the ascetics.
For the Theotokos.
At the praises we chant, 6 stichera:
3 for the Finding of the Head of St. John the Baptist.
For the ascetics from the *Triodion*.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…" for the Theotokos.
The Great Doxology.
The troparion for the Finding of the Head of St. John the Baptist.

At the Divine Liturgy:

The kontakion for the Theotokos "O undisputed Intercessor…"
The Epistle for the Finding of the Head of St. John the Baptist.
The Gospel for the ascetics.

The communion hymn is "In everlasting remembrance shall the Righteousness be. Alleluia"[156]
The rest of the Divine Liturgy of Saint John Chrysostom.

If the feast falls on Monday of the 1st week of Great Lent the service is moved to the Sunday of Cheesefare and we follow this order.

At Vespers
The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for the Finding of the Head of St. John the Baptist.
"Glory…" from the *Triodion*.
"Now…" for the Resurrection in the tone of the week.
The Readings for the Finding of the Head of St. John the Baptist.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…" from the *Triodion*.
The troparia.
For the Resurrection in the tone of the week (the apolytikion).
For the Finding of the Head of St. John the Baptist.
The theotokion in Tone 4.
The Dismissal.

At the Midnight Service
Psalm 50.
The triadikos canon.
The litia for the Finding of the Head of St. John the Baptist.
The "Glory..., Now..." from the *Triodion*, if there is no "Glory..., Now..." in the *Triodion*, we sing the "Glory..., Now..." for the Finding of the Head of St. John the Baptist.
The triadika.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The hypokoe for the Resurrection in the tone of the week.

At Matins
The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the Finding of the Head of St. John the Baptist.
The theotokion in Tone 4.
The polyeleos.
The 1st and 2nd poetic kathismata for the Resurrection in the tone of the week.
The 3rd poetic kathisma for the Finding of the Head of St. John the Baptist.

[156] The typikon in the *Menaion* gives preference to the Service of the Ascetics and indicates that the Epistle should be for the Ascetics and the Gospel for John the Baptist. The 1545 Venetian Typikon mandates the Epistle from the *Triodion* and the Gospel for John the Baptist. However, it gives preference to the service from the Menaion in both cases.

The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
From the *Triodion*.
For the Finding of the Head of St. John the Baptist.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and chant the kathismata for the *Triodion*, the Finding of the Head of St. John the Baptist and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the *Triodion* followed by the monologion for the Menaion and the Triodion.
The katavasia from the *Triodion*.
The Gospel of the eothinon as usual.
After Psalm 50, we chant:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
The exaposteilaria:
For the eothinon of the Week.
For the *Triodion*.
For the Finding of the Head of St. John the Baptist.
For the Theotokos.
At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
2 from the *Triodion*.
3 for the Finding of the Head of St. John the Baptist.
"Glory…" from the *Triodion*.
"Now…Most Blessed…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

The Typika.
We chant 8 hymns at the Beatitudes:
4 for the Resurrection.
4 from the 6th ode of the canon from the *Triodion*.
After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Finding of the Head of St. John the Baptist.
For the patron saint of the Temple.
The kontakion from the *Triodion*.
The Epistle for the Finding of the Head of St. John the Baptist.
The Gospel for the Sunday.
At "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
We sing "We have seen the true Light…".

If the feast falls on Tuesday, Wednesday, Thursday or Friday of the first week of Great Lent, we follow this order:

At Vespers on the evening before the feast

At "O Lord, I have cried…" we chant 6 stichera:

3 from *Triodion*.

3 for the Finding of the Head of St. John the Baptist.

The 2nd stichera is chanted to the melody "You have given a sign…"

"Glory..., Now…" for the Theotokos.

The Old Testament readings from the *Triodion* for the day.

The aposticha from the Triodion.

The rest of the usual service for Great Lent.

At Compline on the evening of the calendar day before the feast

After the verse for the patron saint of the Temple, we chant "O Holy Glorious and Great Martyr Haralampos the Wonderworker, intercede for us sinners."

At Matins on the day of the feast

We chant the service for the Finding of the Head of St. John the Baptist from the *Menaion*.

After the Doxology, we chant the troparion for the Finding of the Head of St. John the Baptist.

At the Service of the Hours (simplified)

We chant the troparion and the kontakion for the Finding of the Head of St. John the Baptist.

In the 9th Hour, we say the Beatitudes and the hymns after it.

After "Holy God…" we say the kontakion for the Finding of the Head of St. John the Baptist and the rest of the Beatitudes as said during Great Lent.

The Presanctified Divine Liturgy on the evening of the day of the feast

At "O Lord I have cried…" we chant:

The idiomela from the Apostica from the *Triodion*. (2x)

The martyria. (1x)

3 stichera from Vespers for the Finding of the Head of St. John the Baptist

"Glory…" for the Finding of the Head of St. John the Baptist..

"Now…" the stavrotheotokion.

The Entrance is made with the Gospel.

The Old Testament readings from the *Triodion.*

"Let my prayer…" [157]

The Gospel and the Epistle for St. Haralampos.

The rest of the Presanctified Divine Liturgy.

The communion hymn is "In everlasting rememberance shall the Righteous be. Alleluia" and "I will bless the Lord at all times…".[158]

If the feast falls on Saturday of the first week of Great Lent, we follow this order.

At Vespers on Friday Evening

At "O Lord I have cried…" we chant 10 stichera:

2 idiomela for the day.

4 for for the Finding of the Head of St. John the Baptist.

4 for St. Theodore.

"Glory…" for St. Theodore

"Now…"for the tone of the week.

[157] If a Service of the Blessing of the Five Loaves is to be served, it takes place at this point.

[158] We follow a strict fast on this day.

The Entrance is made with the censer.
The Old Testament readings from the Triodion.
The rest of the service as usual.

At the Akathist Hymn on Friday Evening:

After "Holy God…" we read the kontakion for the Finding of the Head of St. John the Baptist.
We read the daily Gospel.

At the Midnight Service:

After Psalm 50 we chant the litia for the Finding of the Head of St. John the Baptist.
After "Holy God…" we chant the troparion for Saint Theodore the General, "Great are the achievements of faith…"

At Matins:

The 6 Matins Psalms
At "God is the Lord…" we chant the troparia.
For the Finding of the Head of St. John the Baptist.
For Saint Theodore.
The theotokion.
The polyeleos.
The poetic kathismata:
The 1st for the Finding of the Head of St. John the Baptist and the Theotokos
The 2nd for Saint Theodore from the *Triodion*.
The 3rd for the Finding of the Head of St. John the Baptist and the Theotokos.
The 1st anabathmoi in Tone 4: "From my youth…"
The prokimenon and the Matins Gospel for the Finding of the Head of St. John the Baptist.
After Psalm 50, we chant:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
The idiomela for the Finding of the Head of St. John the Baptist.
The canons:
The 1st canon from the *Triodion*.
For the Finding of the Head of St. John the Baptist.
After the 3rd ode, we read the kontakion and oikos for the Finding of the Head of St. John the Baptist.
The kathismata for the Finding of the Head of St. John the Baptist with "Glory..." for Saint Theodore followed by "Now..." for the Theotokos.
After the 6th ode, we read the kontakion and oikos from the *Triodion* for the Baptist followed by the daily monologion for the first Saturday of Great Lent.
The katavasia are "I shall open my mouth…,"
At the 4th ode of the katavasia we sing "He who sits in Glory…" in place of "Verily Prophet Habakkuk…"
At the 9th ode we sing "More Honorable then the Cherubim…"
The exaposteilaria:
1 for the Finding of the Head of St. John the Baptist.
2 from the *Triodion*.
At the praises, we chant 6 stichera:
3 for the Finding of the Head of St. John the Baptist.
3 from the *Triodion*.

"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…" for the Theotokos.
The Great Doxology.
The troparion from the *Triodion* "Great are the achievements of faith…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 from the 3rd ode of the canon from the *Triodion*.
4 from the 6th ode of the canon from the *Triodion*.
The troparia:
For the Finding of the Head of St. John the Baptist.
For St. Theodore.
For the patron saint of the Temple.
The kontakion, "O undisputed Intercessor of Christians…"
The Epistle for St. Theodore.
The Gospel for the Finding of the Head of St. John the Baptist.
At "Especially..." we sing "It is truly meet…"
The communion hymn is "In everlasting rememberance shall the Righteous be. Alleluia."
We sing "We have seen the true Light…"
The Dismissal.

If the feast falls on the 1st Sunday of Great Lent, The Sunday of Orthodoxy, we follow this order.[159]

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At, "O Lord I have cried…" we chant 10 stichera:
4 for the Resurection in the tone of the week.
3 for the *Triodion*.
3 for the Finding of the Head of St. John the Baptist.
"Glory…" from the *Triodion*.
"Now…" for the Resurection the tone of the week.
The readings for the Finding of the Head of St. John the Baptist.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Finding of the Head of St. John the Baptist .
"Now…" from the *Triodion*.
The troparia:
For the Resurrection in the tone of the week (The apolytikion).
From the *Triodion*.
For the Finding of the Head of St. John the Baptist.
The theotokion.
The Dismissal.

At the Midnight Service

Psalm 50.

[159] According to the 1545 Venetian *Typikon*, the Service of the Forerunner is moved to the Second Saturday of Great Lent. However, the order mentioned above is more correct and is in agreement with the Menaion. The Typikon of Saint Saba has no mention of this.

The canon of the triadika.
The litia for the Finding of the Head of St. John the Baptist.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…" from the *Triodion* "Rejoice, O honored Prophets, who proclaimed aright the law of the Lord…"
The triadikos canon.
"Holy God…"
The troparion from the *Triodion*.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (The apolytikion).
From the *Triodion*.
For the Finding of the Head of St. John the Baptist.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Haralampos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurection in the tone of the week.
The canons:
From the *Triodion*.
For the Finding of the Head of St. John the Baptist.
After the 3rd ode, we read the kontakion and oikos for the Resurection in the tone of the week followed by the kathisma from the *Triodion*.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now …" for the Theotokos.
After the 6thode, we read the kontakion and oikos from the *Triodion* followed by the monologion for the Menaion and the Triodion.
The katavasia from the *Triodion*.
The Gospel of the eothinon.
Psalm 50 followed by the hymns from the *Triodion*.
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
At the 9th ode we chant "More honorable…"
The exaposteilaria:
For the eothinon.
From the *Triodion*.
For the Finding of the Head of St. John the Baptist.
For the Theotokos.
At the praises, we chant 8 stichera:
2 for the Resurrection in the tone of the week.
3 from the *Triodion*.
3 for St. Haralampos.
"Glory…" from the *Triodion*.
"Now…Most Blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy

We chant the Antiphons for the 1st Sunday of Great Lent from the *Triodion*.
The troparia after the Little Entrance:
For the Resurrection in the tone of the week (the apolytikion).
From the *Triodion.*
For the Finding of the Head of St. John the Baptist.
For the patron saint of the Temple.
The kontakion, "To thee O champion leader…"
The Epistle and the Gospel for the Sunday.
The Divine Liturgy of Saint Basil the Great.
"Praise Ye the Lord…"
"We have seen the true Light…"
The Dismissal.

If the feast of the Finding of the Head of St. John the Baptist falls on the Second Sunday of Great Lent we follow this order:

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Forerunner.
3 from the *Triodion* for St. Gregory Palamas.
"Glory…" from the *Triodion.*[160]
"Now…" for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Forerunner.[161]
"Now…" for the Resurrection in Tone 2.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Forerunner.
For Saint Gregory Palamas.
The theotokion.

At the Midnight Service

Psalm 50.
The canon of the triadika.
The triadikos canon.
"Holy God…"
The Hymns of Repentance.
"Have mercy on us O Lord, Have mercy on us…"
"It is truly meet …"

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:

[160] According to the Menaion, the "Glory…" is for the Forerunner.
[161] According to the Menaion, the "Glory…" is for the Triodion.

For the Resurrection in the tone of the week (the apolytikion).
For the Forerunner.
For Saint Gregory Palamas.
The theotokion.

The Psalter and "Blessed are those…" [162]
The 1st and 2nd poetic kathisma for the Resurrection.
The 3rd poetic kathisma for the Forerunner and the Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Forerunner.
For St. Gregory Palamas.
After the 3rd ode, we read the kontakion and oikos for the Resurrection followed by the kathisma from the *Triodion*, the Forerunner, and the Theotokos.
After the 6th ode, we read the kontakion and oikos from the *Triodion* followed by the monologion for the Forerunner and the *Triodion*.
The katavasia, "I shall open my mouth…"
The Gospel of the eothinon as usual.
Psalm 50 followed by the hymns from the *Triodion*:
"Glory…Open to me the doors of repentance..."
"Now …Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
At the 9th ode we sing "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
For the Forerunner.
For St. Gregory Palamas.
For the Theotokos.
At the praises, we chant 8 stichera:
3 for the Resurrection.
3 for the Forerunner.
2 for St. Gregory Palamas.
"Glory…" from the *Triodion*.
"Now…Most Blessed art thou…"
The Great Doxology.
"Today is Salvation…"

At the Divine Liturgy:

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection.
4 from the 6th ode of the canon from the Triodion.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Finding of the Head of St. John the Baptist.
For St. Gregory Palamas.

[162] According to the Menaion, the Polyeleos is to be chanted, in this case we chant the Troparion for the Forerunner after the triadikos canon.

For the patron saint of the Temple.
The kontakion "To thee O champion leader…"
The Epistle for the Forerunner.
The Gospel for the Second Sunday of Great Lent.
"Praise ye the Lord…"
"We have seen the True Light…"
The Dismissal.

If the feast falls on the 3rd Sunday of Great Lent, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried …" we chant 10 stichera:
4 for the Resurrection.
3 for the Holy Cross from the *Triodion*.
3 for the Forerunner.
"Glory…" from the *Triodion*.
"Now…" for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Forerunner.
"Now..." for the Resurrection in the tone of the week.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Forerunner.
For the Holy Cross. "O Lord, save thy people…"
The Dismissal.

At Matins

The 6 Matins Psalms.
We chant the troparia as at Vespers.
For the Resurrection in the tone of the week (the apolytikion).
For the Forerunner.
For the Holy Cross. "O Lord, save thy people…"
The poetic kathismata:
The 1st 2 poetic kathismata according to this order:
For the Resurrection in the tone of the week.
"Glory…" for the Forerunner.
"Now…" for the Theotokos.
The 3rd kathisma according to this order:
For the Forerunner.
"Glory..., Now…" from the *Triodion*.
The canons:
From the *Triodion*.
For the Forerunner.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the kathismata for the Forerunner and the *Triodion*.
After the 6th ode, we read the kontakion and oikos from the *Triodion* followed by the monologion for the Forerunner and the *Triodion*.
The katavasia are "I shall open my mouth…"

The Gospel of the eothinon as usual.
Psalm 50 followed by the hymns from the *Triodion*:
"Glory…Open to me the doors of repentance..."
"Now…Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"
At the 9th ode we sing "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
From the *Triodion*.
For the Finding of the Head of St. John the Baptist.
For the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 from the *Triodion*.

At the Divine Liturgy

After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Cross, "O Lord, save thy people…"
For the Forerunner.
For the patron saint of the Temple.
The kontakion "To thee O Champion Leader…"
The Epistle for the Forerunner.
The Gosple for the 3rd Sunday of Great Lent.
The communion hymn is "The Light of thy countenance is marked upon us, O Lord." [163]

If the feast falls on Monday of the 2nd ,3rd or 4th week of Great Lent, we follow this order.

At Vespers on Sunday Evening

The Sunset Psalm
"Blessed is the man…"
At "O Lord, I have cried unto thee…":
We chant the prosomia from the *Triodion* for the day instead of the Hymns of Repentance.
3 stichera from the 2nd set of stichera for the Finding of the Head of St. John the Baptist.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now…" for the Theotokos.
The prokimenon. "O Lord, Thou hast given an inheritance to them that fear they Name" with its verses.
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory…" for the Finding of the Head of St. John the Baptist.
"Now..." for the Theotokos.
The troparia:
For the Finding of the Head of St. John the Baptist.
The theotokion.
The Dismissal.

[163] The prosession of the Holy Cross and the rest of the Service can be found in the Triodion in the Service of the Sunday of the Holy Cross.

At Matins on Monday Morning

We chant the Service for the Finding of the Head of St. John the Baptist as found in the Menaion. After the Doxology, we chant the troparion for the Finding of the Head of St. John the Baptist.

At the Service of the Hours (simplified)

We chant the troparion and the kontakion for the Finding of the Head of St. John the Baptist.
In the 9th Hour, we say the Beatitudes and the hymns after it.
After "Holy God…" we say the kontakion for the Finding of the Head of St. John the Baptist and the rest of the Beatitudes as said during Great Lent.

The Presanctified Divine Liturgy

At "O Lord I have cried …" we chant:
- The idiomela from the Aposticha from the Triodion. (2x)
- The Martyria. (1x)
- 3 stichera from Vespers for the Finding of the Head of St. John the Baptist.
- "Glory…" for the Finding of the Head of St. John the Baptist.
- "Now…" stavrotheotokion.

The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
"Let my prayer…" [164]
The Gospel and the Epistle for the Finding of the Head of St. John the Baptist
The rest of the Presanctified Divine Liturgy.
The communion hymn is "In everlasting rememberance shall the Righteous be. Alleluia" and "I will bless the Lord at all times…"

If the feast falls on any other day, we follow the order found in the *Menaion*.

[164] If a Service of the Blessing of the Five Loaves is to be said, it takes place at this point.

THE MONTH OF MARCH

MARCH 9th

The Commemoration of the Holy and Great Forty Martyrs of Sebaste

If the feast falls on Wednesday of the 1st , 2nd or 3rd week of Great Lent, we follow this order.

At Vespers on Tuesday

At "O Lord, I have cried…" we chant 6 stichera:
- 3 from the *Triodion*.
- 3 for the 40 Martyrs.
- "Glory..., Now..." the stavrotheotokion.

The Old Testament readings from the *Triodion.*
At the aposticha, we sing:
- The stichera from the *Triodion*.
- "Glory..., Now..." the stavrotheotokion .

The Lenten troparia beginning with "Rejoice, O Virgin Theotokos, Mary full of grace…"[165]
The Dismissal.

At The Midnight Service

After Psalm 50, instead of the idiomela of the litia, we chant:
- The idiomela from the praises.
- "Glory…" for the 40 Martyrs.
- "Now…" in tone 5.

After the Trisagion Prayers we chant the troparion of the 40 Martyrs.

At Matins on Wednesday morning

After the Matins Psalm, we chant:
- The troparion for the 40 Martyrs (2x).
- The theotokion in tone 1.

The daily Psalter.
The poetic kathisma for the 40 Martyrs from the *Menaion.*
The 1st anabathmoi in tone 4 "From my youth up many passions…"
The prokeimenon "God is wondrous in his Saints…"
The Matins Gospel for the 40 Martyrs followed by Psalm 50 and the troparia from the *Menaion.*
The canons:
- For the Theotokos.
- For the 40 Martyrs.
- After the 3rd ode, we chant the kathisma for the 40 Martyrs.
- After the 6th ode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
- The katavasia "I shall open my mouth…".
- At the 9th ode we sing "More Honorable…".

The exaposteilaria.
The praises, we chant:
- The 3 prosomia for the 40 Martyrs.

[165] According to the Typikon in the *Menaion*, at Vespers, at the aposticha, we chant "Glory…" for the 40 Martyrs from the *Menaion*, and before "Rejoice, O Virgin Theotokos, Mary full of grace…" we chant the Troparion for the Martyrs.

"Glory…Prize winners of Christ" for the 40 Martyrs.
"Now...We the faithful bless thee, O Virgin Theotokos..." for the 40 Martyrs.
After the Great Doxology, we sing the troparion of the 40 Martyrs.

The Royal Hours

We use the simplified version with the troparion and kontakion for the 40 Martyrs.
At the 9th Hour, after the Beatitudes, we chant the kontakion for the 40 Martyrs.

At Vespers and the Presanctified Divine Liturgy on Wednesday of the 1st and 3rd Week of Great Lent

The Sunset Psalm.
At "O Lord, I have cried…" we chant 7 stichera:
2 Idomelia for the Day.
1 for the Martyrs.
4 for the 40 Martyrs.
"Glory…With songs and canticles..." from the aposticha, when the Liturgy of the Presanctified is not celebrated on March 8.[166]
"Now..." for the Theotokos.
The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
"Let my prayer arise…" followed immediately, without any petition, by the Epistle and Gospel for the 40 Martyrs.
The rest of the Presanctified Divine Liturgy.
"I will bless the Lord at all times…".[167]
The Dismissal.

At Vespers and the Presanctified Divine Liturgy on the Wednesday of the 2nd Week of Great Lent

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 from the 40 Martyrs.
"Glory…" for the saints.
"Now..." for the Theotokos
The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
"Let my prayer arise…" followed immediately, without any petition by the Epistle and Gospel for the 40 Martyrs.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "In everlasting remembrance shall the righteous be. Alleluia."

If the feast falls on Thursday of the 1st , 2nd , 3rd or 4th week of Great Lent, we use this order.

At Vespers and the Presanctified Divine Liturgy on Wednesday Evening

The Sunset Psalm.

[166] This hymn is chanted in the first week. Other Hymns for the Saints are chanted on different occasions.
[167] Wine and oil are permitted if the feast falls on any day of the 1st week of Great Lent. However, the 1545 Venetian version of the *Typikon* forbids wine and oil during the first week of Great Lent. The *Typikon* in the *Menaion* forbids oil and wine. However, that same *Typikon* permits wine and oil because it prescribes the chanting of "Glory…" and the Great Doxology.

At “O Lord, I have cried…”we chant 10 stichera:
6 for the *Triodion*.
4 for the 40 Martyrs.
"Glory..., Now..."” for the Theotokos.
The Entrance followed by “O Gladsome Light…”
The readings for the day.
“Let my prayer arise …”
The rest of the Presanctified Divine Liturgy.
The Communion Hymn is “O taste and see…”
“I will bless the Lord at all times…”
The Dismissal.

At Matins on Thursday Morning

After the Matins Psalms, we chant:
The troparion for the 40 Martyrs (2x).
The theotokion in tone 1.
The daily Psalms .
The poetic kathisma for the 40 Martyrs from the *Menaion*.
The anabathmoi “From my youth up many passions…”
The prokeimenon “God is wondrous in his Saints…”
The Matins Gospel for the 40 Martyrs.
Psalm 50 and the troparia from the *Menaion*..
The canons:
For the Theotokos.
For the 40 Martyrs.
After the 3rd ode, we chant the kathismata for the 40 Martyrs.
After the 6th ode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
The katavasia “I shall open my mouth…”.
At the 9th ode we sing “More honorable…”.
The exaposteilaria.
At the praises we sing 4 stichera:
3 stichera for the 40 Martyrs repeating the 1st stichera to make a total of 4.
“Glory…” for the 40 Martyrs.
“Now...” for the theotokion for the praises for the 40 Martyrs.
After the Great Doxology, we sing the troparion of the 40 Martyrs.

The Royal Hours:

We use the simplified version with the troparion and kontakion for the 40 Martyrs.
At the 9th Hour, after the Beatitudes, we chant the kontakion for the 40 Martyrs.

At Vespers and the Presanctified Divine Liturgy on Thursday Evening

“Bless the Lord, O my soul...”
“Unto the Lord in my affliction...”
At “O Lord, I have cried…” we chant 10 stichera:
3 from the aposticha of the *Triodion*.
3 prosomia from the “O Lord, I have cried…” in the *Triodion*.
4 for the 40 Martyrs.
“Glory…With songs and canticles...” from the aposticha, when the Liturgy of the Presanctified is not celebrated on March 8.
“Now...” the stavrotheotokion.

The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "In everlasting remembrance shall the righteous be. Alleluia."

If the feast falls of Friday of the 1st, 2nd, 3rd, or 4th week of Great Lent, we follow this order.

At Vespers on Thursday Evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
During the 1st week of Great Lent:
2 idiomela from the *Triodion*.
4 for the 40 Martyrs.
4 for St. Theodore.
"Glory… With songs and canticles..." from Vespers on March 8th when there is no Presanctified Liturgy.[168]
During the rest of Great Lent:
6 from the *Triodion*.
4 for the 40 Martyrs.
"Glory..." for the 40 Martyrs.
The Old Testament readings from the *Triodion.*
At the aposticha, we sing.
The stichera from the *Triodion*.
"Glory..., Now..." the stavrotheotokion.
The Lenten troparia beginning with "Rejoice, O Virgin Theotokos...".[169]
The Dismissal.

At The Midnight Service

After Psalm 50, instead of the idiomela of the litia, we chant:
The idiomela from the praises.
"Glory…" for the Saints.
"Now..." in tone 5.
After "Holy God…" we chant the troparion of the 40 Martyrs.

At Matins

After the Matins Psalms, we chant:
The troparion for the 40 Martyrs (2x).
The theotokion.
The daily Psalms.
The poetic kathisma for the 40 Martyrs from the *Menaion*.
The anabathmoi in tone 4 "From my youth up many passions…"
The prokeimenon "God is wondrous in his Saints…"
The Matins Gospel for the 40 Martyrs.
Psalm 50 and the troparia from the *Menaion*.
The canons:

[168] According to the *Menaion*, the Hymns for Saint Theodore take precedence and "Glory…" is for the 40 Martyrs.
[169]. According to the *Typikon* of the *Menaion*, at Vespers, at the Aposticha, we chant "Glory…" for the 40 Martyrs from the *Menaion* and before "Rejoice, O Virgin Theotokos, Mary full of grace…" we chant the troparion for the Martyrs.

For the Theotokos.
For the 40 Martyrs.
After the 3rd ode, we chant the kathisma.
After the 6thode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
The katavasia "I shall open my mouth…".
At the 9th ode we sing "More honorable…"

The exaposteilaria.

At the praises, we sing:

2 stichera for the 40 Martyrs repeating the 1st to make a total of 3 stichera.
"Glory…" for the 40 Martyrs.
"Now..." for the 40 Martyrs.

After the Great Doxology we sing the troparion of the 40 Martyrs.

The Royal Hours

Simplified with the troparion and kontakion for the 40 Martyrs.
At the 9th Hour, after the Beatitudes, we chant the kontakion for the 40 Martyrs.

At Vespers and the Presanctified Divine Liturgy

The Sunset Psalm.

At "O Lord, I have cried…" we chant 10 stichera:

6 for the *Triodion*.
4 for the 40 Martyrs.
"Glory… With songs and canticles..." from the aposticha, when the Liturgy of the Presanctified is not celebrated on March 8.[170]
"Now..." for the Theotokos.

The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
"Let my prayer arise…" followed immediately, without any petition, by the Epistle and Gospel for the 40 Martyrs.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "In everlasting remembrance shall the righteous be. Alleluia."
The Dismissal.

If the feast falls on Saturday of the 1st week of Great Lent, we follow this order.

At Vespers on Friday morning

The Sunset Psalm.

At "O Lord, I have cried unto thee…" we chant 10 stichera:

2 idiomela from the *Triodion*.
4 for the 40 Martyrs.
4 for St. Theodore.
. "Glory…" for St. Theodore.[171]
" Now..." for the tone of the week.

At the Akathist Hymn on Friday evening

After the Trisagion Prayers, "Holy God…" we read the kontakion for the 40 Martyrs.

[170] This Hymn is chanted in the first week. Other Hymns for the Saints are chanted on different occasions.
[171] According to the *Menion*, the Hymns for Saint Theodore take precedence and "Glory…" is for the Martyrs.

At the Midnight Service

After Psalm 50 we chant the litia for the 40 Martyrs.
After "Holy God…" we chant the troparion for the 40 Martyrs.

At Matins on Saturday morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
- For the 40 Martyrs.
- The theotokion.

The polyeleos.
The poetic kathisma for the 40 Martyrs.
The anabathmoi in tone 4: "From my youth…"
The prokeimenon and the Matins Gospel for the 40 Martyrs.
Psalm 50.
- "Glory… By the intercessions of Thy martyrs…"
- "Now … By the intercessions of the Theotokos…"
- The idiomela for the 40 Martyrs.

The canons:
- The 1st canon from the *Triodion*.
- For the 40 Martyrs.
- After the 3rd ode, we read the kontakion and oikos from the *Triodion*.
- The kathisma from the *Triodion* and for the 40 Martyrs.
- After the 6th ode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
- The katavasia are "I shall open my mouth…"
- At the 4th ode of the katavasia we sing "He who sits in clouds of Glory…" in place of "Verily Prophet Habakkuk…"
- At the 9th ode we sing "More honorable…"

The exaposteilaria:
- 1 for the 40 Martyrs.
- 2 from the *Triodion*.

At the praises, we chant 6 stichera.
- 3 for the 40 Martyrs.
- 3 from the *Triodion*
- "Glory…" for the 40 Martyrs.
- "Now..." for the Theotokos

The Great Doxology
The troparion from the *Triodion* for St. Theodore, "Great are the accomplishments of faith…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
- 4 from the 3rd ode of the canon from the *Triodion*.
- 4 from the 6th ode of the canon from the *Triodion*

The troparia:
- For the 40 Martyrs.
- For the Patron Saint of the Temple.
- The kontakion is "O undisputed Intercessor of Christians…"

The Epistle from the *Triodion*.
The Gospel for the 40 Martyrs.
At "Especially..." we sing "It is truly meet…"

The Communion hymn is "In everlasting remembrance shall the Righteous be. Alleluia."
We sing "We have seen the true Light…"
The Dismissal.

If the feast falls on the 1st, 2nd, 3rd, 4th or 5th Sunday of Great Lent, we follow this order.

At Vespers

"Bless the Lord, O my soul... Unto the Lord, O my affliction..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection.
3 for the *Triodion*.
3 for the 40 Martyrs.
"Glory…" from the *Triodion*.
"Now..." for the Resurrection in the tone of the week.
At the aposticha, we sing.
The stichera for the Resurrection in the tone of the week.
"Glory… In the Psalms David cried..." for the 40 Martyrs from the aposticha, for the evening of March 9.
"Now..."
On the 1st and 3rd Sunday from the *Triodion*.
On the 2nd , 4th and 5th Sunday for the Resurrection in tone 6.
The troparia:
On the 1st Sunday.
For the Resurrection in the tone of the week (the apolytikion)
For the 40 Martyrs.
For the Sunday of Orthodoxy "Thy pure image do we venerate…"
On the 2nd, 4th and 5th Sunday:
For the Resurrection in the tone of the week (the apolytikion).
For the 40 Martyrs.
From the *Triodion*.
The theotokion.
On the 3rd Sunday.
For the Resurrection in the tone of the week (the apolytikion).
For the Forty Martyrs.
For the Holy Cross, "O Lord, save thy people…"

At the Midnight Service

Psalm 50.
The canon of the triadika.
The litia:
"Glory… With songs and canticles…" from the aposticha, when the Liturgy of the Presanctified is not celebrated on March 8.
"Now..." for the *Triodion* from the litia, if found, otherwise for the Theotokos.
On the 1st Sunday we chant "Rejoice, O honored Prophets…" from the litia for the Sunday of Orthodoxy in the *Triodion*.
On the 3rd Sunday "Beholding Thee, the Fashioner and Creator of all…" from the litia for the 3rd Sunday of Great Lent in the *Triodion*.
The triadikos canon.
"It is truly meet …"
"Holy God…" followed by the troparion for the *Triodion*.

On the 1st Sunday we chant the troparion of the Sunday of Orthodoxy, "Thy pure image do we venerate…"
On the 3rd Sunday, we chant the troparion of the Holy Cross, "O Lord, save thy people…"
On the 2nd, 4th, and 5th Sunday we chant the troparion for the 40 Martyrs.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
On the 1st Sunday:
For the Resurrection in the tone of the week.
For the 40 Martyrs.
The troparion for the Sunday of Orthodoxy "Thy pure image do we venerate…"
On the 2nd, 4th, and 5th Sunday:
For the Resurrection in the tone of the week (the apolytikion).
For the 40 Martyrs.
From the *Triodion*.
The theotokion.
On the 3rd Sunday:
For the Resurrection in the tone of the week.
For the 40 Martyrs.
The troparion for the Holy Cross, "O Lord, save thy people…"
The Psalms.
The polyeleos.
The poetic kathisma:
1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for the 40 Martyrs.
"Glory..., Now..." for the Theotokos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
On the 1st, 2nd, 4th, and 5th Sunday:
For the Resurrection in the tone of the week.
For the 40 Martyrs.
From the *Triodion*.
On the 3rd Sunday:
From the *Triodion*.
For the 40 Martyrs.
After the 3rd ode, we read the kontakion and oikos for the Resurrection followed by the kathismata for the Triodion, the 40 Martyrs, and the Theotokos.
After the 3rd ode, we read the kontakion and oikos from the *Triodion* followed by the Daily monologion and the monologion from the *Triodion*.
The katavasia:
On the 1st and 3rd Sunday from the *Triodion*.
On the 2nd, 4th, and 5th Sunday we sing the katavasia to the Theotokos, "I shall open my mouth…"
The Gospel of the eothinon as usual.
Psalm 50 and the Hymns from the *Triodion*.
"Glory…Open to me the doors of repentance..."
"Now …Prepare for me the way of salvation…"
"Have mercy upon me O God…"
"If I think upon the multitude …"

At the 9th ode we chant "More honorable…"

The exaposteilaria:

For the eothinon.

From the *Triodion*.

For the 40 Martyrs.

For the Theotokos.

At the praises, we chant 8 stichera:

On the 1st and 3rd Sunday of Great Lent:

2 for the Resurrection in the tone of the week.

3 from the *Triodion*.

3 for the 40 Martyrs .

On the 2nd Sunday of Great Lent:

2 for the Resurrection in the tone of the week.

3 for the 40 Martyrs.

3 for St. Gregory Palamas.

On the 4th and 5th Sunday of Great Lent:

5 for the Resurrection.

3 for the 40 Martyrs with the verses "God is wonderous in His Saints…" and "God has made His Saints marvelous on earth…"

"Glory…" from the *Triodion*.

"Now...Most blessed art thou…"

The Great Doxology.

"Today is salvation…"

At the Divine Liturgy

On the 1st and 3rd Sunday, we chant the antiphons for the proper Sunday from the *Triodion*.

On the other Sundays, we chant the Typika and Beatitudes with 8 hymns:

4 for the Resurrection in the tone of the week.

4 for the 40 Martyrs.

The kontakion is "To thee O Champion leader…"

The Epistle and Gospel for the Sunday.

The rest of the Divine Liturgy of St. Basil the Great.

The Communion hymn.

On the 1st, 2nd, 4th, and 5th Sunday of Great Lent:

"Praise ye the Lord…"

"We have seen the true Light…"

On the 3rd Sunday of Great Lent:

"The light of thy countenance is marked upon us O Lord"

We sing "O Lord, save thy people…" instead of "We have seen the true Light…"

The Dismissal.

If the feast falls on the 2nd, 3rd, 4th , or 5th, Monday during Great Lent.

At Vespers on Sunday Evening

At "O Lord, I have cried…" we chant 6 stichera:

3 from the *Triodion*.

3 for the 40 Martyrs.

We do not chant the Penitential Hymns for the tone of the week.

"Glory.." for the Forty Martyrs, "Verily the Martyrs esteemed the lake..." from the aposticha of the praises for the 40 Martyrs.

"Now..." for the Theotokos, from the *Menaion* for Vespers on March 9.

The Great Prokeimenon.
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory… In psalms, David cried…" from Vespers on March 9 for the 40 Martyrs.
"Now...Unto thee do I commit mine every hope..." from Vespers on March 9 for the 40 Martyrs.
The troparia:
For the 40 Martyrs.
For the Theotokos in tone 1, "As Gabriel cried unto thee, O Virgin…."
The Dismissal.

At Matins on Monday Morning

After the 6 Matins Psalm, we chant:
The troparion for the 40 Martyrs (2x).
The theotokion.
The daily Psalms
The poetic kathisma for the 40 Martyrs from the *Menaion*.
The anabathmoi in tone 4, "From my youth up many passions…"
The prokeimenon "God is wondrous in his Saints…"
The Matins Gospel for the 40 Martyrs.
Psalm 50 and the troparia from the *Triodion*.
The canons:
For the Theotokos.
For the 40 Martyrs.
After the 3rd ode, we chant the kathisma for the 40 Martyrs.
After the 6th ode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
The katavasia for the Theotokos, "I shall open my mouth…".
At the 9th ode we sing "More honorable…".
The exaposteilaria.
The praises, we sing:
The 3 prosomia for the 40 Martyrs.
"Glory…O Prize winners of Chrsit..." for the 40 Martyrs.
"Now... We the faithful bless thee, O Virgin…" the theotokion for the 40 Martyrs.
After the Great Doxology we sing the troparion of the 40 Martyrs.

The Royal Hours

Simplified with the troparion and kontakion for the 40 Martyrs.
At the 9th Hour, after the Beatitudes, we chant the kontakion for the 40 Martyrs.

At Vespers and the Presanctified Divine Liturgy

At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 for the 40 Martyrs
"Glory…With songs and canticles..." from the aposticha, when the Liturgy of the Presanctified is not celebrated on March 8. [172]
"Now..." for the Theotokos.
The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion*.

[172] This Hymn is chanted in the first week. Other Hymns for the Saints are chanted on different occasions.

"Let my prayer arise…" followed immediately, without any petition, by the Epistle and Gospel for the 40 Martyrs.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "In everlasting remembrance shall the righteous be. Alleluia."
The Dismissal.

If the feast falls on Tuesday of the 2nd, 3rd and 4th Week of Great Lent, we follow this order.

At the Presanctified Divine Liturgy

At. "O Lord, I have cried…" we chant:
The idiomela from the aposticha, from the *Triodion*. (2x)
The Martyria. (1x)
3 prosomia from the *Triodion*.
4 stichera for the 40 Martyrs.
"Glory..." for the 40 Martyrs
"Now..." the stavrotheotokion.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn: "I will bless the Lord at all times…".[173]

At the Midnight Service

After Psalm 50, instead of the idiomela of the litia, we chant:
The idiomela from the praises.
"Glory…" for the 40 Martyrs .
"Now..." in tone 5.
After "Holy God…" we chant the troparion of the 40 Martyrs.

At Matins on Wednesday morning:

After the Matins Psalm, we chant:
The troparia for the 40 Martyrs. (2x)
The theotokion in tone 1.
The daily Psalms.
The poetic kathisma for the 40 Martyrs from the *Menaion*.
The anabathmoi in tone 4, "From my youth up many passions…"
The prokeimenon "God is wondrous in his Saints…"
The Matins Gospel for the 40 Martyrs followed by Psalm 50 and the troparia as found in the *Menaion*..
The canons:
For the Theotokos.
For the 40 Martyrs.
After the 3rd ode, we chant the kathisma for the 40 Martyrs.
After the 6th ode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
The katavasia "I shall open my mouth…".
At the 9th ode we sing "More honorable…".
The exaposteilaria.
At the praises, we sing,

[173] Wine and oil are permitted if the Feast falls on any day of the First week of Great Lent. However, the first printed version of the *Typikon* of St. Savas, published in Venice in 1545, forbids wine and oil during the first week of Great Lent. The *Typikon* in 1669 also forbids oil and wine. However, that same *Typikon* permits both because it prescribes the chanting of "Glory…" and the Great Doxology.

The 3 prosomia for the 40 Martyrs.
"Glory…" for the 40 Martyrs.
"Now..." for the theotokion for the 40 Martyrs.
After the Great Doxology we sing the troparion of the 40 Martyrs.

The Royal Hours

We use the simplified version with the troparion and kontakion for the Forty Martyrs.
At the Ninth Hour, after the Beatitudes, we chant the kontakion for the Forty Martyrs.

At Vespers and the Presanctified Divine Liturgy on Wednesday of the 1st and 3rd Week of Great Lent

At "O Lord, I have cried…" we chant 7 stichera:
2 idiomela for the day.
1 for the Martyrs.
4 for the 40 Martyrs.
" Glory…" for the 40 Martyrs.
"Now..." for the Theotokos.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn: "I will bless the Lord at all times…"
The Dismissal.

If the feast falls on Wednesday during the 4th week of Great Lent, we follow this order.

At Matins on Wednesday Morning

After the Matins Psalm, we chant:
The troparia for the 40 Martyrs. (2x)
The theotokion.
The daily Psalter.
The poetic kathisma for the 40 Martyrs from the *Menaion*.
The anabathmoi in tone 4, "From my youth up many passions…"
The prokeimenon "God is wondrous in his Saints…"
The Matins Gospel for the 40 Martyrs.
Psalm 50 and the troparia from the *Triodion*.
The canons:
For the Theotokos.
For the 40 Martyrs
After the 3rd ode, we chant the kathisma.
After the 6th ode, we read the kontakion and oikos for the Forty Martyrs followed by the daily monologion.
The katavasia "I shall open my mouth…".
At the 9th ode we sing "More honorable…".
The exaposteilaria.
At the praises, we sing:
The 3 prosomia.
. "Glory…" for the 40 Martyrs.
"Now..." for the Theotokos.
After the Great Doxology we sing the troparion of the 40 Martyrs.

The Hours

Simplified with the troparion for Forty Martyrs and the kontakion for the Holy Cross.
At the First Hour in place of "My steps do thou direct..." we say, "Before thy Cross.."

At Vespers and the Presanctified Divine Liturgy

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 for the 40 Martyrs..
"Glory…" for the Saints, "Thy Martyrs, O Christ God, esteemed the lake as Paradise…" from the Aposticha for Matins on March 9. [174]
"Now..." from the *Triodion.*
The Entrance is made with the Gospel Book.
The Old Testament readings from the *Triodion.*
"Let my prayer arise..."
The Epistle and Gospel of the 40 Martyrs.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn is "In everlasting remembrance shall the Righteous be. Alleluia."
The Dismissal.

If the feast falls on Saturday of the 2nd, 3rd or 4th Week of Great Lent, we follow this order.

At Vespers on Friday Morning

At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 for the 40 Martyrs.
"Glory…" from the aposticha, when the Liturgy of the Presanctified is not celebrated on March 8. [175]
"Now..." in the tone of the week from the *Triodion*.
The Old Testament readings from the *Triodion.*
"Let my prayer arise..."
The rest of the Presanctified Divine Liturgy.

At Little Compline with the Akathist Hymn on Friday Evening

We chant the kontakion of the Forty Martyrs.

At the Divine Liturgy on Saturday Morning

We follow the order found in the *Menaion*.
The Epistle and Gospel are for the 40 Martyrs.
The Communion Hymn is "In everlasting remembrance shall the Righteous be. Alleluia."

If the feast falls on Wednesday of the 5th Week of Great Lent, we follow this order.

At Matins

After the Matins Psalm, we chant:
The troparion for the Forty Martyrs (2x).
The theotokion.
The daily Psalter.
The poetic kathisma for the 40 Martyrs from the *Menaion.*
The anabathmoi in tone 4, "From my youth up many passions…"
The prokeimenon "God is wondrous in his Saints…"

[174] This Hymn is chanted in the first week. Other Hymns for the Saints are chanted on different occasions.
[175] This Hymn is chanted in the first week. Other Hymns for the Saints are chanted on different occasions.

The Matins Gospel for the 40 Martyrs followed by Psalm 50 and the troparia from the *Triodion*.
The canons:
For the Theotokos.
For the 40 Martyrs.
After the 3rd ode, we chant the kathisma.
After the 6th ode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
The katavasia for the Theotokos, "I shall open my mouth…".
At the 9th ode we sing "More honorable…".
The exaposteilaria.
At the praises, we sing:
The 3 prosomia.
"Glory…" for 40 Martyrs
"Now..." for the theotokion for the 40 Martyrs.
After the Great Doxology we sing the troparion of the 40 Martyrs.

The Royal Hours

Simplified with the troparion and kontakion for the Forty Martyrs.
At the Ninth Hour, after the Beatitudes, we chant the kontakion for the Forty Martyrs.

At Vespers and The Presanctified Liturgy

The Sunset Psalm.
At "O Lord, I have cried unto thee…" we chant 10 stichera:
6 for the *Triodion*.
4 for the 40 Martyrs.
"Glory…" for the 40 Martyrs "Thy Martyrs, O Christ God, esteemed the lake as Paradise…" from the Aposticha of Matins for March 9. [176]
"Now…Carried off by vile and darkened deeds." from the *Menaion* for Vespers on March 9.
The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
"Let my prayer arise …" followed immediately, without any petition, by the Epistle and Gospel for the 40 Martyrs.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "In everlasting remembrance shall the righteous be. Alleluia"
The Dismissal.

In the Evening we chant

Little Compline.
With the Great Canon.

If the feast falls on the Thursday of the Great Canon, we follow this order.

At Vespers and the Presanctified Liturgy on Wednesday evening

At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 for the 40 Martyrs.
"Glory..., Now..." from the *Triodion*.
The rest of the Divine Liturgy of the Presanctified Gifts.
There is no Epistle or Gospel.

[176] This Hymn is chanted in the first week. Other Hymns for the Saints are chanted on different occasions.

The Communion Hymn: “O taste and see that the Lord is good. Alleluia.”

At the Midnight Office

Psalm 50.
“Holy God...”
The troparion of the 40 Martyrs.

At Matins on Thursday Morning

The 6 Matins Psalms.
At “God is the Lord...” we chant:
The troparion of the 40 Martyrs. (2x)
The theotokion.
The Daily Psalms.
The Little Litany.
The poetic kathisma for the 40 Martyrs and the Theotokos.
Psalm 50. (read)
The canons:
The 1st and 3rd odes of the canon of the 40 Martyrs.
After the 3rd ode we chant the kathisma for the 40 Martyrs and the Theotokos.
The 4th ode of the canon from the *Triodion*.
The 4th,5th and 6th odes of the canon of the 40 Martyrs.
The kontakion from the *Triodion.*
The daily monologion.
The 8th and 9th odes from the canon from the *Triodion*.
The 7th, 8th and 9th odes for the 40 Martyrs.
The katavasia to the Theotokos, “I shall open my mouth...”
At the 9th ode, we sing, “More honorable...”
The exaposteilarion for the 40 Martyrs.
The praises for the 40 Martyrs.
The Great Doxology.
The troparion of the 40 Martyrs.

The Hours

Use the simplified Lenten format
The troparion for the Forty Martyrs “Be Thou entreated for the sake of the sufferings of thy Saints...”
The kontakion for the *Triodion*, “My soul, O my soul rise up...”
At the 9th Hour we read the Beatitudes and kontakion from the *Triodion*.

At Vespers and the Presanctified Liturgy on Thursday Evening

The Sunset Psalm.
At “O Lord, I have cried…” we chant 10 stichera:
6 from the *Triodion*.
4 for the Forty Martyrs.
“Glory… With songs and canticles...” from the aposticha, when the Liturgy of the Presanctified is not celebrated on March 8.
“Now...” the stavrotheotokion.
The Entrance is made with the Gospel.
The Daily readings.
“Let my prayer arise...”
The Epistle and Gospel for the 40 Martyrs.

The Communion Hymn is "In everlasting remembrance shall the Righteous be. Alleluia."
We sing, "I will bless the Lord at all times, His praise shall always be on my lips."
The Dismissal.

If the feast falls on Friday of the 5th week of Great Lent, we follow this order.

At Vespers and the Presanctified Liturgy on Thursday morning:

At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 for the Forty Martyrs.
"Glory..., Now..." the stavrotheotokion
The Entrance is made with the Gospel.
The daily readings.
"Let my prayer arise..."
The Epistle and Gospel for the 40 Martyrs.
The Communion Hymn is "In everlasting remembrance shall the Righteous be. Alleluia," and "I will bless the Lord at all times, His praise shall always be on my lips."

At The Midnight Service

After Psalm 50, instead of the idiomela of the Litia, we chant:
The idiomela from the praises.
"Glory…" for the 40 Martyrs.
"Now..." in tone 5.
After "Holy God…" we chant the troparion of the Forty Martyrs.

At Matins

After the Matins Psalm, we chant:
The troparion for the 40 Martyrs. (2x)
The theotokion.
The daily Psalter.
The poetic kathisma for the Forty Martyrs.
The anabathmoi in tone 4, "From my youth up many passions…"
The prokeimenon "God is wondrous in his Saints…"
The Matins Gospel for the 40 Martyrs.
Psalm 50 and the troparia from the *Triodion.*
The canons:
For the Theotokos.
For the 40 Martyrs.
After the 3rd ode, we chant the kathisma.
After the 6th ode, we read the kontakion and oikos for the 40 Martyrs followed by the daily monologion.
The katavasia "I shall open my mouth…"
At the 9th ode we sing "More honorable…"
The exaposteilaria for the 40 Martyrs.
At the praises, we sing:
The 3 prosomia.
"Glory…O Prize winners of Christ..." for the 40 Martyrs.
"Now…We the faithful bless thee, O Virgin..." the theotokion for the 40 Martyrs.
After the Great Doxology, we sing the troparion of the 40 Martyrs.

The Royal Hours

Simplified with the troparion and kontakion for the 40 Martyrs
At the Ninth Hour, after the Beatitudes, we chant the kontakion for the 40 Martyrs.

At Vespers and the Presanctified Divine Liturgy

"Bless the Lord, O my soul..."
"Unto the Lord in my afflictions have I cried..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the *Triodion*.
4 for the 40 Martyrs.
"Glory..., Now..." from the *Triodion*.
The Entrance is made with the Gospel.
The Old Testament readings from the *Triodion.*
"Let my prayer arise…" followed immediately, without any petitions, by the Epistle and Gospel for the 40 Martyrs.
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "In everlasting remembrance shall the righteous be. Alleluia. His praise shall always be on my lips..."
The Dismissal.

At Little Compline and the Akathist Hymn

The kontakion is "To thee O Champion Leader..."

If the feast falls on Saturday of the 5th week of Great Lent, we follow this order.

At Vespers and the Presanctified Divine Liturgy

"Bless the Lord, O my soul..."
"Unto the Lord, in my affliction have I cried
At "O Lord, I have cried…" we chant 10 stichera:
6 for the *Triodion*.
4 for the 40 Martyrs.
"Glory…In Psalms David …" for the 40 Martyrs for the evening of March 9.
"Now..." from the *Triodion.*
The Entrance is made with the censer.
The Old Testament readings from the *Triodion.*
"Let my prayer arise in thy sight…"
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "O taste and see..."
We sing, "I will bless the Lord at all times, His praise shall always be on my lips..."

In the Evening, we celebrate Little Compline with the Akathist Hymn

At the Midnight Service

"Holy God..."
The troparion "With mystic apprehension of the commandment divine..."

At Matins on Saturday Morning

After the 6 Matins Psalms, we chant the troparia.
For the 40 Martyrs. (2x)
The theotokion.
The 1st poetic kathisma:

"In splendid firmament..." for the 40 Martyrs.
"Glory..., Now...Coming to the city of Nazareth..." found after the 3rd ode in the canon for the 5th Saturday in the *Triodion.*

The 2nd Poetic kathisma.
"O wondrous prizewinners..." For the 40 Martyrs.
"Glory..., Now...When I ponder the judgment I am afraid..." for the Theotokos, found after the 3rd ode of the canon for the 40 Martyrs.

Psalm 50

The canons:
From the *Triodion*.
For the 40 Martyrs.
After the 3rd ode we chant the kathisma from the *Triodion*.
The kontakion, "To thee O Champion Leader..." followed by the oikos "The Archangel was sent from Heaven to say, 'Hail to the Theotokos..."
The katavasia to the Theotokos, "I shall open my mouth..."
At the 9th ode we sing, "More honorable..."

The exaposteilaria:
For the 40 Martyrs.
For the *Triodion.*

At the praises, we chant 6 hymns:
3 from the *Triodion*.
3 for the 40 Martyrs.
"Glory...O prizewinners of Christ..." for the 40 Martyrs.
"Now..." from the *Triodion.*

The Great Doxology.

The troparion for the 40 Martyrs, "Be Thou entreated for the sake of the sufferings of thy Saints..."

At The Divine Liturgy on Saturday Morning

The Typika.

At the Beatitudes, we sing 8 hymns:
4 from 3rd ode of the canon from the *Triodion*.
4 from the 6th ode of the canon for the 40 Martyrs.

The Entrance Hymn is "Come let us worship...O Son of God who art wonderous..."

After the Little Entrance, we sing the troparia:
"With mystic apprehension of the commandment divine..."
For the 40 Martyrs.
For the Patron Saint of the Temple.
The kontakion, "To thee O Champion Leader..."

The Epistle for the 40 Martyrs.

The Gospel for the Theotokos.

At "Especially..." we sing the heirmos, "Let all earth born mortals rejoice in spirit..."

The Communion Hymn is "I will receive the cup of salvation and call upon the Name of the Lord. Alleluia."

We sing, "We have seen the true Light..."

The Dismissal.

MARCH 25th.

The Feast of the Annunciation of the Most Holy Theotokos and Ever-Virgin Mary

If the forefeast falls on Wednesday or Friday, the Liturgy of the Presanctified is not celebrated in the city churches because the vigil service is not celebrated on the eve of the feast but the dismissal is after the 6th Hour unless it is Holy Tuesday or Holy Wednesday. In this case the Presanctified Divine Liturgy is said with the Small Vespers. [177]

If the feast of the Annunciation falls on the Friday of the 3rd week of Great Lent, we follow this order.

At Vespers and the Presanctified Liturgy on Wednesday Morning

The Sunset Psalm.
"Unto the Lord in mine afflictions..."
At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 for the forefeast
""Glory..., Now..." for the forefeast.
The Entrance and the readings of the day.
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.

Great Compline is celebrated in the evening

At the Midnight Service

We chant the Penitential (Submissive) Hymns "Have mercy on us O Lord, have mercy on us…"

At Matins on Thursday morning

At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion.*
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast.
We sing "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing.
The stichera from the *Triodion*.
"Glory...,Now..." for the forefeast.
"It is a good thing to confess unto the Lord…"
After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy." 40x.
The Prayer of St. Ephraim the Syrian with its prostrations.

At The Hours

We use the simple format for Great Lent.
The kontakion is for the forefeast.
After the 6th Hour, the Dismissal.
We say the 9th Hour in the evening as usual before the Great Vespers service with the troparion

[177] In monasteries, because the monastic lifestyle is different and the vigil is said regularly, the Pre-Sanctified Divine Liturgy is said with the small Vespers and the ancient order is kept without change.

and the kontakion of the forefeast.

On Thursday Evening and Friday Morning

We follow the order found in the *Menaion*..
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the Annunciation.
We sing, "We have seen the true light…" [178]

The Leavetaking of the Annunciation and the feast of the Archangel Gabriel is celebrated on Saturday of the Third Week of Great Lent[179]

At Vespers on Friday Evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for Archangel Gabriel (26th of March).
"Glory..., Now...Gabriel the Archangel was sent..." for the Archangel.
The aposticha for the Annunciation
After "Lord, now lettest thou thy servants depart in peace…" we chant:
"To thee, the Champion Leader…" (slowly)
The 6th oikos for the Theotokos.
"To thee, the Champion Leader…" (slowly)
After the "Holy God…" we chant the troparion of the Annunciation. (3x)

At the Midnight Service

After "Holy God…" we chant the troparion of the Annunciation.

At Matins on Saturday Morning

After "God is Lord…" we chant the troparion of the Annunciation. (3x)
The Psalms.
The poetic kathisma for the Annunciation.
Psalm 50.
The canons:
For the Annunciation.
For the Archangel Gabriel.
After the 3rd ode, we chant the kathisma for the Archangel.
After the 6th ode, we read the kontakion and oikos for the Annunciation followed by the monologion.
The katavasia to the Theotokos, "I shall open my mouth…"
At the 9th ode we chant "More honorable…"
The exaposteilarion for the Annunciation.
The praises.
The stichera of the Annunciation
"Glory..., Now...Today is disclosed the mystery…" for the Annunciation.

[178] Some traditions, when the kontakion and oikos are said after the 6th Ode, the priest exits the sanctuary and standing in front of the icon of the Mother of God on the Iconostasis, chants the kontakion and oikos. According to other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"
[179] Because this feast falls on different days, the Leave-Taking is given at each instance.

The Great Doxology.
The troparion for the Annunciation.

At The Divine Liturgy

The antiphons for the Annunciation.
The Entrance Hymn "Come let us worship…who was incarnate for our sake…"
The troparia:
For the Annunciation.
For the Archangel Gabriel.
For the patron saint of the Temple
The kontakion "To thee, the Champion Leader…"
The Epistle for the Archangel from September 6th.
The Gospel for the Archangel from November 8th.
At "Especially..." we sing "It is truly meet and right…"
The Communion Hymn is "Who maketh his angels spirits; his ministers a flaming fire…"
We sing, "We have seen the true light…"
The Dismissal.

If the feast of the Annunciation falls on the 3rd Saturday of Great Lent, we follow this order.

At Vespers on Thursday Evening

At "O Lord, I have cried…" we chant, 6 stichera:
3 from the *Triodion*.
3 for the forefeast.
"Glory..., Now..." for the forefeast.
The daily Old Testament readings.
At the aposticha, we sing.
The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
"Holy God…"
"Rejoice O Theotokos…"
"Lord, have mercy." (40 times)
"More honorable…"
And the rest of the service from the *Triodion*.

At Matins on Friday Morning

At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion*.
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast.
We sing "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
"It is a good thing to confess unto the Lord…"

After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy." (40x).
The Prayer of St. Ephraim the Syrian with its prostrations.

At Great Vespers on Friday Evening
We follow the order found in the *Menaion*.
After "Lord, now lettest thou thy servant depart in peace…" we chant:
"To thee, the Champion Leader…" (slowly)
The 6th oikos followed by "To thee, the Champion Leader…"
"Holy God…"
The troparion for the Annunciation. (3x)

The service for Saturday Morning as found in the *Menaion*.

The Leavetaking

At Great Vespers on Saturday Evening
The Sunset Psalm.
"Blessed is the man…"
At "O Lord, I have cried…" we chant 10 stichera:
3 for the Resurrection in the tone of the week.
3 for the Holy Cross.
4 for the Annunciation.
"Glory…" for the Holy Cross.
"Now…" for the Annunciation.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for the Holy Cross.
"Now…" for the Annunciation.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Cross.
For the Annunciation.
The Dismissal.

On Sunday morning, we use only the service for the Resurrection and the Holy Cross from the *Triodion*.

If the feast of the Annunciation falls on the 3rd Sunday of Great Lent, we follow this order.

At Great Vespers and the Presanctified Liturgy on Friday morning
Psalm 103.
"Unto the Lord in mine affliction have I cried, and He heard me …"
At "O Lord, I have cried…" we chant 10 stichera:
6 from the *Triodion*.
4 for the forefeast.
"Glory..., Now..." for the forefeast.
The Entrance Hymn.
The Old Testament readings from the *Triodion*.
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.

At Little Compline on Friday Evening

The Akathist Hymn.
"Holy God…"
The kontakion for the forefeast.

At the Midnight Service

"Holy God…"
The troparion for the forefeast.

At Matins on Saturday Morning

At "God is the Lord…" we chant the troparion of the Annunciation. (2x)
The Psalms.
The poetic kathisma for the tone of the week.
Psalm 50.
The canons:
For the forefeast.
For the *Triodion*
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion of the forefeast, "At the great Archangel's voice..." and the monologion.
After the 9th ode, we chant the heirmos of the 8th ode then "More honorable…"
The Exaposteilarion for the forefeast. (2x)
At the praises, we sing:
The stichera from Small Vespers for the forefeast.
"Glory..., Now...In the sixth month..." from Small Vespers for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from Little Vespers for the forefeast.
"Glory..., Now...The Theotokos heard a tongue …" from the aposticha for Matins for the forefeast.
"It is a good thing to confess unto the Lord…"
"Holy God…"
The troparion for the Annunciation.

At the Divine Liturgy of St. John Chrysostom

The kontakion for the forefeast.
The Communion Hymn is "The Lord hath chosen…"

At Vespers on Saturday Evening

Psalm 103.
"Blessed is the man…"
At "O Lord, I have cried…" we chant 10 stichera:
3 for the Resurrection.
3 for the Holy Cross.
4 for the Annunciation.
"Glory..." for the Holy Cross
"Now..." for the Annunciation.
The Old Testament readings for the Annunciation.
At the aposticha, we sing.
The stichera for the Resurrection in the tone of the week.
"Glory..." for the Holy Cross from the *Triodion*.

"Now..." for the Annunciation.

The troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the Holy Cross.

For the Annunciation.

The Dismissal.

At The Midnight Office

After Psalm 50, we omit the triadikos canon.

We chant the litia troparia for the Annunciation.

"Glory..." for the Holy Cross from the *Triodion*.

"Now.." for the Annunciation.

After "Holy God…" we chant the troparion for the Annunciation.

At Matins:

At "God is the Lord..." we chant the troparia as at Vespers:

For the Resurrection in the tone of the week (the apolytikion).

For the Holy Cross.

For the Annunciation.

The Psalms.

The polyeleos.

In the 1st and 2nd poetic kathisma according to this order.

For the Resurrection in the tone of the week.

"Glory..." for the Resurrection in the tone of the week.

"Now..." for the Annunciation.

In the 3rd poetic kathisma we chant:

For the Holy Cross.

"Glory..., Now..." for the Annunciation.

The Little Litany.

The hypakoe and the anabathmoi for the Resurrection in the tone for the week.

The prokeimenon for the Annunciation "From day to day show forth…"

The Matins Gospel for the Annunciation.

"In that we have beheld…"

Psalm 50.

"Glory...Through the intercessions of the Theotokos…"

"Now… Through the intercessions of the Theotokos" (repeat)

The idiomela for the Annunciation.

The canons:

For the Holy Cross from the *Triodion*.

At each ode, after the heirmos we chant the verse "Glory to thy Holy Resurrection…"

At the rest of the troparia, we chant the verse "Glory to thee our God…"

The canon for the Annunciation.

After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week, and chant the kathisma for the Holy Cross and the Annunciation.

After the 6th ode, we read the kontakion and oikos for the Annunciation followed by the daily monologion from the *Triodion*.

The katavasia from the *Triodion*.

The 9th ode for the Annunciation with its verses concluded with the katavasia from the *Triodion*.

The exaposteilaria:

For the eothinon.

For the Holy Cross.
For the Annunciation

At the praises, we chant, 8 stichera:
2 for the Resurrection.
3 for the Holy Cross.
3 for the Annunciation.
"Glory..., Now..." for the Annunciation.

The Great Doxology
The procession of the Holy Cross as usual.
"Today is salvation…"

At the Divine Liturgy

The antiphons for the Annunciation. The refrain of the Second Antiphon is "O Son of God, incarnate for our sake, save us..."[180]
The Entrance Hymn is "From day to day show forth…"
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Holy Cross.
For the Annunciation.
The kontakion "To thee, the Champion Leader…"

Instead of the "Holy God..." we chant "Before thy Cross…"
The Epistle for the Sunday.
The Gospel for the Annunciation.
The rest of the Liturgy of St. John Chrysostom.
At "Especially…" we chant the megalynarion from the ode 9 from the canon of the feast "Rejoice, O earth...The Theotokos being the living tabernacle..."
The Communion Hymn for the feast.
"We have seen the true light…"
The Dismissal.

The Leavetaking

At Vespers

At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.

The daily prokeimenon (not the great prokeimenon).
The troparion for the Annunciation (3x)..
The Dismissal.

If the feast falls on Monday of the Fourth Week of Great Lent, we follow this order.

On Saturday evening and Sunday morning, we omit the service of the forefeast completely.
On Sunday evening and Monday morning, we follow the service in the *Menaion*.

If the feast falls on Tuesday of the 4th, 5th, or 6th Week of Great Lent, we follow this order.

At Vespers on Monday evening

[180] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 97-99

At "O Lord, I have cried…" we chant 10 stichera:
7 for the *Triodion*.
3 for the forefeast.
"Glory..., Now..." for the forefeast .
The Great Prokeimenon with its verses.
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now...". for the forefeast.
After "Lord, now lettest thou thy servant…"
"Holy God…"
"Rejoice O Virgin Theotokos…"
"Lord, have mercy" (40x)
"More honorable…"
"O Heavenly King…"
The Prayer of St. Ephraim the Syrian and the end of Lenten Vespers as usual.

At Matins on Tuesday Morning

At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion*.
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast.
At the 9th ode, we sing "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from the *Triodion*
"Glory..., Now..." for the forefeast.
"It is a good thing to confess unto the Lord…"
After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy" (40x)
The Prayer of St. Ephraim the Syrian with its prostrations.

At The Hours

We use the simple format for Great Lent.
The kontakion for the forefeast.
After the 6th Hour, the Dismissal
We say the 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.

On Tuesday Evening and Wednesday Morning

We follow the order found in the *Menaion*.
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the Annunciation.

We sing, "We have seen the true light…" [181]

If the feast falls on Wednesday or Thursday of the 4th or 6th Week of Great Lent, we follow this order.

At Vespers on the Eve of the forefeast of the Annunciation

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
7 for the *Triodion*.
3 for the forefeast.
"Glory..., Now..." for the forefeast.
The Great Prokeimenon with its verses.
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
After "Lord, now lettest thou thy servant…"
"Holy God…"
"Rejoice O Virgin Theotokos…"
"Lord, have mercy" (40x)
"More honorable…"
"O Heavenly King…"
The Prayer of St. Ephraim the Syrian with its prostrations.

At Matins on the forefeast of the Annunciation

At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion*.
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast.
At the 9th ode, we sing "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
"It is a good thing to confess unto the Lord…"
After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy." (40x)
The Prayer of St. Ephraim the Syrian with its prostrations.

At The Hours

We use the simple format for Great Lent.
The kontakion is for the forefeast.
After the 6th Hour, the Dismissal.

[181] According to some traditions, when the kontakion and oikos are said after the sixth Ode, the priest exits the sanctuary and chants the kontakion and oikos standing in front of the icon of the Mother of God, at the Iconostasis,. In other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"

We read the 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.

Vespers, Matins and Divine Liturgy of the Annunciation

We follow the order found in the *Menaion* for Vespers on the Eve of the Annunciation.
We follow the order found in the *Menaion* for Matins on the feast of the Annunciation.
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the Annunciation.
We sing, "We have seen the true light…" [182]

If the feast falls on Friday of the 4th Week of Great Lent, we follow this order.

At the Presanctified Liturgy on Wednesday

At "O Lord, I have cried…" we chant 6 stichera:
- The idiomela (2x) from the *Triodion*.
- The Martyria.
- 3 for the forefeast.
- "Glory..., Now..." from the *Triodion*.

The daily readings.
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.

At the Midnight Service

The Pentential troparia, "Have mercy on us O Lord, have mercy on us…"

At Matins on Thursday morning

At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion*.
The canons:
- For the forefeast.
- From the *Triodion*.
- After the 3rd ode, the kathisma for the forefeast.
- After the 6th ode, the kontakion for the forefeast followed by the monologion.
- The 8th heirmos for the forefeast.
- At the 9th ode we sing "More honorable…"

The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
- The stichera from the *Triodion*.
- "Glory..., Now..." for the Forefeast.

"It is a good thing to confess unto the Lord…"
After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy." (40x).
The Prayer of St. Ephraim the Syrian with its prostrations

[182] According to some traditions, when the kontakion and oikos are said after the sixth ode, the priest exits the sanctuary and chants the kontakion and oikos standing in front of the icon of the Mother of God, on the iconostasis. In other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"

At The Hours

We use the simple format for Great Lent.
The kontakion is for the forefeast.
The Dismissal is after the 6th Hour.
We say the 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.

On Thursday Evening and Friday Morning

We follow the order found in the *Menaion*..
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the feast.
"We have seen the true light…" [183]

The Leavetaking[184]

At Vespers on Friday Evening

At "O Lord, I have cried…" we chant, 6 stichera.
3 for the Annunciation.
3 for Archangel Gabriel from the *Menaion* for March 26
"Glory..., Now..." for the Archangel.
At the aposticha, we sing. The stichera for the Annunciation.
After "Lord, now lettest thou thy servant depart in peace…" we chant.
"To thee, the Champion Leader…" (slowly)
The 6th oikos for the Theotokos.
"To thee, the Champion Leader…" (slowly)
After the "Holy God…" we chant the troparion of the Annunciation.(3x)

At the Midnight Service

After "Holy God…" we chant the troparion of the Annunciation.

At Matins on Saturday Morning

After "God is the Lord…" we chant the troparion of the Annunciation. (3x)
The Psalms.
The poetic kathisma for the Annunciation.
Psalm 50.
The canons:
For the Annunciation.
For the Archangel Gabriel.
After the 3rd ode, we chant the kathismata for the Archangel.
After the 6th ode, we read the kontakion and oikos for the Annunciation followed by the monologion.
The katavasia, "I shall open my mouth…"
At the 9th ode we chant, "More honorable…"
The Exaposteilarion for the Annunciation.

[183] According to some traditions, when the kontakion and oikos are said after the sixth Ode, the priest exits the sanctuary and chants the kontakion and oikos standing in front of the icon of the Mother of God, at the Iconostasis. In other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"
[184] Because this Feast falls on different days, the Leave-Taking is given at each instance.

At the praises, we sing:
The stichera of the Annunciation.
"Glory..., Now...Today is disclosed…" for the Annunciation
The Great Doxology.
The troparion for the Annunciation.

At The Divine Liturgy

The antiphons for the Annunciation.
The Entrance Hymn "Come let us worship…who was incarnate for our sake…"
The troparia:
For the Annunciation.
For the Archangel Gabriel.
For the Patron Saint of the Temple
The kontakion "To thee, the Champion Leader…"
The Epistle for the Archangel from September 6th.
The Gospel for the Archangel from November 8th.
At "Especially..." we sing "It is truly meet…"
The Communion Hymn is "Who maketh his angels spirits; his ministers a flaming fire…"
"We have seen the true light…"
The Dismissal.

If the feast falls on Saturday of the 4th Week of Great Lent, we follow this order.

At Vespers on Thursday Morning

At "O Lord, I have cried…" we chant, 6 stichera:
3 from the *Triodion*.
3 for the forefeast..
"Glory..., Now..." for the forefeast.
The daily Old Testament readings.
At the aposticha, we sing:
The stichera from the *Triodion*
"Glory..., Now..." for the forefeast.
"Holy God…"
"Rejoice O Theotokos…"
"Lord, have mercy" (40x)
"More honorable…"
The Prayer of St. Ephraim the Syrian and the end of Lenten Vespers as usual.

At Matins on Friday morning

At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion*.
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast.
At the 9th ode we sing "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:

The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
"It is a good thing to confess unto the Lord…"
After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy." (40x)
The Prayer of St. Ephraim the Syrian with its prostrations.

At The Hours

We use the simple format for Great Lent.
The kontakion for the forefeast.
After the 6th Hour, the Dismissal.
We say the 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.

On Friday Evening and Saturday Morning

We follow the order found in the *Menaion*.
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the feast.
We sing, "We have seen the true light…" [185]
The Dismissal.

The Leavetaking

At Vespers on Saturday Evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 9 stichera:
4 for the Resurrection in the tone of the week.
3 for the feast.
3 for the Archangel Gabriel.
"Glory..." for the Archangel.
"Now..." for the Resurrection.
At the aposticha, we sing.
The stichera for the Resurrection in the tone of the week.
"Glory..., Now...Let the heavens be glad..." from the litia for the Annunciation.
The troparia.
For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Annunciation (2x) (as for the service of St. John of the Ladder, as celebrated during the Little Compline).

At The Midnight Service

Psalm 50.
The triadikos canon.
The triadika megalynaria.
"Holy God…''

[185] According to some traditions, when the Kontakion and oikos are said after the 6th Ode, the priest exits the sanctuary and chants the kontakion and oikos standing in front of the icon of the Mother of God, at the Iconostasis. In other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"

The troparion of the Annunciation.

At Matins

At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Annunciation. (2x).
The Psalms and "Blessed are those…"
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now..." for the Annunciation.
The evlogetaria.
The canons:
For the Resurrection in the tone of the week.
For the Annunciation.
After the 3rd ode, we chant the kathisma for Archangels Gabriel (26th of March).
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week.
The Gospel of the eothinon as usual.
The daily and the Sunday monologion.
The katavasia "I shall open my mouth…"
At the 9th ode we sing "More honorable…"
The exaposteilaria:
For the Resurrection in The tone of the week.
For the Annunciation.
At the praises we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Archangel Gabriel (with this the Leavetaking is celebrated).
"Glory..." from the *Triodion*.
"Now...Most blessed are thou…"
The Great Doxology.
"Today hath salvation come unto the world…"

The Divine Liturgy of St. Basil the Great

If the feast falls on the 4th Sunday of Great Lent, we follow this order.

At Vespers on Friday Morning

Psalm 103.
"Unto the Lord in mine affliction have I cried, and He heard me…"
At "O Lord I have cried unto thee…" we chant 10 stichera:
6 from the *Triodion*.
4 for the forefeast of the Annunciation.
"Glory..., Now..." for the forefeast.
The rest of the service as usual.

At Little Compline and the Akathist Hymn

We chant the 4th Stasis of the Akathist Hymn.
"Holy God…"
The kontakion for the forefeast.

At the Midnight Service

"Holy God…"
The troparion for the forefeast.

At Matins on Saturday Morning

At "God is the Lord…" we sing the troparion of the forefeast of the Annunciation. (2x)
The Psalms.
The poetic kathisma for the tone of the week and the day from the *Triodion*.
Psalm 50.
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
After the 9th ode, we chant the heirmos of the 8th ode.
We chant "More honorable…"
The exaposteilarion for the forefeast. (2x)
At the praises, we sing:
The stichera from Small Vespers.
"Glory..., Now...In the sixth month…"
"To the belongeth all glory…"
At the aposticha, we sing:
The stichera from Small Vespers.
"Glory..., The Theotokos heard a tongue…" from the aposticha for Matins for the Forefeast.
"It is a good thing to confess unto the Lord…"
"Holy God…"
The troparion for the Forefeast of the Annunciation

At the Divine Liturgy

The kontakion for the Forefeast.
The Communion Hymn is "Blessed are those whom thou hast chosen…"

At Great Vespers on Saturday evening

Psalm 103.
"Blessed is the man..."
At "O Lord, I have cried…"we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for the Annunciation.
"Glory..., Now..." for the Annunciation.
The Entrance.
The readings for the Annunciation.
At the aposticha, we sing.
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the Annunciation.
The troparia:
For the Resurrection in the tone of the week (the apolytikion) (1x)
For the Annunciation, (2x)
The Dismissal.

At The Midnight Service

"Holy God…"

The troparion for the forefeast,

At Matins on Sunday Morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparion as at Vespers.
For the Resurrection in the tone of the week (the apolytikion)
For the Annunciation. (2x)
The Psalms.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for the Annunciation,
The Little Litany.
The hypakoe, anabathomoi for the Annunciation.
The Matins Gospel for the Annunciation.
"In that we have beheld the Resurrection..."
Psalm 50.
"Glory...Through the intercessions of the Theotokos..."
"Now...Through the intercessions of the Theotokos..."
The idiomelon of the Annunciation.
The canons:
For the Resurrection in the tone of the week.
For the Annunciation.
After the 3rd ode, we read the kontakion and oikos of the Resurrection in the tone of the week and chant the kathisma for the Annunciation.
After the 6th ode, we read the kontakion and oikos for the Annunciation.
The monologion.
The katavasia, "I shall open my mouth..."
The 9th ode for the Annunciation. …"
The exaposteilaria
For the Resurrection in the tone of the week.
For the Annunciation.
The praises:
The stichera from Small Vespers for the forefeast.
"Glory... Now..." from Small Vespers for the forefeast.
"To the belongeth all glory…"
At the aposticha, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Annunciation.
"Glory..., Now..." for the Annunciation.
"It is a good thing to confess unto the Lord…"
"Holy God…"
The troparion for the Annunciation.

At the Divine Liturgy

The antiphons for the Annunciation.
The Entrance Hymn "Tell forth from day to day…save us…who was risen from the dead…"
The Epistle and Gospel for the Annunciation.
In place of "It is truly meet…" we chant the megalynarion and heirmos from the 9th ode of the canon. "Receive, O earth...The Theotokos, being the living tabernacle..."
The Communion Hymn for the feast.
"We have seen the true light…"
The Dismissal.

We chant the service of the Saints during Little Compline.

At Vespers on Sunday Evening for the Leavetaking of the Annunciation

At "O Lord I have cried…" we chant, 6 stichera:
- 3 for the Annunciation.
- 3 for the Archangel Gabriel.
- "Glory..., Now..." for the Archangel.

The daily prokeimenon (not the great prokeimenon).
The troparion for the Annunciation. (3x)

If the feast falls on Monday of the 5th or 6th Week of Great Lent, we follow this order.

At Vespers on Saturday Evening

At "O Lord, I have cried…"" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 3 for the forefeast.
- 3 from the *Triodion*.
- "Glory...The Theotokos heard a tongue…" from the aposticha for Matins for the forefeast.
- "Now..." for the Resurrection in the tone of the week.

At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory..." from the *Triodion*.
- "Now... Today Gabriel…"

The troparia:
- For the Resurrection in The tone of the week (the apolytikion).
- From the *Triodion*.
- For the forefeast.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"Holy God…"
The troparion for the forefeast.

At Matins on Sunday Morning

The troparia as in Vespers:
- For the Resurrection in the tone of the week (the apolytikion).
- From the *Triodion*
- For the forefeast.

The rest of the Service for the Resurrection in the tone of the week.
The canons:
- For the Resurrection in the tone of the week.
- For the forefeast with the verse "Glory to thee our God…"
- After the 3rd ode, we chant the kathisma for the forefeast.
- After the 6th ode, we read the kontakion and the oikos for the Resurrection.
- The daily monologion as found in the *Triodion*.
- The katavasia "I shall open my mouth…"
- The Gospel for the eothinon and the hymns from the *Triodion*.
- At the 9th ode we sing "More honorable…"
- The 9th ode of the katavasia "Let all mortals…"

The exaposteilaria:
For the eothinon.
From the *Triodion*.
For the forefeast.
At the praises, we chant, 8 stichera.
4 for the Resurrection in the tone of the week.
4 from Small Vespers for the forefeast. "When our Creator…"
. "Glory..., Now...Most Blessed are thou…"

At the Divine Liturgy of St. Basil the Great
The kontakion for the forefeast.
The Epistle and Gospel for the Sunday.
We sing "Praise ye the Lord…" and "We have seen the true light…"

On Sunday evening and Monday morning, we follow the order found from the *Menaion.*

The Leavetaking

At Vespers on Monday Evening
At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The Entrance Hymn.
The daily prokeimenon (not the Great Prokeimenon).
The troparion for the Annunciation. (3x)

If the Annunciation falls on Wednesday of the 5th Week of Great Lent, we follow this order.

At Vespers on Monday Evening
At "O Lord I have cried…" we chant, 6 stichera:
3 from the *Triodion*.
3 for the forefeast.
"Glory..., Now..." for the forefeast.
The daily readings from the *Triodion*.
At the aposticha, we sing:
The idiomela from the *Triodion*.
The martyria after which we chant 24 prosomia for Wednesday which were authored by Simeon "All my life…", with the verse "Glory to thee our God…"
"Lord, now lettest thou thy servant..."
"Holy God…"
"Rejoice O Virgin Theotokos…"
The Prayer of St. Ephraim the Syrian and the end of Lenten Vespers as usual.

On Monday evening, we chant Little Compline with the Great Canon and the kontakion "My soul, O my soul…" and the Dismissal.

At Matins on Tuesday Morning
At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion.*
The canons:

For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast.
At the 9th ode we sing "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
"It is a good thing to confess unto the Lord…"
After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy." (40x)
The Prayer of St. Ephraim the Syrian with its prostrations.

At The Hours

We use the simple format for Great Lent.
The kontakion for the forefeast.
After the 6th Hour, the Dismissal.
We say the 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.

On Tuesday evening and Wednesday morning we follow the order found in the *Menaion* with the Divine Liturgy of St. John Chrysostom.

At Vespers on Wednesday evening we celebrate the Leave-Taking of the feast

At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The daily prokeimenon (not the Great Prokeimenon)
The troparion for the Annunciation. (3x)
The Dismissal.

At the Midnight Service

The Penitential troparia "Have mercy on us, have mercy on us…"

At Matins on Thursday Morning

After "Alleluia…" with its verses we chant the triadika canon of the tone.
The Psalms.
The poetic kathisma for the tone and the third poetic kathisma from the *Triodion*.
Psalm 50
The Biblical odes.
The canons:
The 1st and 3rd odes for Archangel Gabriel.
The heirmos and the Ektenia.
The kathisma of the 3rd ode for Archangel Gabriel.
The 4th odes for the Archangel and the *Triodion*.
The 5th and 6th odes for the Archangel.
The heirmos and the Ektenia.

The kontakion from the *Triodion*. "My soul, O my soul…"
The monologion for the day and the *Triodion*.
In place of the 7th ode we say the troparia of the Typica from the *Triodion* with the verse "Have mercy on me O God, have mercy on me…"
The 8th and 9th odes for the Archangel Gabriel and the *Triodion*.
The 8th heirmos "O ye creations…".
At the 9th ode we sing, "More honorable…"
The Hymn of Light for the tone of the week.
"To thee belongeth all glory…"
At the aposticha, we sing.
The stichera from the *Triodion*.
"Glory… Now..." for the Annunciation.
The rest of the Lenten Daily Matins.
"It is a good thing to confess unto the Lord…"
"Holy God…"
"If we stand in thy holy sanctuary…"
The Prayer of St. Ephraim the Syrian with its prostrations.

At The Hours

The troparion for Archangel Gabriel.
The kontakion "My soul, O my soul…" for the Great Canon of St. Andrew.
After the Ninth Hour we say the Typica.

At Great Vespers and the Presanctified Liturgy

Psalm 103.
"Unto the Lord in mine affliction have I cried, and He heard me. O Lord, deliver my soul from unrighteous lips and from a crafty tongue…"
At " O Lord I have cried unto me.." we chant 6 stichera:
3 for the *Triodion*.
3 for Archangel Gabriel.
"Glory...Now…" In the sixth month…" for the Archangel…"
The Entrance.
The 1st Reading from the *Triodion*.
The 2nd Reading from the *Menaion*.
"The Lord has created me…"
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.
The Communion Hymn "Taste and see…".[186]
The Dismissal.

If the Annunciation falls on the Great Canon on Thursday, we follow this order.

At Vespers on Tuesday Morning

[186]In 1881, in the reign of Patriarch Joachim III, patriarch of Constantinople, the Feast of the Annunciation fell on Wednesday of the Fifth Week of Great Lent. The Holy Synod decided to chant the Great Canon as follows: Wednesday evening after the Dismissal of Vespers of the Leave-Taking of the Feast, the priest began the service of the Little Compline. After "Glory to God in the highest…" the Great Canon was said and after the 9th Ode "Holy God…" The Kontakion "My soul, O my soul…", "Lord, have mercy" (40x) and "He who is at all times…" and the rest of the Compline service. On Thursday morning, the order was followed for the Pre-Sanctified Divine Liturgy on Thursday when the Annunciation falls on Wednesday of the 5th week of Great Lent.

Psalm 103.
The Psalms "Unto the Lord in mine affliction have I cried…"
At "O Lord I have cried…" we chant, 6 stichera:
3 for the *Triodion*.
3 for the forefeast.
"Glory..., Now..." for the forefeast.
The daily readings.
At the aposticha, we sing:
The idiomela from the *Triodion*.
The martyria from the *Triodion*.
24 prosomia for Wednesday written by Simeon "All my life…", with the verse "Glory to thee our God…"
"Lord, now lettest thou thy servant..."
"Holy God…"
Rejoice O Virgin Theotokos…" and the rest of the Lenten troparia.
The Dismissal.

On Tuesday evening, we chant the Great Canon with Little Compline.

At the Midnight Service on Wednesday morning

We chant the Penitential Troparia, "Have mercy on us O Lord, have mercy on us…"

At Matins on Wednesday Morning

At "God is the Lord…" we chant the troparion of the forefeast.
We then follow the order from the *Triodion*.
The canons:
For the forefeast.
From the *Triodion*
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast.
The monologion.
The 8th heirmos for the forefeast.
At the 9th ode we chant "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from the *Triodion*
"Glory..., Now..." for the forefeast
"It is a good thing to confess unto the Lord…"
After "Holy God…" the troparion.
For the forefeast. "Lord, have mercy" (40x).
The Prayer of St. Ephraim the Syrian with its prostrations.

At the Hours

We use the simple form.
The troparion and kontakion for the forefeast.
The Dismissal is after the 6th Hour.
The 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.

On Wednesday Evening and Thursday Morning, we follow the *Menaion.*

The polyeleos "My heart is output…"
The Divine Liturgy of St. John Chrysostom.
The antiphons and the Entrance Hymn for the Annunciation.
We sing "We have seen the true light…" [187]
The Dismissal.

At Vespers on Thursday evening

We celebrate the Leave-Taking of the Annunciation.
At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The Entrance Hymn.
The daily prokeimenon (not the Great Prokeimenon).
The troparion for the Annunciation. (3x)
The Dismissal.

If the feast falls on Friday of the 5th Week of Great Lent, we follow this order.

The Presanctified Liturgy on Wednesday morning

Psalm 103.
The Psalms "Unto the Lord in mine affliction have I cried …"
At "O Lord I have cried …" we chant:
16 stichera, from "In the way wherein I walked…"
2 idiomela and martyria.
10 prosomia "All my life…"
2 stichera for the forefeast.
"Glory..., Now..." for the forefeast.
The Entrance.
The Daily readings.
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.
The Dismissal.

We chant the Great Canon with Little Compline on Wednesday evening**.**

At Matins on Thursday Morning

At "Alleluia…" with its verses we chant the hymns to the Trinity in the tone of the week.
The Psalms.
The 1st and 2nd poetic kathisma for the tone of the week.
The 3rd poetic kathisma from the *Triodion.*
Psalm 50.
The Biblical odes.
The canons:
Odes 1 and 3 for Archangel Gabriel.
The heirmos and the ektenia.
The kathisma of the 3rd ode for Archangel Gabriel and the 4th for the Archangel and the

[187] In some traditions, when the kontakion and oikos are said after the 6th Ode, the priest exits the sanctuary and chants the kontakion and oikos standing in front of the icon of the Mother of God, at the iconostasis. At other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"

Triodion.
The 5th and 6th odes for the Archangel.
The heirmos and the ektenia
After the 6th ode, we read the kontakion from the *Triodion*, "My soul, O my soul…"
The monologion for the day and the *Triodion*.
The 7th ode of the canon of the forefeast is chanted after the Typica.
The katavasia, "I shall open my mouth…"
The 8th and 9th odes for Archangel Gabriel and the *Triodion*.
At the 9th ode, we chant "More honorable…"
The 8th heirmos "O ye creations…". "More honorable…"
The Hymn of Light.
"To thee belongeth all glory…"
The exaposteilarion of the forefeast.
At the aposticha, we sing.
The stichera from the *Triodion*.
"Glory..., Now..." for the Annunciation.
The rest of Lenten Daily Matins
"It is a good thing to confess unto the Lord…"
The Trisagion Prayers "Holy God…"
"If we stand in thy holy sanctuary…" and the hymns that follow.
The Prayer of St. Ephraim the Syrian.
The Dismissal.

At The Hours

The troparion of the forefeast.
The kontakion of the forefeast.

At Matins and the Divine Liturgy of St. John Chrysostom on Friday morning

We follow the order found in the *Menaion*.
The polyeleos is "My heart is output..."
We chant the antiphons and Entrance Hymn of the Annunciation.

The Leavetaking

At Vespers on Friday Evening

We follow the order found in the *Menaion*.[188]
After "Lord, now lettest thou thy servant…" we chant "With mystic apprehension of the commandment divine…" (2x slowly and 1x fast)
The 1st stanza of the Akathist Hymn.
The 1st ode of the canon of the Akathist Hymn.
After the 3rd ode we sing "To thee, the Champion Leader…" (slowly)
The 2nd stanza of the Akathist Hymn.
After the 4th, 5th and 6th odes, we sing "To thee, the Champion Leader…" (fast)
The 3rd stanza of the Akathist Hymn.
After 7th, 8th and 9th odes, we chant "To thee, the Champion Leader…" (fast)
The 4th stanza of the Akathist Hymn.

[188] According to some traditions, when the kontakion and oikos are said after the 6th Ode, the priest exits the sanctuary and chants the kontakion and oikos standing in front of the icon of the Mother of God, at the iconostasis. In other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"

"To thee, the Champion Leader…" (fast)
"Holy God…"
The troparion of the Annunciation. (3x)
The Dismissal.

At The Midnight Service

The troparion "With mystic apprehension of the commandment divine…"

At Matins on Saturday

After "God is the Lord…" we chant the troparion "With mystic apprehension of the commandment divine…" (2x).
The Psalms.
The poetic kathisma for Archangel Gabriel (after the 3rd ode).
Psalm 50.
The canons:
For the Akathist "I shall open my mouth…"
For the Archangel.
After the 3rd ode, we chant the kathisma for the feast "The Leader of the Heavenly Hosts…"
After the 6th ode we say the odes from the *Triodion* for the Martyrs and read:
The kontakion "To thee, the Champion Leader…"
The oikos "The Archangel was sent…"
The monologion of the day and for the *Triodion*.
After the 7th ode, we read the odes from the *Triodion* for the Martyrs.
After the 8th ode, we read the odes from the *Triodion* for the Martyrs.
The katavasia "I shall open my mouth…"
At the 9th ode we chant "More honorable…"
After the 9th ode, we say the odes from the *Triodion* for the Martyrs.
The exaposteilarion from the *Triodion*. (2x)
The praises for the *Triodion*.
The Great Doxology.
"With mystic apprehension of the commandment divine…"

At the Divine Liturgy

The Typica.
At the Beatitudes, we chant the hymns from the 3rd and 6th odes for the Theotokos.
The Entrance hymn. "Come let us worship…who are wondrous in thy Saints…"
After the Entrance, we chant:
"With mystic apprehension of the commandment divine…".
"To thee, the Champion Leader…"
The Epistle and the Gospel for the Annunciation.
After "Especially…" the heirmos "Let all mortals…"
The Communion Hymn "I will receive the cup of salvation…".
We sing "We have seen the true light…".[189]
The Dismissal.

If the Annunciation falls on the Saturday of the Akathist Hymn, we follow this order.

At the Presanctified Liturgy on Thursday morning

[189] This order was developed in 1832 when the Feast fell on Friday of the 5th Week of Great Lent during the reign of Patriarch Constantine I.

"Bless the Lord O My Soul…"
"Unto the Lord in mine affliction have I cried …"
At "O Lord I have cried unto Thee…" we chant 10 stichera:
6 from the *Triodion*.
4 from the *Menaion* for the forefeast.
"Glory..., Now..." for the forefeast.
The Entrance.
The Daily readings.
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.

At Matins on Friday Morning

At "God is the Lord…" we chant the troparion of the forefeast.
We follow the order from the *Triodion*.
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast
At the 9th ode we sing, "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
"It is a good thing to confess unto the Lord…"
After the Trisagion Prayers "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy..." (40x)
The Prayer of St. Ephraim the Syrian with its prostrations.

At The Hours

We use the simple format for Great Lent.
The kontakion for the forefeast.
After the 6th Hour, the Dismissal.
We say the 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.

On Friday Evening

We follow the *Menaion*.
If the presiding bishop or priest wishes to celebrate the Akathist, after "Lord now lettest thy servant depart in peace…" we chant "With mystic apprehension of the commandment divine…" and the rest of the Akathist service.
After the last "To Thee the Champion Leader…" we say the Trisagion Prayers.
We chant the troparion of the feast. (3x)
The Dismissal. [190]

[190] The ancient Typikon mandates the Akathist service for Saturday morning when the Annunciation falls on the Saturday of the Akathist Hymn. However, because of the length of the service on that morning most of the people did not have the opportunity to hear the Akathist, the Holy Synod of the Church of Constantinople decided to allow the celebration of the Akathist Hymn on Friday evening.

At the Midnight Service and Matins on Saturday Morning

After Psalm 50, the litia, and "Holy God…" the troparion and the rest of the service from the *Menaion*.

If the Akathist is celebrated in the morning we begin after the Intercessions and follow this order.

After the exclamation "Through the mercy and compassions..." we slowly chant "To Thee the Champion Leader…"

The 1st stanza of the Akathist Hymn.

"To Thee the Champion Leader…" chanted in a fast mode.

The 2nd stanza of the Akathist Hymn.

The 1st and 3rd odes of the canon for the Annunciation and the katavasias.

"To Thee the Champion Leader…" chanted in a fast mode.

The 3rd stanza of the Akathist Hymn.

The Little Ektenia and exclamation.

The kathisma from the *Menaion,* "The Word of God is now come down upon earth…"

"Glory..., Now...Sent from Heaven, Gabriel cried …" [191]

4th, 5th, and 6th odes of the canon for the Annunciation and the katavasias.

"To Thee the Champion Leader…" chanted in a fast mode.

The 4th stanza of the Akathist Hymn.

The Little Ektenia and Exclamation.

The kontakion and oikos for the Annunciation followed by the monologion for the day and for the *Triodion*.

The 7th and 8th odes of the canon for the Annunciation.

The katavasia.

After the 8th katavasia, the deacon says, "The Theotokos and the Mother of the Light…"

The 9th ode of the canon of the Annunciation with its verses.

The rest of the service is for the Annunciation from the *Menaion* to the end of the Divine Liturgy of St John Chrysostom.

The Leavetaking

At Vespers on Saturday Evening

The Sunset Psalm.

"Blessed is the man..."

At "O Lord, I have cried…" we chant 10 stichera.

4 for the Resurrection in the tone of the week.

3 for the Annunciation.

3 for Archangel Gabriel.

"Glory…" for the Annunciation.

"Now..." for the Resurrection in the tone of the week.

At the aposticha, we sing:

The stichera for the Resurrection in the tone of the week.

"Glory..., Now..." for the Annunciation "Sent from Heaven, Gabriel cried to the modest Maid: Rejoice;…" [192]

The troparia:

For the Resurrection in the tone of the week (the apolytikion). (1x)

For the Annunciation (2x). [193]

[191] This is found in the Kathismata for Matins.

[192] This is found in the Kathismata from Matins.

[193] The service for St. Mary of Egypt is celebrated with Little Compline.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadika.
"It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion for the Annunciation.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week (the apolytikion). (1x)
For the Annunciation. (2x)
The Psalter, "Blessed are those…"
The poetic kathisma sung according to the following pattern.
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now..." for the Annunciation.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Annunciation the verse "Glory to Thee…"
After the 3rd ode, the kathisma "Made manifest as Leader and Chief of the Angels, Great Gabriel…" [194]
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion for the day and for the *Triodion*.
The katavasia, "I shall open my mouth…"
The Gospel of the eothinon as usual.
After Psalm 50, we chant the hymns from the *Triodion*.
"Glory…Open to me the doors of repentance, O Life-giver…"
"Now…Prepare for me the way of salvation…"
"O merciful One have mercy on me…if I think upon the multitude of Thy deeds…"
At the 9th ode we chant, "More honorable…"
The exaposteilaria:
For the eothinon.
For the Annunciation.
At the praises we chant 8 stichera.
4 for the Resurrection in the tone of the week.
4 for the prosomia for the Archangel Gabriel [195]
"Glory…" for the *Triodion.*
"Now…Most Blessed Art Thou…".
The Great Doxology.
The troparion "Today salvation has come unto the world…"
The rest of the Divine Liturgy of St Basil the Great, including the Typika and as usual.

[194] This is found in Matins for March 26th.
[195] These are found in the service for March 25. Please note that the Leave-Taking of the Annunciation takes place at this point.

If the Annunciation falls on the 5th Sunday of Great Lent, we follow this order.

At Vespers on Friday Morning

"Bless the Lord O my Soul…"
The Psalms "Unto the Lord in mine affliction have I cried …"
At "O Lord, I have cried…" we chant 6 stichera from the *Triodion*.
The Daily readings.
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.

On Friday evening

We celebrate the Akathist and Little Compline as usual.

At the Midnight Service on Saturday Morning

After Psalm 50 we chant "With mystic apprehension of the commandment divine…" (2x)

At Matins on Saturday Morning

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparion for the forefeast followed by the Psalms.
After the polyeleos we chant the kathisma for the *Triodion* "Coming to the City of Nazareth…" (2x) [196]
Psalm 50.
The canons:
- For the Akathist.
- For the forefeast with the verse "Glory to Thee O Our God, Glory to Thee…"
- From the *Triodion* (the canon for the martyrs).
- After the 3rd ode we read the kontakion for forefeast followed by its kathisma.
- After the 6th ode we read the kontakion and oikos from the *Triodion* followed by the monologion for the day and for the *Triodion*.
- The katavasia "I shall open my mouth…"
- At the 9th ode we chant "More honorable…"

The Exaposteilarion:
- From the *Triodion*.
- From the forefeast.

At the praises we sing:
- The stichera from the *Triodion*.
- "Glory..., Now..." from the *Triodion*.

The troparion for the forefeast.

At the Divine Liturgy on Saturday Morning

The Typika.
At the Beatitudes we chant the 3rd and 6th odes from the canon for the forefeast.
After the Little Entrance we sing the troparia:
- "With mystic apprehension …"
- For the forefeast.
- For the Patron Saint of the Temple.
- The kontakion for the forefeast.

The Epistle and Gospel for the *Triodion*.

[196] This is found in the 3rd ode in the *Triodion*.

After "Especially…" we chant the heirmos from the katavasia "I shall open my mouth…" "Let all earth born mortals…"
The Communion Hymn is "I will receive the Cup of Salvation…"
We sing "We have seen the true light…"
The Dismissal.

Saturday evening and Sunday morning, we celebrate the order for the 4th Sunday of Great Lent as follows.

At Great Vespers on Saturday Evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried..." we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the Annunciation.
"Glory..., Now..." for the Annunciation.
The readings for the Annunciation.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the Annunciation.
The troparia:
For the Resurrection in the tone of the week.
For the Annunciation (2x)
The Dismissal.

At the Midnight Service

"Holy God..."
The troparion for the forefeast.

At Matins on Sunday Morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparion as at Vespers.
For the Resurrection in the tone of the week (the apolytikion)
For the Annunciation. (2x)
The Psalms.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for the Annunciation,
The Little Litany.
The hypakoe, anabathomoi and prokeimenon for the Annunciation.
The Matins Gospel for the Annunciation.
"In that we have beheld the Resurrection..."
Psalm 50.
"Glory...Through the intercessions of the Theotokos..."
"Now...Through the intercessions of the Theotokos..."
The idiomelon of the Annunciation.
The canons:
For the Resurrection in the tone of the week.
For the Annunciation.
After the 3rd ode, we read the kontakion and oikos of the Resurrection in the tone of the week and chant the kathisma for the Annunciation.
After the 6th ode, we read the kontakion and oikos for the Annunciation.
The monologion.

The katavasia, "I shall open my mouth..."
The 9th ode for the Annunciation. …"
The exaposteilaria
For the Resurrection in the tone of the week.
For the Annunciation.
The praises:
The stichera from Small Vespers for the forefeast.
"Glory... Now..." from Small Vespers for the forefeast.
"To Thee belongeth all glory…"
At the aposticha, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Annunciation.
"Glory..., Now..." for the Annunciation.
"It is a good thing to confess unto the Lord…"
"Holy God…"
The troparion for the Annunciation.

At the Divine Liturgy

The antiphons for the Annunciation.
The Entrance Hymn "Tell forth from day to day…save us…who was risen from the dead…"
The Epistle and Gospel for the Annunciation.
In place of "It is truly meet…" we chant the megalynarion and heirmos from the 9th ode of the canon. "Receive, O earth...The Theotokos, being the living tabernacle..."
The Communion Hymn for the feast.
"We have seen the true light…"
The Dismissal.

We chant the service of the Saints during Little Compline.

At Vespers on Sunday Evening for the Leavetaking of the Annunciation

At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The Daily prokeimenon (not the Great Prokeimenon).
The troparion for the Annunciation. (3x)

If the feast falls on the Friday before Palm Sunday, we follow this order.

At Vespers and the Presanctified Liturgy on Wednesday Morning

The Sunset Psalm
The Psalms, "Unto the Lord in mine affliction have I cried... "
At "O Lord, I have cried…"we chant 10 stichera:
6 from the *Triodion*.
4 for the forefeast.
"Glory..., Now..." for the forefeast.
The Entrance.
The Daily readings.
"Let my prayer…"
The rest of the Presanctified Liturgy.

In the evening, we celebrate Great Compline.

Thursday morning

We follow the order for the 3rd Thursday of Great Lent.
The Matins service is for the forefeast.
The Hours.
The Dismissal is after the 6th Hour.
We say the 9th Hour in the evening as usual before the Great Vespers service with the troparion and the kontakion of the forefeast.
The Dismissal.

Thursday evening, we celebrate the Great Vespers for the Annunciation.

On Friday morning

We follow the order found in the *Menaion*.
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the Annunciation.
"We have seen the true light…"
The Dismissal.

The Leavetaking

At Vespers on Friday Evening.

"Bless the Lord O My Soul…"
The Psalms "Unto the Lord in mine affliction have I cried, and He heard me…"
At "O Lord, I have cried…" we chant 8 stichera:
- 2 for the feast from the *Triodion* (each repeated to make a total of 4).
- 4 for St Lazarus.
- "Glory…" from the *Triodion* "Having completed the Forty Days that bring profit to our soul…"
- "Now..." for the Annunciation.

The Entrance.
"O Gladsome Light…"
The Prokeimenon, "O God thou art my defense…"
We omit the daily readings.
At the aposticha, we sing:
- The prosomia from Small Vespers for the Annunciation.
- "Glory..., Now..." from Small Vespers for the Annunciation.

Troparion for the feast "Today is the beginning of our salvation…" (3x)
The Dismissal.

At this point we celebrate the Leave-Taking of the feast.

We read the Canon of St. Lazarus from the *Triodion* during the Little Compline service.

We celebrate the Matins and the Divine Liturgy for St. Lazarus on Saturday morning.

If the Annunciation falls on Lazarus Saturday, we follow this order.

At Vespers on Thursday morning

The Sunset Psalm.
At "O Lord, I have cried…"we chant 6 stichera:
3 from the *Triodion*.
3 for the forefeast of the Annunciation.
"Glory..., Now..." for the forefeast.
The daily readings.
The rest of the service from the *Triodion*.
"Holy God…"
"Rejoice, O Virgin Theotokos, Mary full of grace…"
The Dismissal.

At Little Compline with the Canon of St. Lazarus on Thursday Evening.

After the 9th heirmos we say the Trisagion Prayers, "Holy God…"
The kontakion for the forefeast "At the great Archangel's voice…"
"Lord, have mercy" (40x).
The rest of the Little Compline.

At Matins on Friday Morning

The 6 Matins Psalms.
We chant the troparion of the forefeast.
We follow the order from the *Triodion*.
The canons:
For the forefeast.
From the *Triodion*.
After the 3rd ode, we chant the kathisma for the forefeast.
After the 6th ode, we read the kontakion for the forefeast followed by the monologion.
The 8th heirmos for the forefeast.
At the 9th ode we sing "More honorable…"
The exaposteilarion for the forefeast.
"To thee belongeth all glory…"
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now..." for the forefeast.
"It is a good thing to confess unto the Lord..."
After "Holy God…" we sing the troparion for the forefeast.
"Lord, have mercy." (40x).
The Prayer of St. Ephraim the Syrian with its prostrations.

At Vespers on Friday Evening

The Sunset Psalm.
The Psalms "Unto the Lord in mine affliction have I cried …"
At "O Lord, I have cried…"we chant 8 stichera:
4 for the Annunciation.
4 for St Lazarus.
"Glory…Having completed the Forty Days that bring profit to our soul…" from the *Triodion.*
"Now..." for the Annunciation.
The Entrance.
"O Gladsome Light…"
The Daily Prokeimenon.
The readings for the Annunciation.
At the aposticha, we sing:

The stichera for the Annunciation.
"Glory..., Now...Today is the Annunciation…" for the Annunciation.
The troparia:
For the Annunciation. (2x)
For St. Lazarus. (1x) [197]

At the Midnight Service

Psalm 50.
The litia for the feast.

At Matins on Saturday Morning

The 6 Matins Psalms.
The troparia as at Vespers:
For the Annunciation. (2x)
For St. Lazarus. (1x)
The Psalms.
The polyeleos for the Annunciation.
The poetic kathisma:
The 1st and 2nd poetic kathisma sung according to the following pattern:
For St. Lazarus.
"Glory..., Now…" for the Annunciation.
The 3rd poetic kathisma for the Annunciation.
The anabathmoi in the 4th tone "From my youth up...."
The evlogetaria are not sung.
The prokeimenon.
For the Matins Gospel we read the Gospel for the Divine Liturgy of the Annunciation.
"In that we have beheld…"
Psalm 50.
"Glory…Through the intercessions of the Theotokos…Now…" repeat followed by the idiomela for the feast, "Today doth Gabriel announce..."
The canons:
For the Annunciation with 6 troparia.
For St. Lazarus with 4 troparia with the verse "Glory to thee our God, Glory to thee."
After the 3rd ode we read the kontakion and oikos for the *Triodion* and chant the kathismata from the *Triodion*, for St Lazarus and the Annunciation.
After the 6th ode, we read the kontakion and oikos for the Annunciation.
The monologion for the day and from the *Triodion*.
The katavasia "I shall open my mouth…"
The 9th odes for the feast and St Lazarus.
The exaposteilaria:
For the Annunciation.
For St. Lazarus.
At the praises we sing 6 stichera:
3 for the Annunciation.
3 for St. Lazarus.
"Glory…" for St Lazarus.
"Now..." for the Annunciation.

[197] If the Feast falls on Saturday of Lazarus or Palm Sunday, the service of the Feast takes precedence because the Feast of the Annunciation is more ancient and is the celebration of the beginning of our salvation and the beginning of all Great Feasts.

The Great Doxology.
"Today is the beginning of our salvation…"

At the Divine Liturgy

The antiphons for the Annunciation.
The verse for the second Antiphon is "O Son of God, incarnate of the Virgin for our sake…"
The Entrance hymn "Tell forth from day to day the glad tidings of salvation of our God, O Son of God who wast risen from the dead…"
The troparia:
For the Annunciation.
For St. Lazarus.
The kontakion "To Thee the Champion Leader…"
Instead of "Holy God…" we chant "As many as have been baptized…"
The Epistle for the Annunciation.
The Gospel for St Lazarus.
At "Especially…" we chant the megalynarion and heirmos from the 9th ode of canon of the Annunciation "Receive, O earth, the glad tidings…The Theotokos, being the living tabernacle..."
The Communion Hymn "The Lord hath chosen Zion: He hath chosen it for his dwelling. Alleluia."
Instead of "We have seen the true light" we chant the troparion of St Lazarus.
The Dismissal.

During the 9th Hour on Saturday evening, we read the troparion and kontakion for the feast [198]

If the Annunciation falls on Palm Sunday, we follow this order.

At Great Vespers and the Presanctified Liturgy on Friday Morning

The Sunset Psalm
The Psalms "Unto the Lord in mine affliction have I cried, and He heard me…"
At "O Lord I have cried unto Thee…" we chant 10 stichera:
The idiomela. (2x)
The martyria. (1x)
4 for St. Lazarus.
3 for the forefeast.
"Glory…" from the *Triodion*
"Now …" for the forefeast.
The Entrance
"O Gladsome Light…"
The daily readings.
"Let my prayer…"
The rest of the Presanctified Divine Liturgy.

At Little Compline on Friday Evening

We chant the canon of St Lazarus.
After the 9th ode, we chant the kontakion .

At the Midnight Service on Saturday Morning

After Psalm 50 we chant the troparion of St Lazarus.

[198] According to Patriarch Constantine of Sinai and Gregory the 6th , the Leave-Taking of the Feast takes place at this point.

At Matins

The 6 Matins Psalms.
The troparia:
For St. Lazarus. (2x)
For the forefeast. (1x)
The Psalter "Blessed is the Man…"
Only the service for the *Triodion*. `
The evlogetaria are not sung.
"In that we have beheld…" is not read.
Psalm 50.
The canons.
For St. Lazarus.
For the forefeast with the verse "Glory to thee O Our God…"
After the 3rd ode we read the kontakion for the forefeast and chant the kathismata for St. Lazarus and the forefeast.
After the 6th ode we read the kontakion and oikos for St. Lazarus and the monologion for the day and for St. Lazarus.
The katavasia from the *Triodion*.
Instead of "More honorable…" we chant the 9th ode from both canons for St. Lazarus.
"Holy is the Lord Our God…" (2x)
"Exalting the Lord…" (1x)
The exaposteilaria:
2 for St. Lazarus.
2 for the forefeast.
At the praises we chant 8 stichera:
4 for St. Lazarus.
4 for the forefeast.
"Glory…" for St Lazarus.
"Now…Most Blessed Art Thou…"
The Great Doxology.
"Today salvation has come unto the world…"

At the Divine Liturgy

The Typika.
The Beatitudes with hymns for St Lazarus from the 3rd and 6th odes of the canon for St. Lazarus.
The Entrance Hymn "Come let us worship....Who was risen…"
The troparia:
For St. Lazarus.
The forefeast.
The kontakion for St. Lazarus "Christ, who is the Truth and Joy…"
Instead of "Holy God…" we chant "As many as have been baptized…"
The Epistle and Gospel for St. Lazarus.
After "Especially…" we chant the heirmos of the 9th ode from the *Triodion*, "Let us glorify and honour, O ye people…"
The Communion Hymn "Out of the mouth of infants and of all sucklings, thou hast perfected praise. Alleluia" (Psalm 8:3)
Instead of "We have seen the true light..." we sing the troparion of St. Lazarus.
The Dismissal with the characteristic phrase of the Resurrection "He who rose again from the dead…".

At Great Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man…"
At "O Lord, I have cried…" we chant 8 stichera:
4 for the Annunciation.
4 for Palm Sunday.
"Glory..., Now…From heaven the Archangel Gabriel was sent..." for the Annunciation.
The Entrance.
The readings:
The 1st Reading for the Annunciation.
The 2nd and 3rd readings for Palm Sunday.
At the aposticha, we sing:
The stichera for the Annunciation.
"Glory …Today hath the grace of the Holy Spirit…" for Palm Sunday.
"Now…" for the Annunciation.
The troparia:
For the Annunciation.
Both troparia for Palm Sunday.
The Dismissal with the characteristic phrase for Palm Sunday.

At the Midnight Service

The litia for the Annunciation and Palm Sunday.
"Glory..., Now..." for the Annunciation.
The troparion for the Annunciation.

At Matins

The 6 Matins Psalms.
We chant the troparia as at Vespers:
For the Annunciation.
Both troparia for Palm Sunday.
The Psalter and the polyeleos for the Annunciation.
The poetic kathisma:
The 1st and 2nd poetic kathisma, sung according to the following pattern:
For Palm Sunday.
"Glory..." for Palm Sunday.
"Now..." for the Annunciation.
The 3rd poetic kathisma for Palm Sunday.[199]
The anabathmoi in the 4th tone "From my youth…"
The prokeimenon for the Annunciation.
The Matins Gospel for the Divine Liturgy for the Annunciation.
After Psalm 50.
"Glory…Through the intercession of the Theotokos…"
"Now… Through the intercession of the Theotokos…"
"Have mercy upon me O God…"
The ideomelia for the Annunciation.
The canons:
For the Annunciation with 6 troparia.
For Palm Sunday with 4 troparia without verses.
After the 3rd ode, we chant the hypakoe for Palm Sunday.

[199] The order of the kathismata is different in the *Menaion.*

After the 6th ode, we read the kontakion and oikos of the Annunciation.
The monologion for the day and Palm Sunday.
The katavasia from the *Triodion*.
The 9th ode for the Annunciation with the verses and for Palm Sunday without verses.
The exaposteilaria:
"Holy is the Lord Our God." (2x)
Both exaposteilaria for the Annunciation.
The prayer of Blessing of Palms is read after the Exaposteilarion.
At the praises we chant 6 stichera:
3 for the feast.
3 for Palm Sunday.
"Glory…" for Palm Sunday.
"Now…" for the Annunciation.
The Great Doxology.
"Today salvation has come unto the world..."

At the Divine Liturgy

The 1st and 2nd antiphons for the Annunciation. [200]
At the 3rd antiphon, we chant the troparion of Palm Sunday.
The Entrance Hymn is "From day to day show forth..." (Psalm 95:2) "Save us O Son of God, who was incarnate for our sakes…"
The troparia:
For the Annunciation.
For Palm Sunday.
The kontakion "To thee the Champion Leader…"
The Epistle for the Annunciation.
The Gospel for Palm Sunday.
After "Especially…" we chant the heirmos of the 9 ode of the canon of the Annunciation.
The Communion Hymn for the Annunciation.
Instead of "We have seen the true light..." we sing the troparion for Palm Sunday.
The Dismissal with the special characteristic phrase of Palm Sunday.

The Leavetaking

At Vespers on Sunday Evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant 6 stichera:
3 from the *Triodion*.
3 for the Annunciation.
"Glory..., Now..." for the Annunciation.
The Entrance.
The daily prokeimenon.
At the aposticha, we sing:
The stichera from the *Triodion*.
"Glory..., Now..." for the Annunciation. [201]
After "Lord now lettest thy servant depart in peace…" we chant the canon from the *Triodion*.
After the heirmos of the 9th ode, we say "Holy God…" followed by the troparion of the Annunciation. (3x)[202]

[200] According to the *Menaion* the Antiphons should be from the Triodion.
[201] According to the *Menaion* the "Glory…" should be from the *Triodion*

The Dismissal.

In the evening, we celebrate the Bridegroom Service from the *Triodion*.

On Monday morning, we celebrate the Pre-sanctified Divine Liturgy.

If the Annunciation falls on Holy Monday, we follow this order.

At Great Vespers on Palm Sunday Evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant 6 stichera:
3 for the Annunciation.
3 from the *Menaion*.
At the aposticha, we sing:
The stichera of Palm Sunday, "Rejoice and be happy..."
"Glory…He whose throne is heaven..."
"Now…Gabriel the Archangel was sent from Heaven...." from the *Menaion*.
The Little Entrance.
"O Gladsome Light."
The prokeimenon of the day.
The readings of the Annunciation.
At the aposticha, we sing:
The idiomela from the *Triodion*, "Let us hasten, O believers..."
"Glory..., Now...Today is the Annunciation..."
We chant the troparion of the Annunciation. (3x)
The Dismissal.
On this evening, we do not chant the Bridegroom Service out of respect for the feast.

At Matins and the Divine Liturgy of St. John Chrysostom on Monday Morning

We follow the order found in the *Menaion*.
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the Annunciation.
We sing, "We have seen the true light…" [203]
The Dismissal.

Wine and oil are permitted in the refectory, if the feast falls on Monday, Tuesday, Wednesday or Thursday of Holy Week.
The *Typikon* of 1685 mentioned that wine and oil were permitted on Great and Holy Friday and Holy Saturday as well, since it had not yet been mandated that the feast be transferred to the day of Pascha. But in modern times, when the feast falls on Holy Saturday or Great and Holy Friday, it is transferred to the day of Pascha; therefore wine and oil are no longer allowed on those two days.

At Vespers of the Leavetaking of the Annunciation on Monday evening

The Sunset Psalm.

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[202] At this point, the leavetaking of the Annunciation takes place.
[203] Some traditions, when the kontakion and oikos are said after the sixth Ode, the priest exits the sanctuary and standing in front of the icon of the Mother of God, at the Iconostasis, chants the kontakion and oikos. According to other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"

At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The Entrance Hymn.
The daily prokeimenon (not the Great Prokeimenon) .
The troparion for the Annunciation. (3x)
The Dismissal.

Around the first hour of the night we chant the Bridegroom Matins.

The Pre-Sanctified Liturgy is served on Holy Tuesday morning as usual.

If the Annunciation falls on Holy Tuesday, we follow this order.

At The Hours on Monday

After the daily recitation of the Psalter, the Hours are read, not chanted.
We sing the troparion "Behold the Bridegroom..."
We read the kontakion "Jacob lamented..."
The Dismissal is after the prayer of the 6th Hour, since there will be no Pre-Sanctified Liturgy.

On Monday Evening and Tuesday Morning

We follow the order found in the *Menaion*.
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the Annunciation.
We sing, "We have seen the true light…" [204]

At Vespers of the Leavetaking of the Annunciation on Tuesday Evening

The Sunset Psalm.
At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The Entrance Hymn.
The daily prokeimenon (not the Great Prokeimenon).
After St. Simeon's Prayer, "Lord, now lettest thou thy servant depart..." we chant the canon from the *Triodion*.
The Trisagion Prayers, "Holy God..."
The troparion for the Annunciation (3x)
The Dismissal.

We chant the Bridegroom Matins around the 1st hour of the night.

We serve the Presanctified Liturgy on Wednesday morning.

[204] Some traditions, when the kontakion and oikos are said after the sixth Ode, the priest exits the sanctuary and standing in front of the icon of the Mother of God, at the Iconostasis, chants the kontakion and oikos. According to other traditions, the priest exits the sanctuary after the Exaposteilarion and chants only the oikos "The Archangel…"

If the Annunciation falls on Holy Wednesday, we follow this order.

At The Hours on Holy Tuesday

After the daily recitation of the Psalter, the Hours are read not chanted.
We sing the troparion, "Behold the Bridegroom..."
We read the kontakion, "The hour, my soul..."
We do not chant the Beatitudes after the 9th Hour.
The rest as usual.
The Dismissal.

At The Presanctified Liturgy on Tuesday Morning

The Sunset Psalm.
The 18th kathisma of the Psalms.
At "O Lord I have cried unto Thee…" we sing 6 stichera:
3 idiomela from the aposticha of the Bridegroom Service, repeating each one.
"Glory..., Now...Behold, the Master entrusteth thee..." from the *Triodion*.
The Entrance with the Gospel.
"O Gladsome Light..."
The readings of the day.
"Let my prayer arise..."
The Gospel of the day.
The rest of the Presanctified Liturgy.
The Communion Hymn is "Taste and see..."
"I will bless the Lord..."
The Dismissal.

On Tuesday Evening and Wednesday Morning

We do not read the 9th Hour before Great Vespers.
We follow the order in the *Menaion*.
We sing the polyeleos "My heart is output…"
We celebrate the Divine Liturgy of St. John Chrysostom with the antiphons and Entrance Hymn for the Annunciation.
We sing, "We have seen the true light…" [205]

At Vespers of the Leavetaking of the Annunciation on Wednesday Evening

The Sunset Psalm.
At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The daily prokeimenon (not the great prokeimenon).
After St. Simeon's Prayer, "Lord, now lettest thou thy servant depart..." we chant the canon from the *Triodion*.
The Trisagion Prayers, "Holy God..."
The troparion for the Annunciation (3x)
The Dismissal.

[205] Some traditions, when the Kontakion and oikos are said after the sixth Ode, the priest exits the sanctuary and standing in front of the icon of the Mother of God, at the Iconostasis, chants the Kontakion and oikos. According to other traditions, the priest exits the sanctuary after the exaposteilarion and chants only the oikos "The Archangel…"

Out of respect for the Annunciation we do not chant the Bridegroom Matins on Holy Wednesday.

If the feast of the Annunciation falls on Holy Thursday, we follow this order.

At The Hours on Wednesday

After the daily recitation of the Psalter, the Hours are read not chanted.
We chant the troparion "Behold the Bridegroom..."
We read the kontakion "Having sinned more than the harlot..."

At the Presanctified Liturgy

The Sunset Psalm.
The 18th kathisma.
At "O Lord I Have Cried Unto Thee…" we chant 7 stichera:
4 from the praises of Holy Thursday.
3 for the Annunciation.
"Glory..., Now...Judas, truly of the generation of vipers..." from the Vesperal Liturgy of Holy Thursday.
The Entrance with the Gospel.
"O Gladsome Light..."
The readings of the day.
"Let my prayer..."
The Gospel of the day.
The rest of the Presanctified Liturgy.

At Great Vespers on Wednesday Evening

The Sunset Psalm.
At "O Lord I Have Cried Unto Thee…" we chant 6 stichera:
3 for the Annunciation, repeating each one.
"Glory..., Now...From heaven the Archangel Gabriel..."
The Entrance.
"O Gladsome Light..."
The prokeimenon of the day.
The readings of the Annunciation.
At the aposticha, we sing:
The 3 idiomela of the Annunciation.
"Glory..., Now...Today is the Annunciation..." for the Annunciation .
The troparion of the Annunciation. (3x)
The Dismissal.

At the Midnight Service

"Blessed is our God..."
The Trisagion Prayers.
Psalm 50.
The litia of the Annunciation.
The Trisagion Prayers.
The troparion.

At Matins on Holy Thursday Morning

The 6 Matins Psalms.
At "God is the Lord..." we chant the troparion of the Annunciation (3x)

The polyeleos "My heart has poured out..."
The poetic kathisma of the Annunciation.
The anabathmoi in tone 4, "From my youth up..."
The prokeimenon of the Annunciation, "From day to day show..."
The Gospel from the Liturgy of the Annunciation.
Psalm 50.
"Glory…Through the intercessions of the Theotokos..."
"Now…Through the intercessions of the Theotokos..."
"Have mercy on me, O God..."
The idiomelon of the Annuciation, "Today Gabriel doth announce..."
The canon of the Annunciation.
After the 3rd ode we read the kontakion and oikos and kathisma from the *Triodion*, "The Lord who made the lakes..." and of the Annunciation, "Behold, the Word of God..."[206]
After the 6th ode, we read the kontakion, oikos and synaxarion of the Annunciation and of the *Triodion*.
The katavasia "I shall open my mouth…"
The 9th ode of the Annunciation.
The exaposteilaria:
For the Bridegroom Matins, "I behold Thy bridal chamber..." (1x)
for the Annunciation.
At the praises, we chant
The idiomelon of the *Triodion*, "Let no one uninitiated..." (2x)
The prosomoia of the Annunciation.
"Glory…Initiating your disciples..."
"Now…Today is disclosed the mystery..."
Great Doxology.
The troparion of the Annunciation.

At The Divine Liturgy on Holy Thursday Morning

The antiphons of the Annunciation.
The Entrance Hymn, "From day to day show forth the salvation of our God. Save us, O Son of God, who wast incarnate for our sakes, as we sing unto thee, Alleluia."
After the Little Entrance, we sing:
The troparion of the Annunciation.
The kontakion "To Thee, the Champion..."
Epistle and Gospel of Holy Thursday.
The rest of the Divine Liturgy of St. John Chrysostom.[207]
Instead of the usual Cherubic hymn, "We who mystically..." we sing "Receive me today..."
At "Especially..." the heirmos of the 9th ode of the canon of the Annunciation, "Receive, O earth...The Theotokos, being the living tabernacle..."
The Communion Hymn is, "The Lord hath chosen Zion…"
Instead of "We have seen the true light..." we sing, "Receive me today..."
The Dismissal.

At Vespers of the Leavetaking of the Annunciation on Thursday Evening

The Sunset Psalm.

[206] This is the only day in Holy Week when we chant the hymns of the feast and the day together. Out of esteem for the day of the awesome Passion, the hymns of the Annunciation are sung after the Hymns from the Triodion.
[207] According to the ancient Typikon of 1685 the Liturgy of St. Basil should be celebrated if the Annunciation falls on Holy Thursday.

At "O Lord I have cried…" we chant, 6 stichera:
3 for the Annunciation.
3 for the Archangel Gabriel.
"Glory..., Now..." for the Archangel.
The Entrance Hymn.
The daily prokeimenon (not the Great Prokeimenon).
After St. Simeon's Prayer, "Lord, now lettest thou thy servant depart..." we chant the canon from the *Triodion*.
The Trisagion Prayers, "Holy God..."
The troparion for the Annunciation. (3x)
The Dismissal.

About the 1st hour of the night we chant the Service of the Holy Passion, as according to the *Triodion*.

If the Annunciation falls on Great and Holy Friday or Holy Saturday, the feast is moved and the service is chanted on the very day of Pascha along with the Resurrection service.

On the reasons why the feast of the Annunciation is moved to the day of Pascha.

According to a century old tradition received from Patriarchs and Hierarchs, the Holy Great Church of Christ was concerned about the discord and confusion in all the city and village temples on the great festival of the Annunciation. Therefore, to end this problem, especially among the simple folk who do not have a deeper understanding of the things of the Spirit, the Church mandated that, when the Annunciation falls on either Great and Holy Friday or Holy Saturday, the feast should be moved to Pascha Sunday. In this way, only joyful hymns will be sung with joyful hymns. This eliminates the mixing of things joyful and sorrowful, and avoids the contradiction between hymns like, "Today He is hung upon the cross..." and "Today there are glad tidings of joy..." and, "Tearful laments, O Pure one..." and "Gabriel announces the good tidings to the Virgin..." This arrangement is only for the churches in the cities and villages. The *Typikons* of the monasteries will remain unchanged, untouched, and unmoved, out of respect for their ancient founders and Fathers, and because the monastic lifestyle is different. When the feast of the Annunciation is moved to Easter Sunday, the service is chanted as follows:

At The Divine Liturgy on Great and Holy Saturday

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
3 for the Resurrection in tone 1, "Accept our evening prayers..."
3 from the *Triodion*, "Today Hades sighed crying…"
4 for the Annunciation, "Verily, Gabriel did come to thee..." (the 1st sticherion is repeated making a total of 4 stichera for the Annunciation)
"Glory…The great Moses foreshadowed this day..."
"Now…From heaven the Archangel Gabriel was sent..."
The Entrance with the Gospel.
"O Gladsome Light..."
The readings (There is no Prokemeinon).
The 1st Reading for Holy Saturday (Genesis 1:1-13).
The 1st Reading for the Annunciation (Genesis 28:11-17).
The 4th Reading for Holy Saturday (Jonah 5:1-4:11).
The 15th Reading for Holy Saturday (Daniel 3:1-23; The Song of the Three Children 1-66).
The other readings for Holy Saturday are omitted for the sake of time.

After the end of the final reading, the Choirs stand and sing, "Praise the Lord, and exalt Him more and more unto all the ages." in tone 1 with all the verses.

The Little Litany.

Instead of "Holy God..." we sing, "As many of you as have been baptized..."

The Epistle from the *Triodion* (Romans 6:3-11).

We do not chant "Alleluia" after the Epistle. Instead the Priest chants "Arise, O God, judge thou the earth…" in tone 7 from the Sanctuary.

The Choirs repeat "Arise, O God..." with its verses from Psalm 81, while the Priest sprinkles bay leaves in the sanctuary and throughout the nave.

The Gospel from the *Triodion* (St. Matthew 28:1-20).

The rest of the Divine Liturgy of St. Basil the Great.

Instead of the Cherubic Hymn, "We who mystically..." we sing, "Let all mortal flesh keep silence..." in tone 6.

The Communion Hymn is "The Lord was awakened..."

Instead of "We have seen the true light..." we sing: "Remember us, merciful One, as thou didst remember the thief in the kingdom of heaven." in tone 2 heirmologic.

The Dismissal.

The Services of Pascha and the Annunciation

The Midnight Office

The Midnight Office begins about the 4th hour of the night on Saturday.

"Blessed is our God..."

"Glory to thee...O heavenly King..."

The Trisagion Prayers.

"Lord, have mercy." (12x)

"Glory..., Now...Come let us worship…"

Psalm 50.

All of the above are read.

The canon of Holy Saturday "The children of those who were saved..."

At the 4th ode the Patriarch or Hierarch takes Kairon, enters the sanctuary, and puts on his full hierarchical vestments, as do the other Hierarchs and Priests.

During the 9th ode of the canon, "Receive, O earth, the glad tidings..." the clergy come out of the sanctuary.

The Paschal Matins on the feast of the Annunciation

After the 9th ode of the canon, the clergy sing, "Thy Resurrection, O Christ our Saviour..." repeatedly until they reach the prepared platform.

Then the Deacon intones: "And that we may be counted worthy to hear…"

The Patriarch reads the Gospel of the 2nd eothinon.

After the Patriarch exclaims, "Glory to the holy, consubstantial…"

The Patriarch sings "Christ is risen..." (1x)

The Choir sings "Christ is risen..." (2x)

The Choir sings the troparion of the Annunciation.

The Peace Litany.

The canons.

Of the Resurrection in 4 troparia.

Of the Annunciation in 4 troparia

At the end of each ode, we sing the katavasia of Pascha, "Christ is risen..." (3x), "Verily, Jesus is risen..."

The Little Litany.

After the 3rd ode we read the hypakoe, “They who were with Mary...” and the kontakion and oikos of Pascha.
After the 6th ode we read the kontakion and oikos of the Annunciation.
The prokeimenon, “From day to day show forth...” for the Annunciation.
“Let every breath...”
The Gospel from the Liturgy of the Annunciation.
“In that we have beheld the Resurrection of Christ...” (3x)
“Glory…through the intercessions of the Theotokos...”
“Now…through the intercessions of the Theotokos...” in tone 2.
The idiomelon in tone 2, “Today doth Gabriel announce...”
The Intercession, “O God save, thy people...”
“Lord, have mercy.” (12x)
“Through the mercies and compassion…”
The 7th and 8th odes of the canons.
At the 9th ode, we sing both canons with their Megalynaria and the katavasia of Pascha “The angel spake to her...”
“Shine, shine...”
“Christ is risen...” (3x)
“Verily, Jesus is risen...”

The Little Litany.
The exaposteilaria:
Of Pascha, “When thou didst fall asleep...”
Of the Annunciation, “The Leader of the heavenly hosts...”
Of Pascha, “When thou didst fall asleep...”

At the praises, we chant:
4 stichera for the Resurrection in tone 1.
4 stichera for the Annunciation.
The stichera for Pascha (Paschals) with their verses in tone 5, “Let God arise...”
"Glory..., Now...Today is the Day of the Resurrection…” in tone 5:
“Christ is risen...” (3x)

The Divine Liturgy of Pascha and the Annunciation

We sing the antiphons of Pascha.
At the second antiphon, sing “who art risen from the dead...”
The Entrance Hymn, “From day to day show forth the salvation of our God. Save us O Son of God who art risen from the dead, as we sing unto thee. Alleluia”
After the Little Entrance, we sing:
“Christ is risen...”
The troparion of the Annunciation, “Today is the beginning of our salvation...”
The hypakoe of Pascha, “They who were with Mary...”
The kontakion of Pascha, “Though thou, O deathless One...”

Instead of the Trisagion Hymn, “Holy God...” we sing: “As many of you as have been baptized…”
The Epistle and Gospel for Pascha.
Instead of “It is truly meet...” we sing the Megalynarion of Pascha, “The angel spake to her...Shine, thou O new Jerusalem…”
The Communion Hymn, “Receive ye the Body of Christ…”
Instead of “We have seen the true light” we sing “Christ is risen…” (1x.)
Instead of “Blessed be the name of the Lord...” we sing, “Christ is risen...” (3x)
The Paschal Sermon of St. John Chrysostom.

The Dismissal with the Characteristic Phrase, "May He who rose from the dead, trampling down death..."

Instead of "Through the prayers..." we say:

Priest: "Christ is risen!"

Faithful: "He is risen indeed!"

This dialogue is said 3 times.

After the 3rd time, the Priest and Faithful exchange the final dialogue

Priest: "Glory to His holy third-day Resurrection!

Faithful: "We adore His third-day Resurrection!"

Priest: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life." [208]

If the Annunciation falls on Bright Monday, we follow this order.

At Vespers on Sunday

The Priest is fully vested in bright colors.

Instead of "Blessed is our God..." the Priest intones, "Glory to the Holy, Consubstantial, Life-giving and undivided Trinity…"

Priest: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs."

The Choir: "bestowing life."

The Priest censes the Holy Table as he and the Choir chant the Paschal Verses.

The Priest (censing the front of the Holy Table): "Let God arise, and let his enemies be scattered, and let those who hate him flee from before his face."

The Choir: "Christ is risen…"

The Priest (censing the south side of the Holy Table)**:** "As smoke vanishes, so let them vanish; as wax melts before the fire."

The Choir: "Christ is risen…"

The Priest (censing the east side of the Holy Table): "So let sinners perish at the presence of God; and let the righteous be glad."

The Choir: "Christ is risen…"

The Priest: (censing the north side of the Holy Table): "This is the day which the Lord has made; let us rejoice and be glad therein.."

The Priest (censing the Prothesis): "Glory…"

The Choir: "Christ is risen…"

The Priest: (censing the front of the Holy Table): "Now..."

The Choir: "Christ is risen…"

Priest: (standing in the Holy Doors and censing the Iconostasis) "Christ is risen from the dead, trampling down death by death, and upon those in the tombs."

The Choir: "bestowing life."

The Great Ektenia.

At "O Lord, I have cried…" we chant 8 stichera:

4 for the Resurrection in tone 2.

4 for the Annunciation.

"Glory…Come let us sing with our mouths…" in tone 2.

The Little Entrance is made with Gospel while the Chanters sing, "Now...From heaven the Archangel Gabriel was sent..." in tone 6.

"O Gladsome Light…"

[208] These rubrics combining the services of Pascha with the Annunciation come from the days of the ever memorable Patriarch Kyrillos of Constantinople when the Annunciation fell on the day of Pascha in 1917.

The Great Prokeimenon "Who is so great a God as our God..." in tone 7.
The readings for the Annunciation.
The Holy Gospel (St. John 20:19-25) is read in several languages.
"Let us complete our evening prayer…"
At the aposticha, we sing:
One Sticherion, "Thy Resurrection, O Chirst..." in tone 2.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory...Today is disclosed the mystery..." for the Annunciation
"Now...Today is the Day of the Resurrection…" in tone 5:
"Christ is risen..." (2x)
The troparion of the Annunciation, "Today is the beginning of our salvation..."
The Dismissal.

At Matins on Monday Morning

The Priest begins the service by intoning, "Glory to the Holy, Consubstantial and Life-giving Trinity…"
We sing "Christ is risen …" with the verses as was done in the Paschal Liturgy.
The Great Ektenia.
The prokeimenon, "From day to day show forth…" for the Annunciation
"Let everything that hath breath..."
The Matins Gospel for the Annunciation,
"In that we have beheld the Resurrection of Christ..." (3x)
"Glory…through the intercessions of the Theotokos..."
"Now…through the intercessions of the Theotokos..." in tone 2
"The idiomelon in tone 2, "Today doth Gabriel announce..."
The Intercession, "O God, save thy people..."
"Lord, have mercy" (12x)
"Through the mercies and compassion…"
The canons:
For Pascha.
For the Annunciation.
After the 3rd ode we chant the kontakion and oikos of Pascha.
After the 6th ode, we read the kontakion, oikos and Synaxarion of the Annunciation.
"In that we have beheld the Resurrection of Christ..." (3x)
The 7th, 8th and 9th odes of the canons.
The exaposteilaria:
Of Pascha, "When thou didst fall asleep..."
Of the Annunciation, "The Leader of the heavenly hosts..."
Of Pascha, "When thou didst fall asleep..."
At the praises we sing:
4 stichera for the Resurrection in tone 2.
4 stichera for the Annunciation.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
'Glory...Today is the Annunciation..."
"Now...Today is the Day of the Resurrection…" in tone 5:
"Christ is risen..." (2x)

The Divine Liturgy

The antiphons of Pascha.
The Entrance Hymn, "From day to day show forth the salvation of our God. Save us O Son of God who art risen from the dead, as we sing unto thee. Alleluia"

After the Little Entrance, we sing.

"Christ is risen..."

The troparion of the Annunciation, "Today is the beginning of our salvation..."

The hypakoe of Pascha, "They who were with Mary..."

The kontakion of Pascha, "Though thou, O deathless One..."

The Epistle and Gospel for the Annunciation.

At "Especially..." we sing "Receive, O earth the glad tidings...The Theotokos, being the living tabernacle of God..."

The Dismissal.

At Vespers on Monday Evening

The Sunset Psalm.

"O Lord, I have cried…" we chant 10 stichera:

4 for the Resurrection in tone 3.

6 for the Annunciation.

'Glory..., Now...The Archangel Gabriel was sent..." for the Archangel Gabriel.

The Little Entrance.

"O Gladsome Light..."

The prokeimenon, "Our God in heaven and on earth..." for Bright Week

At the aposticha, we sing.

One sticherion, "Thy Resurrection, O Chirst..." in tone 3.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory...Today is the Annunciation..."

"Now...Today is the Day of the Resurrection…" in tone 5:

"Christ is risen..." (2x)

The troparion of the Annunciation, "Today is the beginning of our salvation..."

In the morning, we chant only the service from the Pentecostarion.

We follow the same order when the Annunciation falls on Tuesday or Wednesday of Bright Week, but omit the Gospel Reading of Pascha Vespers.

THE MONTH OF APRIL

APRIL 23

The Holy, Glorious Great-Martyr George, the Trophy-bearer.

If the feast of St. George falls on Holy Saturday or on Pascha, his service is moved to Bright Monday and sung in conjunction with the service of Bright Monday as follows.[209]

At Vespers on Sunday

At "O Lord, I have cried…" we chant 8 stichera:
- 4 for the Resurrection in tone 4.
- 4 for St. George.
- "Glory…Thou hast walked..." for St. George.
- "Now…O Virgin, verily, the shadow of the law..." the theotokion in tone 2.

The Entrance with the Gospel.
"O Gladsome Light..."
The Great Prokeimenon "Who is so great a God as our God..." in tone 7.
The Holy Gospel (St. John 20:19-25) is read in several languages.
At the aposticha, we sing:
- One sticherion, "Thy Resurrection, O Chirst..." in tone 2.
- The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
- "Glory...Let us, brethren, extol spiritually..." for St. Geroge.
- "Now...Today is the Day of the Resurrection…" in tone 5:

"Christ is risen..."
The troparion of St. George.
"Christ is risen..."
The Dismissal.

At Matins on Monday Morning

After the Great Litany, sing the 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon, "The just shall flourish like the palm tree planted in the house of the Lord"
"Let everything that hath breath..."
The Matins Gospel for St. George:
- "In that we have beheld the resurrection of Christ..." (3x)
- "Glory…through the intercessions of the victory-clad..."
- "Now…through the intercessions of the Theotokos..." in tone 2
- "Have mercy upon me, O God..."
- The idiomelon in tone 6 for St. George, "Today the whole universe..."
- The Intercession, "O God, save Thy people..."
- "Lord, have mercy." (12x)
- "Through the mercies and compassion…"

The canons:
- Of Pascha 4 troparia with the verse, "Glory to thy Holy Resurrection, O Lord!"
- Of St. George, 4 troparia with the verse "Saint of God, intercede for us."

[209] Editor's Note: The Typikon assumes that the feast of St. George does not fall before Holy Saturday. However, when following the New Calendar the feast can fall before Pascha. When this happens, it has become practice to move the feast to Bright Monday. The feast of St. George can fall any time from Bright Monday to Thursday of the week of the Samaritan Woman. (See the Festal Index.)

At the end of each ode, we sing the katavasia of Pascha, "Christ is risen..." (3x), "Verily, Jesus is risen..."
The Little Litany.
After the 3rd ode, we read the hypakoe and kontakion of Pascha.
After the 6th ode, we read the kontakion, oikos and synaxarion for St. George.
"In that we have beheld the Resurrection of Christ...Jesus having risen..." (3x)
The 7th and 8th odes.
The 9th ode of Pascha with its megalynaria.
The 9th ode of St. George.

The exaposteilaria:
For Pascha, "When thou didst fall asleep..."
For St. George, "A joyful spring hath risen..."
For Pascha, "When thou didst fall asleep..."

At the praises, we sing:
The stichera for the Resurrection.
The stichera for St. George.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory...Spring hath shown forth..." for St. George.
"Now...Today is the Day of the Resurrection…" in tone 5:
"Christ is risen..." (2x)

At The Divine Liturgy

We sing the antiphons of Pascha.
The Entrance Hymn for Pascha "In the gathering places bless ye God..."
After the Little Entrance, we sing:
"Christ is risen..."
The troparion of St. George.
The hypakoe of Pascha, "They who were with Mary..."
The kontakion of Pascha, "Though thou, O deathless One..."
The Epistle for St. George.
The Gospel of the day.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The Communion Hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)

If the feast of St. George falls on Tuesday, Wednesday, Thursday or Saturday of Bright week, we follow the same order followed when the feast falls on Bright Monday, except that during Vespers, we omit the Gospel reading of Pascha Vespers and read the readings for St. George.

If the feast of St. George falls on Friday of Bright Week, we follow this order.

At Vespers on Thursday Evening

At "O Lord, I have cried unto thee…" we chant 10 stichera:
3 for the Resurrection in tone 6.
3 for the Theotokos of the Life-Giving Fountain in tone 6.
4 for St. George.
"Glory…" for St. George
"Now…" for the Theotokos for Friday of Bright Week.
The Entrance.
"O Gladsome light..."

The prokeimenon for Friday of Bright Week, "I will love Thee, O Lord..." with its verses.
The readings for St. George.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone 6, "Thy Resurrection, O Christ our Saviour..."
The stichera fro the Theotokos of the Life-Giving Fountain.
"Glory…" for St. George
"Now...Today is the Day of the Resurrection…" in tone 5
The troparia.
"Christ is risen..."
The troparion of St. George.
"Christ is risen..."
The Dismissal.

At Matins on Friday Morning

After the Great Litany, sing the 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon, "The just shall flourish like the palm tree planted in the house of the Lord"
"Let everything that hath breath..."
The Matins Gospel for St. George.
"In that we have beheld the Resurrection of Christ..." (3x)
"Glory…through the intercessions of the victory-clad..."
"Now…through the intercessions of the Theotokos..." in tone 2.
"Have mercy upon me, O God..."
The idiomelon in tone 6 "Today the whole universe..."
The Intercession, "O God save, thy people..."
"Lord, have mercy." (12x)
"Through the mercies and compassion…"
The canons:
For Pascha with the verse, "Glory to thy Holy Resurrection, O Lord!"
For St. George with the verse, "Saint of God intercede for us."
After the 3rd ode read the hypakoe of Pascha, "They who were with Mary..." and sing the kathisma of St. George and the kathisma of the Theotokos of the Life-Giving Fountain.
After the 6th ode read the kontakion and oikos for St. George and the synaxarion from the *Menaion* and from the *Pentecostarion*.
"In that we have beheld the Resurrection of Christ...Jesus having risen..."
The 7th and 8th odes of the canons.
At the 9th ode we sing the megalynarion of St. George and of the Theotokos of the Life-Giving Fountain with the verse, "Most Holy Theotokos..."
The exaposteilaria:
For Pascha.
For St. George.
For the Theotokos of the Life-Giving Fountain.
At the praises we sing 8 stichera:
2 for the Resurrection in tone 6, "Thy Cross, O Lord is life and resurrection..."
3 for the Theotokos of the Life-Giving Fountain.
3 for St. George.
"Glory…" for St. George.
"Now...Today is the Day of the Resurrection…" in tone 5
"Christ is risen..." (3x)

At The Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.

After the Little Entrance, we sing:
"Christ is risen..."
The troparion of St. George.
The hypakoe of Pascha, "They who were with Mary..."
The kontakion of the Theotokos of the Life-Giving Fountain.
The kontakion of Pascha.
The Epistle for the feast of St. George.
The Epistle for Friday of Bright Week.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The Communion Hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. George falls on Thomas Sunday, we follow this order.

At Vespers on Saturday Evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for Thomas Sunday.
4 for St. George.
"Glory…" for St. George.
"Now… for Thomas Sunday.
The Entrance.
"O Gladsome Light..."
At the aposticha, we sing.
The stichera for Thomas Sunday.
"Glory…" for St. George.
"Now…" for Thomas Sunday.
The troparia:
For Thomas Sunday.
For St. George.
For Thomas Sunday.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of Thomas Sunday.
The litia of St. George.
The triadika.
"Glory…" for St. George.
"Now…" for Thomas Sunday.
"It is truly meet..."
The Trisagion Prayers.
The troparion of Thomas Sunday.

At Matins on Sunday Morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:

For Thomas Sunday.
For St. George.
For Thomas Sunday.

The readings from the Psalter, and polyeios.
The poetic kathisma of St. George.
Instead of the theotokia, we sing the kathisma of Thomas Sunday.
The 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon for Thomas Sunday, "Praise thy Lord, O Jerusalem..."
The canons:

After the 3rd ode, we read the hypakoe for Thomas Sunday and the kontakion and oikos of St. George.
After the 6th ode we read the kontakion and oikos of St. George, and the synaxarion from the Menaion and Pentecostarion.
The katavasia for Pascha.
The Matins Gospel for the 1st Eothinon.
The 9th ode for Thomas Sunday and St. George.

"Holy is the Lord our God..." (3x)
"Exalt ye the Lord..."
The exaposteilaria:

For Thomas Sunday, "Be not faithless, O Thomas..."
For St. George.
For Thomas Sunday, "Today the fragrance of spring..."

At the praises we sing 6 stichera:

3 for Thomas Sunday.
3 for St. George.
"Glory…Spring hath shone forth..." for St. George.
"Now…Eight days after thy Resurrection..." for Thomas Sunday.

The Great Doxology.
The troparion of St. George.

At The Divine Liturgy

The antiphons and Entrance Hymn of Pascha.
After the Little Entrance, we sing:

The troparion of Thomas Sunday.
The troparion of St. George.
The kontakion of Pascha, "Though thou, O deathless One..."

Epistle for St. George.
The Gospel for Thomas Sunday.
At "Especially..." we sing the megalynarion of Thomas Sunday, "O most radiant lamp..."
The communion hymn for Thomas Sunday, "Praise the Lord, O Jerusalem..."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. George falls during Thomas Week, we follow this order.

At Vespers

The Sunset Psalm.
For Monday of Thomas Week, at "O Lord, I have cried…" we chant, 8 stichera:

2 for Monday of Thomas Week.
6 for St. George.

"Glory…" for St. George.
"Now…" for Monday of Thomas Week.

During the rest of Thomas Week, at "O Lord, I have cried…" we chant:

6 stichera for St. George.
"Glory…" for St. George.
"Now…" for the day as according to the Pentecostarion.

"O gladsome light..."

The prokeimenon, "Our God, in heaven and on earth..." with its verses. [210]

The readings for St. George.

At the aposticha, we sing:

The stichera for St. George.
"Glory…" for St. George.
"Now…What miraculous wonder!…" the 1st sticherion of the aposticha, for Thomas Sunday.

The troparia:

For St. George.
For Thomas Week.

The Dismissal.

At the Midnight Service

Psalm 50.

The litia of St. George.

"Glory... Now..." for the day according to the *Pentecostarion*.

The Trisagion Prayers.

The troparion for St. George.

At Matins

The 6 Matins Psalms.

At "God is the Lord..." we sing:

The troparion of St. George. (2x)
The troparion of the Resurrection in tone 7.

The polyeios for St. George

The poetic kathisma of St. George. Instead of the theotokia, we sing the kathisma of the day according to the *Pentecostarion*.

The prokeimenon, "The just shall flourish like the palm tree planted in the house of the Lord."

"Let every breath praise the Lord."

The Matins Gospel for St. George.

"In that we have beheld the Resurrection..."
"Glory…By the intercessions of the victory clad...Jesus having risen..."
"Now...Through the intercessions of the Theotokos..."
The idiomelon for St. George, "Today the whole universe..."

The canons:

For Thomas Sunday.
For St. George.
After the 3rd ode, we chant the kathisma of the Saint and Thomas Sunday.
After the 6th ode, we read the kontakion and oikos of the Saint, and the synaxarion.
The katavasia of Pascha.
At the 9th ode, we sing "More honorable..." the magnifications for Pascha with its verses concluding with "The angel spake to her that is full of grace…" and "Shine, shine O new Jerusalem…"

[210] Other sources indicate that the prokeimenon should be "Who is so great a God as our God..."

The exaposteilaria:
For St. George.
For Thomas Sunday.
At the praises we sing:
The prosomoia for St. George.
"Glory… …" for St. George.
"Now..." for Thomas Week.
The Great Doxology.
The troparion for St. George.

At the Divine Liturgy

The antiphons of Pascha.
The Entrance hymn of Pascha.
After the Little Entrance, we sing:
The troparion of St. George.
The troparion of the Patron Saint of the Temple.
The kontakion for Thomas Week.
The Epistle and Gospel for St. George.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. George falls on Saturday of the Leavetaking of Thomas Week, we follow this order.

At Vespers on Friday Evening

At "O Lord I have cried…" we chant 8 stichera:
4 Idiomela of Thomas Week.
4 for St. George.
"Glory… …" for St. George.
"Now..." for Thomas Week.
The Entrance.
"O Gladsome Light..."
The readings for St. George.
At the aposticha, we sing.
Idiomela of Thomas Week.
"Glory… …" for St. George.
"Now..." for Thomas Week.
The troparia:
For Thomas Week.
For St. George.
For Thomas Week.
The Dismissal.

At the Midnight Service

Psalm 50.
The litia of St. George.
"Glory… …" for St. George.
"Now..." for Thomas Week.
The Trisagion Prayers, "Holy God..."

The troparion for Thomas Week.

At Matins on Saturday Morning

At "God is the Lord..." we sing the troparia as in Vespers:
- For Thomas Week.
- For St. George.
- For Thomas Week.

The daily readings from the Psalter.
The polyeios of St. George.
The poetic kathisma of St. George. Instead of the Theotokia, we sing the poetic kathisma of Saturday of Thomas Week.
The canons:
- The katavasia for Pascha.
- We sing the 6th ode for Thomas Week and St. George.
- At the 9th ode we sing the magnifications for Pascha with its verses concluding with "The angel spake to her that is full of grace…" and "Shine, shine O new Jerusalem…"

Exaposteilaria:
- For Thomas Week.
- For St. George.
- For Thomas Week.

At the praises, we sing:
- 3 prosomoia of Thomas Week.
- 3 for St. George.
- "Glory…" for St. George.
- "Now...Eight days after thy Resurrection..." for Thomas Week.

The Great Doxology.
The troparion of Thomas Week.

At The Divine Liturgy

We sing the antiphons and Entrance Hymn for Pascha.
After the Little Entrance, we sing:
- The troparion of St. George.
- The troparion of the Patron Saint of the Temple.
- The kontakion for Thomas Week, "With his anxiously searching right hand..."

The Epistle and Gospel for St. George.
At "Especially.." we sing the megalynarion for Thomas Week, "O most radiant lamp...:"
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal and leavetaking of the feast.

If the feast of St. George falls on the Sunday of the Myrrh-Bearers, we follow this order.

At Vespers on Saturday Evening

The Sunset Psalm.
The Psalter.
At "O Lord I have cried…" we chant 10 stichera:
- 4 for the Resurrection in tone 2.
- 2 of the Myrrh Bearing Women.
- 4 for St. George.
- "Glory… …" for St. George.

"Now..." for the Myrrh Bearers.

The readings for St. George.

At the aposticha, we sing:

The 1st sticherion for the Resurrection in tone 2, "Thy Resurrection, O Christ Saviour..."

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory…" for St. George.

"Now… O Thou Who puttest on light.." from the aposticha for Great and Holy Friday.

The troparia:

For the Resurrection in tone 2, "When thou, O immortal Life..."

For the Myrrh Bearers, "The pious Joseph..."

"Glory…" for St. George.

"Now...Verily, the angel came to the tomb..." for the Myrrh-Bearers.

The Dismissal.

At the Midnight Service

Psalm 50.

The triadikos canon.

The litia of the Myrrh-Bearers and of St. George.

"Glory… …" for St. George.

"Now...Joseph asked for the Body..." from the litia for the Myrrh-Bearing Women in the *Pentecostarion*.

"It is truly meet..."

The Trisagion Prayers.

The troparion of the Resurrection in tone 2, "When thou, O immortal Life..."

At Matins on Sunday Morning

At "God is the Lord..." we sing the troparion as in Vespers.

For the Resurrection in tone 2, "When thou, O immortal Life..."

For the Myrrh-Bearers, "The pious Joseph..."

"Glory…" for St. George.

"Now...Verily, the angel came to the tomb..." for the Myrrh Bearers

The Daily readings from the Psalter.

The polyeios for St. George.

The kathisma:

The 1st poetic kathisma of the Myrrh-Bearing Women, "Not having hindered the stone..." from the *Pentecostarion.*

"Glory…Behold the spring of grace …" for St. George.

"Now... All thy mysteries are beyond comprehension..." for the Myrrh Bearing Women from the *Pentecostarion*.

The 2nd poetic kathisma of the Myrrh-Bearing Women, "The myrrh-bearers, having risen early..." from the *Pentecostarion*.

"Glory…O Victory Clad..." for St. George.

"Now...Bringing myrrh for Thy burial..." for the Myrrh-Bearing Women from the *Pentecostarion*.

The 3rd poetic kathisma for St. George.

"Thou didst diligently sow the seeds..."

"Glory..., Now...Most glorified art thou..." from the 2nd poetic kathisma for the Myrrh-Bearing Women from the *Pentecostarion*.

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 2.

The canons.

For Pascha.
At each ode we sing 2 troparia of the Canon of the Theotokos form the *Pentecostarion*.
For St. George.
After the 3rd ode we read the kontakion of St. George and sing the kathisma of St. George and the kathisma of the Myrrh Bearing Women.
After the 6th ode we read the kontakion and oikos of Myrrh-Bearing Women followed by the synaxarion for St. George and the synaxarion from the *Pentecostarion*.
The katavasia for Pascha.
The 9th ode for Pascha.
The 9th ode for St. George.

The exaposteilaria:
For Pascha.
For St. George.
For the Myrrh-Bearing Women.

At the praises we sing:
3 stichera for the Resurrection in tone 2.
3 stichera for St. George.
The stichera for Pascha (The Paschals).
"Glory... A joyful spring hath risen for us..." for St. George.
"Now...Today is the Day of Resurrection..." for Pascha.

The Great Doxology.
"Today is salvation..."

At the Liturgy

The antiphons and the Entrance Hymn for Pascha.
After the Little Entrance, we sing:
The 3 troparia for the Myrrh-Bearing Women.
The troparion of St. George.
The troparion of the Patron Saint of the Temple.
The kontakion for Pascha, "Though thou, O deathless One..."
The Epistle for St. George.
The Gospel for the Sunday of the Myrrh-Bearing Women.
At "Especially.." we sing the megalynarion for Thomas Week, "O most radiant lamp...:"
The communion hymn, "Receive ye the Body of Christ..."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. George falls during the Week of the Myrrh Bearing Women, we follow the service from the *Menaion* with material for the Myrrh-Bearing Women.

At Vespers

At "O Lord I have cried…" we chant:
6 stichera for St. George.
"Glory..." for St. George.
"Now..." for the Myrrh-Bearing Women.

At the aposticha, we sing:
The stichera for St. George.
"Glory..." for St. George.
"Now..." for the Myrrh-Bearing Women.

The troparia:

For the Resurrection in tone 2.
For St. George.
For the Myrrh-Bearing Women, "Verily, the angel came to the tomb..."
The Dismissal.

At the Midnight Service

The litia for St. George.
"Glory..., Now... Joseph asked for the Body..." from the litia for the Myrrh Bearing Women in the *Pentecostarion*.

At Matins[211]

At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 2.
For St. George.
For the Myrrh-Bearing Women, "Verily, the angel came to the tomb..."
The daily readings from the Psalms.
The polyelos.
The poetic kathisma:
For St. George.
Instead of the theotokia we sing the poetic kathisma of the Myrrh-Bearing Women.
The canons:
For Pascha.[212]
For St. George.
The katavasia for Pascha.
At the 9th ode we sing, "More honorable..."
At the praises we sing:
The stichera for St. George.
"Glory…" for St. George.
"Now…" for the Myrrh-Bearing Women.
The Great Doxology.
The troparion for St. George.

At the Divine Liturgy

The antiphons and Entrance Hymn for Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 2.
For St. George.
For the Myrrh-Bearing Women, "Verily, the angel came to the tomb..."
The Epistle and Gospel for St. George.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)

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[211] Actually the rubrics called for the canon of the previous Sunday; but for many years now, the established practice is to sing the Canon of Pascha instead, in order to match the joyousness of the feast of St. George.

[212] After Bright Week, on whichever day the Saint's feast falls (except, of course, the Sundays), following the "Glory..." sing the "Now..." of the previous Sunday or feast, and not of Pascha, and likewise the apolytikia, the exaposteilaria (and the kontakia, only for the week of Thomas and of the Myrrh-bearers). We should also sing "More honorable..." at the 9th Ode of the Canon at Matins, and "It is truly meet..." at "Especially..." during the Divine Liturgy. The same applies to the memorials of the other Saints until the Leavetaking of Pascha. See the Introduction.

The Dismissal.

If the feast of St. George falls on Saturday of the Week of the Myrrh Bearing Women, we follow this order.

At Vespers on Friday evening

"O Lord, I have cried unto thee…" we chant, 8 stichera:

2 for the Myrrh Bearing Women.

6 for St. George.

"Glory…" for St. George.

"Now…The ointment-bearing women, O Saviour, came to thy tomb..." for the Myrrh-Bearing Women.

The readings for St. George.

At the aposticha, we sing:

The stichera for St. George.

"Glory…Let us, brethren, extol spiritually..." for St. George.

"Now…O Thou Who puttest on light" from Friday evening Vespers of the Week of the Myrrh-Bearing Women in the *Pentecostarion*.

The troparia:

For the Resurrection in tone 2.

For the Myrrh-Bearing Women, "The pious Joseph..."

"Glory…" for St. George.

"Now…Verily, the angel came to the tomb" for the Myrrh Bearing Women.

The Dismissal.

At the Midnight Service

The litia of St. George.

"Glory..., Now...Joseph asked for the body..." from the litia for the Myrrh Bearing Women in the Pentecostarion.

The Trisagion Prayers.

The troparion of the Resurrection in tone 2.

At Matins on Saturday morning

At "God is the Lord…" we chant the troparia as at Vespers:

For the Resurrection in tone 2.

For the Myrrh-Bearing Women, "The pious Joseph..."

"Glory…" for St. George.

"Now…Verily, the angel came to the tomb" for the Myrrh Bearing Women.

The daily readings from the Psalms.

The polyeios.

The poetic kathisma.

For St. George.

Instead of the theotokia we sing the poetic kathisma of the Myrrh Bearing Women.

The canons:

For Pascha.

At each ode we sing 2 troparia of the Canon of the Theotokos from the *Pentecostarion*.

For St. George.

After the 3rd ode we read the kontakion of St. George and sing the kathisma of St. George and the kathisma of the Myrrh-Bearing Women.

After the 6th ode we read the kontakion and oikos of Myrrh-Bearing Women followed by the synaxarion for St. George and the synaxarion from the *Pentecostarion*.

The katavasia for Pascha.
The 9th ode for Pascha.
The 9th ode for St. George.

The exaposteilaria:
For St. George.
For the Myrrh-Bearing Women.

At the praises, we sing:
4 stichera for the Resurrection in tone 2.
4 stichera for St. George.
"Glory…" for St. George.
"Now…The women came with fear..." from the aposticha of Matins of Tuesday of the Week of the Myrrh-Bearing Women in the *Pentecostarion*.

The Great Doxology.
The troparion of St. George.

At the Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.
After the Little Entrance, we sing the troparia.
For the Myrrh-Bearing Women.
For St. George.
The kontakion for the Myrrh-Bearing Women, "When thou didst speak to the ointment-bearing women..."

The Epistle and Gospel of St. George.
At "Especially..." we sing, "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.
The Leavetaking of the feast of the Myrrh-Bearing Women.[213]

If the feast of St. George falls on the Sunday of the Paralytic, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
"O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in tone 3.
2 for the Paralytic in tone 1.
4 for St. George.
"Glory…" for St. George.
"Now…Jesus went up to Jerusalem..." for the Sunday of the Paralytic.

The Entrance.
"O Gladsome Light..."
The readings for St. George.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone "3 O Christ who didst darken the sun..."
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. George.

[213] The Saint's service is also sung in this manner when his memorial falls on Saturday of the 4th or 5th week, the only differences being that only the Saint's stichera are sung at "Lord I have cried" and at the Praises.

"Now…In Solomon's porch..." for the Sunday of the Paralytic
The troparia:
For the Resurrection in tone 3.
For St. George.
The theotokion in tone 4.
The Dismissal.

At the Midnight Service

The Triadikos Canon.
The litia of St, George.
"Glory…" for St. George.
"Now…In Solomon's porch..." for the Sunday of the Paralytic
"It is truly meet..."
The Trisagion Prayers.
The troparion of St. George.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 3.
For St. George.
The theotokion in tone 4.
The kathisma.
The 1st poetic kathismata:
For the Sunday of the Paralytic, "Christ, the first born..."
"Glory…Behold the spring of grace..." for St. George.
"Now…Awed by the beauty..." for the Sunday of the Paralytic.
The 2nd poetic kathisma:
For the Sunday of the Paralytic, "Thou didst accept all things..."
"Glory…O victory-clad and all-blessed George..." for St. George.
"Now…We speak in godly wise..." for the Sunday of the Paralytic.
The 3rd poetic kathisma:
"Thou didst diligently sow the seeds..." for St. George.
"Glory..., Now...The heavens all rejoiced..." for the Sunday of the Paralytic.
The evlogetaria.
The hypakoe; anabathmoi and prokeimenon for the Resurrection in tone 3.
The canons:
For Pascha.
At each ode we sing 2 troparia of the Canon of the Theotokos from the *Pentecostarion*. [214]
For St. George.
After the 3rd ode we read the kontakion of St. George and sing the kathisma of St. George and the kathisma for the Sunday of the Paralytic.
After the 6th ode we read the kontakion and oikos for the Sunday of the Paralytic followed by the synaxarion for St. George and the synaxarion from the *Pentecostarion*.
The katavasia for Pascha.
The 9th ode for Pascha.
The 9th ode for St. George.

[214] When texts from the Pentecostarion are not found in the texts published by the Antiochian Archdiocese, we have used, texts from the monks of Holy Transfiguration Monastery, trans. *The Pentecostarion* (Boston: Holy Transfiguration Monastery, 1990)

The exaposteilaria:
For Pascha.
For St. George.
For the Paralytic.
At the praises we sing 6 stichera:
3 for the Resurrection in tone 3.
3 for St. George.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…Spring hath shown forth" for St. George.
"Now…The paralytic was not healed by the pool..." for the Sunday of the Paralytic.
The Great Doxology.
"Today is salvation..."

At The Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 3.
For St. George.
For the Patron Saint of the Temple.
The kontakion for Pascha, "Though thou, O deathless One..."
The Epistle for St. George.
The Gospel for the Sunday of the Paralytic.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. George falls Monday or Tuesday of the week of the Paralytic, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried…" we chant:
6 stichera for St. George.
"Glory..." for St. George.
"Now..." for the Paralytic.
At the aposticha, we sing:
The stichera for St. George.
"Glory..." for St. George.
"Now..." for the Paralytic.
The troparia:
For the Resurrection in tone 3.
For St. George.
The Dismissal.

At the Midnight Service

The litia for St. George.
"Glory..., Now... In Solomon's porch..." for the Sunday of the Paralytic.

At Matins[215]

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 2.
For St. George.
The daily readings from the Psalms.
The polyeios.
The poetic kathisma:
For St. George.
Instead of the theotokia we sing the poetic kathisma of the Paralytic.
The canons:
For Pascha.[216]
For St. George.
The katavasia for Pascha.
At the 9th ode we sing, "More honorable..."
At the praises we sing:
The stichera for St. George.
"Glory…" for St. George.
"Now…" for the Paralytic.
The Great Doxology.
The troparion for St. George.

At the Divine Liturgy

The antiphons and Entrance Hymn for Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 2.
For St. George.
The kontakion for Pascha.
The Epistle and Gospel for St. George.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)

If the feast of St. George falls on Wednesday of Mid-Pentecost, we follow this order.

At Vespers on Tuesday evening

The Sunset Psalm.
The 1st stanza of the 1st kathisma of the Psalms, "Blessed is the man..."
At "O Lord, I have cried…" we chant 8 stichera:
4 for Mid-Pentecost.
4 for St. George.
"Glory…" for St. George.

[215] Actually the rubrics called for the canon of the previous Sunday; but for many years, the established practice is to sing the Canon of Pascha instead, in order to match the joyousness of the feast of St. George.
[216] After Bright Week, on whichever day the Saint's feast falls (except, of course, the Sundays), following the "Glory..." sing the "Now..." of the previous Sunday or feast, and not of Pascha, and likewise the apolytikia, the exaposteilaria (and the kontakia, only for the week of Thomas and of the Myrrh-bearers). We should also sing "More honorable..." at the 9th Ode of the Canon at Matins, and "It is truly meet..." at "Especially..." during the Divine Liturgy. The same applies to the memorials of the other Saints until the leavetaking of Pascha. See the Introduction.

"Now..."for Mid-Pentecost.
The prokeimenon of the day.
The 1st and 2nd readings for Mid-Pentecost.
The 3rd reading for St. George.
At the aposticha, we sing:
The idiomela of Mid-Pentecost.
"Glory…" for St. George.
"Now..." for Mid-Pentecost.
The troparia:
For Mid-Pentecost.
For St. George.
For Mid-Pentecost.

At the Midnight Service

Psalm 50.
The litia of St. George.
"Glory…" for St. George.
"Now..." for Mid-Pentecost.
The Trisagion Prayers.
The troparion for St. George.

At Matins on Wednesday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For Mid-Pentecost.
For St. George.
For Mid-Pentecost.
The Psalter, and polyeios for St. George.
The poetic kathisma:
The 1st poetic kathisma:
For St. George, "Behold, the spring of grace..."
For Mid-Pentecost, "The Lord, Who perceiveth all..." from the *Pentecostarion*.
The 2nd poetic kathisma:
"O Victory-Clad and all blessed George..." for St. George
For Mid Pentacost, "On the day of the Mid-feast..." from the *Pentecostarion*.
The 3rd poetic kathisma for St. George, "Thou didst diligently sow the seeds..."
The canons:
For Mid-Pentecost.
For St. George.
After the 3rd ode we sing the kathisma for Mid-Pentecost.
After the 8th ode we sing:
The 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon for St. George, "The just shall flourish..."
"Let everything that hath breath..."
The Matins Gospel for St. George.
"In that we have beheld the Resurrection..."
Psalm 50.
"Glory…By the intercessions of the victory-clad..."
"Now...Through the Intercessions of the Theotokos..."
"Have mercy upon me, O God..."
The idiomelon for St. George, "Today the whole universe..."

The 9th odes of Mid-Pentecost and for St. George.
The exaposteilaria:
For Mid-Pentecost.
For St. George.
At the praises, we sing 6 stichera:
3 for Mid-Pentecost.
3 for St. George.
"Glory…" for St. George.
"Now..." for Mid-Pentecost.
The Great Doxology.
The troparion for Mid-Pentecost.

At the Divine Liturgy

We sing the antiphons and Entrance Hymn for Pascha.
After the Little Entrance we sing the troparia:
For Mid-Pentecost.
For St. George.
The kontakion for Mid-Pentecost, "In the midst of the Mosaic feast..."
The Epistle for St. George.
The Gospel for Mid-Pentecost.
At "Especially..." we sing "Verily virginity is alien to mothers..." from the katavasia for Mid-Pentecost.
The communion hymn, "He that eateth My Flesh..."
"Christ is risen..."
"Blessed be the name of the Lord..."
The Dismissal.

If the feast of St. George falls on a day between Wednesday of Mid-Pentecost and the Sunday of the Samaritan Woman, we follow this order.

At Vespers

The Sunset Psalm.
The 1st Stasis of the 1st kathisma of the Psalms, "Blessed is the man..."
At "O Lord, I have cried…" we chant:
6 stichera for St. George.
"Glory…"for St. George.
"Now..." for Mid-Pentecost.
The readings for St. George.
At the aposticha, we sing:
The stichera for St. George.
"Glory…" for St. George.
"Now..." for Mid-Pentecost.
The troparia:
For St. George.
For Mid-Pentecost.
The Dismissal.

At the Midnight Service

The litia of St. George.
"Glory…" for St. George.
"Now...When mid-feast was come, Jesus went up..." from the aposticha for Mid-Pentecost.

The troparion of Mid-Pentecost.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For Mid-Pentecost.
For St. George.
For Mid-Pentecost.
The Psalter
The polyeios for St. George.
The poetic kathisma:
The 1st poetic kathisma:
For St. George, "Behold, the spring of grace..."
For Mid-Pentecost, "The Lord, Who perceiveth all..." from the *Pentecostarion*.
The 2nd poetic kathisma:
"O Victory-Clad and all blessed George..." for St. George
For Mid-Pentacost, "On the day of the mid-feast..." from the *Pentecostarion*.
The 3rd poetic kathisma for St. George, "Thou didst diligently sow the seeds..."
The canons:
For Mid-Pentecost.
For St. George.
After the 3rd ode we sing the kathisma for Mid-Pentecost.
After the 8th ode we sing:
The 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon for St. George, "The just shall flourish..."
"Let everything that hath breath..."
The Matins Gospel for St. George.
In that we have beheld the Resurrection..."
Psalm 50.
"Glory…By the intercessions of the victory-clad..."
"Now...Through the Intercessions of the Theotokos..."
"Have mercy upon me, O God..."
The idomelon for St. George, "Today the whole universe..."
The 9th odes of Mid-Pentecost and for St. George.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For Mid-Pentecost.
For St. George.
At the praises, we sing:
4 stichera for St. George.
"Glory…" for St. George.
"Now..." for Mid-Pentecost.
The Great Doxology.
The troparion of St. George.

At the Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.
After the Little Entrance, we sing the troparia:
For Mid-Pentecost.
For St. George.
For the Patron Saint of the Temple.

The kontakion for Mid-Pentecost, "In the midst of the Moasic feast..."
At "Especially..." we sing, "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia.
"Christ is risen..."
"Blessed be the name..."
The Dismissal.

If the feast of St. George falls on the Sunday of the Samaritan Woman, we follow this order.[217]

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
"O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 3.
2 for the Samaritan Woman.
4 for St. George:
"Glory…" for St. George.
"Now..." for the Sunday of the Samaritan Woman.
The readings for St. George.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone 3 "O Christ, who didst darken the sun..."
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. George.
"Now…In Solomon's porch..." for the Sunday of the Paralytic.
The troparia:
For the Resurrection in tone 4.
For St. George.
For Mid-Pentecost.
The Dismissal.

At the Midnight Service

The triadikos canon.
The litia of St. George.
"Glory…" for St. George.
"Now…In Solomon's porch..." for the Sunday of the Paralytic.
"It is truly meet..."
The Trisagion Prayers.
The troparion of St. George.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 3.
For St. George.
For Mid-Pentecost.
The kathisma:
The 1st poetic kathisma.
For the Sunday of the Samaritan Woman, "Having beheld the entrance..."

[217] We only sing the Troparion for St. George, instead of a Theotokion, at Vespers and Matins.

"Glory…Behold the spring of grace..." for St. George.
"Now…Since Thou art immortal God..." for the Sunday of the Samaritan Woman.
The 2nd poetic kathisma.
For the Sunday of the Samaritan Woman, "The Lord's Angel Gabriel..."
"Glory…O victory-clad and all-blessed George..." for St. George
"Now…...Of Thine own free will..." for the Sunday of the Samaritan Woman.
The 3rd poetic kathisma.
"Thou didst diligently sow the seeds..." for St. George.
"Glory..., Now... Joseph was amazed to see..." for the Sunday of the Samaritan Woman.
The evlogetaria
The hypakoe; anabathmoi and prokeimenon for the Resurrection in tone 4.
The canons:
For Pascha.
At each ode we sing 2 troparia of the canon of the Theotokos form the *Pentecostarion*.
For St. George.
After the 3rd ode we read the kontakion of St. George and sing the kathisma of St. George and the kathisma for the Sunday of the Samaritan Woman.
After the 6th ode we read the kontakion and oikos for the Sunday of the Paralytic followed by the synaxarion for St. George and the synaxarion from the *Pentecostarion*.
The katavasia for Pascha.
The 9th ode for Pascha.
The 9th ode for St. George.
The exaposteilaria:
For Pascha.
For St. George.
For the Samaritan Woman.
At the praises we sing:
3 stichera for the Resurrection in tone 3.
3 stichera for St. George.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…Spring hath shown forth" for St. George.
"Now…At Jacop's Well ..." for the Sunday of the Samaritan Woman.
The exaposteilaria:
For Pascha.
For St. George.
For Mid-Pentecost.
The Great Doxology.
"Today is salvation come unto the world..."

At The Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 4.
For St. George.
For the Patron Saint of the Temple.
The kontakion for Pascha, "Though thou, O deathless One..."
The Epistle for St. George.
The Gospel for the Sunday of the Samaritan Woman.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."

Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. George falls on Wednesday of the Leavetaking of Mid-Pentecost, we follow this order.

At Vespers on Tuesday evening

The Sunset Psalm.
The 1st stasis of the 1st kathisma of the Psalms, "Blessed is the man..."
At "O Lord, I have cried…" we chant 8 stichera:
4 for Mid-Pentecost.
4 for St. George.
"Glory…"for St. George.
"Now..." for Mid-Pentecost.
At the aposticha, we sing:
The stichera for St. George.
"Glory…" for St. George.
"Now..." for Mid-Pentecost.
The troparia:
For St. George.
For Mid-Pentecost.
The Dismissal.

At the Midnight Service

The litia of St. George.
"Glory…" for St. George.
"Now...When mid-feast has come..." from the aposticha for Mid-Pentecost.
The troparion of Mid-Pentecost.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For Mid-Pentecost.
For St. George.
For Mid-Pentecost.
The Psalter, and polyeios for St. George.
The poetic kathisma:
The 1st poetic kathisma:
For St. George, "Behold, the spring of grace..."
For Mid-Pentecost, "The Lord, Who perceiveth all..." from the *Pentecostarion*.
The 2nd poetic kathisma:
"O Victory-Clad and all blessed George..." for St. George.
For Mid-Pentecost, "On the day of the Mid-feast..." from the Pentecostarion.
The 3rd kathisma for St. George, "Thou didst diligently sow the seeds..."
The canons:
For Mid-Pentecost.
For St. George.
After the 3rd ode we sing the kathisma for Mid-Pentecost.
After the 8th ode we sing.
The 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon for St. George, "The just shall flourish..."

"Let everything that hath breath..."
The Matins Gospel for St. George
"In that we have beheld the Resurrection..."
Psalm 50
"Glory…By the intercessions of the victory-clad..."
"Now...Through the Intercessions of the Theotokos..."
"Have mercy upon me, O God..."
The idiomelon for St. George, "Today the whole universe..."
The 9th odes of Mid-Pentecost and for St. George.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For Mid-Pentecost.
For St. George.
At the praises, we sing:
stichera for St. George.
"Glory…" for St. George.
"Now..." for Mid-Pentecost.
The Great Doxology.
The troparion of St. George.

At the Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.
After the Little Entrance, we sing the troparia:
For Mid-Pentecost.
For St. George.
For the patron saint of the Temple.
The kontakion for Mid-Pentecost, "In the midst of the Moasic feast..."
The Epistle and Gospel for St. George.
At "Especially..." we sing, "Virginity is alien to mothers..." from 9th ode of the katavasia for Mid-Pentecost.
The communion hymn, "The just shall be in everlasting remembrance. Alleluia.
"Christ is risen..."
"Blessed be the name..."
The Dismissal.

If the feast of St. George falls on the Thursday after the leavetaking of Mid-Pentecost, we follow this order.

At Vespers on Wednesday evening

The Sunset Psalm.
The 1st kathisma of the Psalms, "Blessed is the man..."
At "O Lord, I have cried…" we chant:
6 stichera for St. George.
"Glory…" for St. George.
"Now... At Jacob's well..." from the Sunday of the Samaritan Woman.
The readings for the feast of St. George.
At the aposticha, we sing:
The stichera for St. George.
"Glory…" for St. George.
"Now...When by thine ineffable dispensation..." for the Sunday of the Samaritan Woman.
The troparia:

For St. George.
The theotokion in tone 4, "The mystery which was hidden..."
The Dismissal.

At the Midnight Service

Psalm 50.
The litia for St. George.
"Glory…" for St. George.
"Now...Let heaven and earth radiantly rejoice..." from the aposticha of the praises for Matins of the Thursday of the Samaritan Woman.
The Trisagion Prayers.
The troparion for St. George.

At Matins on Thursday morning

At "God is the Lord..." we sing:
The troparion for St. George. (2x)
The theotokion in tone 4, "The mystery which was hidden..."
The Psalter and polyeios.
The poetic kathisma:
The 1st poetic kathisma:
For St. George, "Behold, the spring of grace..."
From the kathisma which follow the 3rd ode of the Canon of the Samaritan Woman, "Let Heaven joyfully resound..."
The 2nd poetic kathisma:
"O Victory-Clad and all blessed George..." for St. George.
From the 2nd kathisma for Matins on Friday of the week of the Samarian Woman, "As was her accustomed way..." from the *Pentecostarion.*
The 3rd poetic kathisma:
For St. George, "Thou didst diligently sow the seeds..."
From the 2nd kathisma for Thursday of the week of the Samaritan Woman, "Even as Thou didst open the source..." from the *Pentecostarion*.
The canons:
For Pascha.
For St. George.
The katavasia for Pascha.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For St. George.
For the Samaritan Woman.
At the praises, we sing:
The Prosomoia for St. George.
"Glory…" for St. George.
"Now... Lo, the ceaselessly flowing Spring..." from the aposticha of the praises for Thursday of the Samaritan Woman.
The Great Doxology.
The troparion of St. George.

At the Divine Liturgy

We sing the antiphons and the Entrance Hymn of Pascha.
After the Little Entrance, we sing the troparia.
For the Resurrection in tone 4.

For St. George.
For the patron saint of the Temple.
The kontakion for Pascha.
The Epistle and Gospel of St. George.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
"Christ is risen..."
The Dismissal.

April 25

The Holy Apostle and Evangelist Mark.

If the feast of St. Mark falls on Monday of Bright Week, the service is moved to Tuesday. On Tuesday and the rest of Bright Week, we follow this order.[218]

At Vespers on Bright Monday evening

At "O Lord, I have cried…" we chant 8 stichera:
4 for the Resurrection for the Day from the *Pentecostarion*.
4 for St. Mark.
"Glory…As we stand in thy holy house..." the 7th sticherion for the Resurrection in tone 3.
"Glory…Grace was poured forth..." for St. Mark, if the Saint is celebrated.
"Now...How can we not marvel..." from Vespers for Bright Monday evening.
The prokeimenon for Bright Monday evening, "Our God is in Heaven and on earth..."
At the aposticha, we sing:
The 1st sticherion for the Resurrection for the Day from the *Pentecostarion*.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. Mark.
"Now...Today is the Day of Resurrection..."
The troparia:
"Christ is risen..."
For St. Mark.
"Christ is risen..."
The Dismissal.

At Matins on Tuesday morning

"Christ is risen..."
The Great Litany.
The canons:
For Pascha.
For St. Mark.
The katavasia for Pascha.
We say the Petitions at the end of each ode as usual.
After the 3rd ode, we read the hypakoe and kontakion of Pascha.
After the 6th ode, we read the kontakion and oikos of St. Mark and the synaxarion.
"In that we have beheld the Resurrection..." (3x)
We sing only the 9th ode for Pascha.

[218] Editor's Note: During Bright Week, we chant the service of the Resurrection according to a different tone each day. On Bright Tuesday we use, tone 3, on Bright Wednesday tone 4, Bright Thursday tone 5, Friday, tone 6 and on Bright Saturday, we use tone 8.

At the praises we sing:
3 strichera for the Resurrection for the Day according to the *Pentecostarion*.
3 stichera for St. Mark.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. Mark.
"Now...Today is the Day of Resurrection..."
"Christ is risen..." (3x)

At the Divine Liturgy

We follow the order for Bright Week.
The Epistle of Bright Tuesday.
The Gospel of St. Mark.
The communion hymn, "Receive ye the Body of Christ…"
"Christ is risen..."
The Dismissal.

If the feast of St. Mark falls on Thomas Sunday, we follow this order. [219]

At Vespers on Saturday evening

At "O Lord, I have cried…" we chant 10 stichera:
6 for Thomas Sunday.
4 for St. Mark.
"Glory..., Now...Thou didst come to thy Disciples" for Thomas Sunday.
At the aposticha, we sing.
The stichera for Thomas Sunday.
"Glory…" for St. Mark.
"Now...How great is the multitude..." for Thomas Sunday.
The troparia:
For Thomas Sunday.
For St. Mark.
For Thomas Sunday.
The Dismissal.

At Matins on Sunday morning

At "God is the Lord..." we sing the troparia as at Vespers:
For Thomas Sunday.
For St. Mark.
For Thomas Sunday.
The canons:
For Thomas Sunday.
For St. Mark.
The exaposteilaria:
"Be not faithless..." the 1st exaposteilarion for Thomas Sunday
For St. Mark.
"Today the fragrance..." the 2nd exaposteilarion for Thomas Sunday.
At the praises we sing 6 stichera:
3 for Thomas Sunday.
3 for St. Mark.

[219] Note that the Apostle's memorial can fall in the Pentecostarion anywhere from Bright Tuesday to Saturday of the week of the Samaritan Woman. (See the Festal Index.)

"Glory..., Now...Eight days after thy Resurrection" for Thomas Sunday.

At the Divine Liturgy

After the Little Entrance we sing.
The troparion for Thomas Sunday.
The troparion for St. Mark.
The kontakion for Thomas Sunday.
The Epistle for St. Mark.
The Gospel for Thomas Sunday.

If the feast of St. Mark falls on the rest of the week of St. Thomas, we follow this order.

At Vespers

The Sunset Psalm.
For Monday of Thomas Week, at "O Lord, I have cried…" we chant, 8 stichera:
2 for Monday of Thomas Week.
6 for St. Mark.
"Glory…" for St. Mark.
"Now…" for Monday of Thomas Week.
During the rest of Thomas Week, at "O Lord, I have cried…" we chant 6 stichera for St. Mark:
"Glory…" for St. Mark.
"Now…" for the day as according to the *Pentecostarion*.
"O gladsome light..."
On Monday of Thomas Week we chant the prokeimenon, "Our God, in heaven and on earth..." with its verses. [220]
On the rest of Thomas Week, we chant the prokeimenon of the day.
The readings for St. Mark.
At the aposticha, we sing.
The stichera for St. Mark.
"Glory…" for St. Mark.
"Now…What miraculous wonder..." from the aposticha for Thomas Sunday.
The troparia:
For St. Mark.
For Thomas Week.
The Dismissal.

At the Midnight Service

Psalm 50.
The litia of St. Mark.
"Glory..., Now..." for the day from the *Pentecostarion*.
The Trisagion Prayers.
The troparion for St. Mark.

At Matins on Monday Morning

The 6 Matins Psalms.
At "God is the Lord..." we sing:
The troparion of St. Mark. (2x)
The troparion of the Resurrection in tone 7.
The polyeios for St. Mark.

[220] Other sources indicate that the prokeimenon should be "Who is so great a God as our God..."

The poetic kathisma of St. Mark. Instead of the Theotokia, we sing the poetic kathisma of the day according to the *Pentecostarion*.
The prokeimenon, "The just shall flourish like the palm tree planted in the house of the Lord."
"Let every breath praise the Lord."
The Matins Gospel for St. Mark.
"In that we have beheld the Resurrection..."
"Glory…By the intercessions of the victory clad...Jesus having risen..."
The idiomelon for St. Mark, "Today, the whole world rejoices..."
The canons:
For Thomas Week.
For St. Mark.
After the 3rd ode, we chant the kathisma of the Saint and the feast.
After the 6th ode, we read the kontakion and oikos of St. Mark, and the synaxarion.
Katavasia of Pascha.
At the 9th ode, we sing "More honorable..." the Magnifications for Easter Pascha with its verses concluding with "The angel spake to her that is full of grace…" and "Shine, shine O new Jerusalem…"
The exaposteilaria:
For St. Mark.
For Thomas Week.
At the praises, we sing:
The Prosomoia for St. Mark.
"Glory… …" for St. Mark.
"Now..." for Thomas Week.
The Great Doxology.
The troparion for St. Mark.

At the Divine Liturgy

The antiphons of Pascha.
The Entrance hymn of Pascha.
After the Little Entrance, we sing.
The troparion of St. Mark.
The troparion of the patron saint of the Temple.
The kontakion for Thomas Week.
The Epistle and Gospel for St. Mark.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. Mark falls on Saturday of Thomas Week, we follow this order.

At Vespers on Friday evening

At "O Lord, I have cried…" we chant 8 stichera:
4 for the Saturday of Thomas Week.
4 for St. Mark.
"Glory…" for St. Mark.
"Now..." for Saturday of Thomas Week.
The prokeimenon and readings for St. Mark.
At the aposticha, we sing:

The 3 idiomela of the Saturday of Thomas Week.
"Glory…" for St. Mark.
"Now..." for Saturday of Thomas Week.

The troparia:
For Thomas Week, "While the tomb was sealed..."
For St. Mark.
For Thomas Week, "While the tomb was sealed..."

At the Midnight Service

Psalm 50.
The litia for St. Mark.
"Glory…" for St. Mark.
"Now..." for Thomas Week.
The Trisagion Prayers.
The troparion for St. Mark.

At Matins on Saturday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
For Thomas Week, "While the tomb was sealed..."
For St. Mark
For Thomas Week, "While the tomb was sealed..."
The daily Psalms.
The polyeios of St. Mark.
The kathisma for the day from the *Pentecostarion.*
The canons:
The katavasia for Pascha.
We sing the 9th ode for Pascha and from the canon for St. Mark.
The exaposteilaria:
The 1st exaposteilarion for Thomas Week.
The exaposteilarion for St. Mark.
The 2nd exaposteilarion for Thomas Week.
At the praises, we sing 6 stichera:
3 for Thomas Sunday
3 for St. Mark
"Glory…" for St. Mark
"Now...Eight days after thy Resurrection..." for Thomas Sunday.

At the Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.
After the Little Entrance, we sing the troparia.
For Thomas Sunday.
For St. Mark.
For the patron saint of the Temple.
The kontakion for Thomas Sunday, "With his anxiously searching right hand..."
The Epistle and Gospel of St. Mark.
At "Especially..." we sing the Heirmos of the 9th ode of the katavasia for St. Thomas, "O most radiant lamp..."
The communion hymn for Thomas Week.
"Christ is risen..."
"Blessed be the name..."

The Dismissal and Leavetaking of Thomas Week.

If the feast of St. Mark falls on the Sunday of the Myrrh Bearing Women, we follow this order.

At Vespers on Saturday evening

At "O Lord, I have cried…" we chant 10 stichera:
- 4 for the Resurrection in tone 2.
- 2 for the Myrrh-Bearing Women.
- 4 for St. Mark.
- "Glory…" for St. Mark.
- "Now..." for the Myrrh-Bearing Women.

At the aposticha, we sing:
- The 1st sticherion for the Resurrection for the Sunday according to the Pentecostarion.
- The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
- "Glory…" for St. Mark.
- "Now...O Thou who puttest on light..." from the aposticha of Vespers of Great and Holy Friday.

The troparia:
- For the Resurrection in tone 2.
- "The Pious Joseph..." for the Sunday of the Myrrh-Bearing Women
- For St. Mark.
- "Verily, the angel came to the tomb..." for the Sunday of the Myrrh-Bearing Women.

At Matins on Sunday morning

At "God is the Lord..." we sing the troparia as at Vespers:
- For the Sunday of the Myrrh-Bearing Women.
- For the Resurrection in tone 2.
- "The Pious Joseph..." for the Sunday of the Myrrh-Bearing Women.
- For St. Mark.
- "Verily, the angel came to the tomb..." for the Sunday of the Myrrh-Bearing Women.

The canons:
- For Pascha.
- For St. Mark.
- After the 3rd ode, we read the 1st kathisma for the Sunday according to the *Pentecostarion*, the kathisma for St. Mark and the 2nd kathisma for the Sunday according to the *Pentecostarion*.

The exaposteilaria:
- For Pascha.
- For St. Mark.
- For the Sunday according to the *Pentecostarion*.

At the praises, we sing 6 stichera:
- 3 for the Sunday according to the *Pentecostarion*.
- 3 for St. Mark.
- The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
- "Glory…Verily, when the ointment-bearing women..." for the 2nd eothinon.
- "Now...Today is the Day of Resurrection..."

The Great Doxology.

"Today is salvation..."

At the Divine Liturgy

We sing the antiphons and Entrance Hymn of Pascha.

After the Entrance we sing the troparia.

For the Sunday according to the *Pentecostarion*.
For St. Mark.
For the patron saint of the Temple.
The kontakion for Pascha, "Thou thou, O deathless One..."
The Epistle of St. Mark.
The Gospel for the Sunday according to the Pentecostarion.
The communion hymn, "Receive ye the Body of Christ…"
"Christ is risen..."
"Blessed be the Name..."
The Dismissal.

If the feast of St. Mark falls on the rest of the Week of the Myrrh-Bearing Women, we follow this order.

At Vespers

At "O Lord, I have cried…" we chant 6 stichera:
3 for the day from the Pentecostarion.
3 for St. Mark.
"Glory…" for St. Mark.
"Now..." for the Myrrh-Bearing Women.
At the aposticha, we sing.
The stichera for St. Mark.
"Glory…" for St. Mark.
"Now..." for the Myrrh-Bearing Women.
The troparia:
"The pious Joseph..." for the Myrrh-Bearing Women.
For St. Mark.
"Verily the angel came to the tomb..." for the Myrrh-Bearing Women
The Dismissal.

At Matins

At "God is the Lord," we sing the troparia as in Vespers:
"The pious Joseph..." for the Myrrh-Bearing Women.
For St. Mark.
"Verily the angel came to the tomb..." for the Myrrh-Bearing Women.
The poetic kathisma of the day from the *Pentecostarion*.
"In that we have beheld the Resurrection..."
Psalm 50.
The canons:
For the Myrrh-Bearing Women.
After the 3rd ode we read the kathisma of the Apostle, and the Myrrh-bearers.
After the 6th ode we read the kontakion and oikos of the Apostle and the synaxarion.
The katavasia for Pascha.
At the 9th ode we sing, "More honorable..."
The exaposteilaria:
For St. Mark.
For the Myrrh-Bearing Women.
At the praises we sing:
The prosomoia of St. Mark.
"Glory…" for St. Mark.
"Now..." for the Myrrh-Bearing Women.
The Great Doxology.

The troparia for the Myrrh-Bearing Women.

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing:
The troparion of the Myrrh-Bearing Women.
The troparion of St. Mark.
The kontakion of the Myrrh-Bearing Women.
Epistle and Gospel for St. Mark.
At "Especially..." we sing, "It is truly meet..."
The communion hymn, "His sound hath gone forth..."
"Christ is risen..."
The Dismissal.

If the feast of St. Mark falls on Wednesday of Mid-Pentecost or the leavetaking of Mid-Penctecost, we follow this order.

At Vespers

At "O Lord, I have cried…" we chant 6 stichera:
3 for Mid-Pentecost.
3 for St. Mark.
Glory..., Now..." for Mid-Pentecost.
At the aposticha, we sing.
The stichera for Mid-Pentecost.
"Glory…" for St. Mark.
"Now..." for Mid-Pentecost.
The troparia:
For Mid-Pentecost.
For St. Mark.
For Mid-Pentecost.
The Dismissal.

At Matins on Wednesday morning

We sing the full service of Mid-Pentecost from the *Pentecostarion* with these changes.
The canons:
For Mid-Pentecost.
For St. Mark.
After the 3rd ode, we read the kontakion and oikos of St. Mark followed by the kathisma.
The 1st kathisma for Mid-Pentecost.
The kathisma for St. Mark.
The 2nd kathisma for Mid-Pentecost.
After the 6th ode, we read the kontakion and oikos for Mid-Pentecost and the synaxarion for St. Mark and of Mid-Pentecost from the *Pentecostarion*.
The 9th ode of Mid-Pentecost.
The exaposteilaria:
For Mid-Pentecost.
For St. Mark.
For Mid-Pentecost.
At the praises, we sing 6 stichera:
3 for Mid-Pentecost.
3 for St. Mark.

"Glory…" for St. Mark (if so desired).
"Now..." for Mid-Pentecost.
The Great Doxology.
The troparion for St. Mark.

At the Divine Liturgy

Everything is for Mid-Pentecost, except for the following.
The Epistle for St. Mark.
The Gospel for Mid-Pentecost.
The communion hymn for Mid-Pentecost.

If the feast of St. Mark falls on a day between Mid-Pentecost and its leavetaking, we sing the service of St. Mark found in the Menaion along with material from the *Pentecostarion* for the day.

MAY

MAY 2

Our Father among the Saints Athanasius the Great [221]

If the feast of St. Athanasius falls within Thomas Week, we sing his service from the *Menaion*, with post-festal material of Thomas Sunday.

If the feast of St. Athanasius falls on the leavetaking of Thomas Week, we follow this order

At Vespers on Friday evening

At "O Lord, I have cried…" we chant 6 stichera:
- 3 for Thomas Week.
- 3 for St. Athanasius.
- "Glory…" for St. Athanasius.
- "Now..." for Thomas Week.

At the aposticha, we sing 4 stichera:
- The 1st sticherion from the aposticha for Friday of Thomas Week, "Accept our evening prayers..." from the *Pentecostarion*.
- 3 for St. Athanasius.
- "Glory…" for St. Athanasius.
- "Now..." for Friday of Thomas Week.

The troparia:
- For Thomas Sunday, "While the tomb was sealed..."
- For St. Athanasius.
- For Thomas Sunday, "While the tomb was sealed..."

The Dismissal.

At the Midnight Service

We sing the troparion of Thomas Sunday.

At Matins

The 6 Matins Psalms.

At "God is the Lord..." we sing the troparia as in Vespers:
- For Thomas Sunday, "While the tomb was sealed..."
- For St. Athanasius.
- For Thomas Sunday, "While the tomb was sealed..."

The Psalter and poetic kathisma of the day from the *Pentecostarion*.

"In that we have beheld the Resurrection..."

Psalm 50.

The canons:
- For Thomas Sunday.
- For St. Athanasius.
- After the 3rd ode we read the kontakion of the Saint and sing the kathisma of St. Athanasius and Thomas Sunday.
- After the 6th ode we read the kontakion and oikos of Thomas Week, and the synaxarion from the *Menaion*.

[221] Note that the memorial of Saint Athanasius can fall any time between from Thomas Monday to [Saturday?] after Ascension. (See the Festal Index.)

The katavasia of Pascha.
The 9th ode of the canon for Thomas Sunday.
At the 9th ode we sing the 9th ode for Pascha, "The angel spake..."
The exaposteilaria:
The 1st exaposteilarion of Thomas Sunday.
For St. Athanasius
The 2nd exaposteilarion for Thomas Sunday.
At the praises, we sing:
3 for Thomas Sunday, "As Thou didst not break the seals..."
3 for St. Athanasius.
"Glory…" for St. Athanasius.
"Now..." for Thomas Sunday.
The Great Doxology.
The troparion for St. Athanasius.

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance we sing the troparia:
For Thomas Sunday.
For St. Athanasius.
For the patron saint of the Temple.
The kontakion of Thomas Sunday.
Epistle and Gospel for St. Athanasius.
At "Especially..." we sing "O most radiant lamp...", the 9th ode of the katavasia for Thomas Sunday.
The communion hymn of Thomas Sunday.
"Christ is risen..."
"Blessed be the name.."
The Dismissal.

If the feast of St. Athanasius falls on the Sunday of the Myrrh-Bearing Women, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 2.
2 for the Myrrh-Bearing Women.
4 for St. Athanasius.
"Glory…" for St. Athanasius.
"Now..." for the Myrrh-Bearing Women.
At the aposticha, we sing:
The 1st sticherion for the Sunday according to the *Pentecostarion*.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. Athanasius.
"Now...O Thou who puttest on light..." from the aposticha of Vespers for Great and Holy Friday.
The troparia:
For the Resurrection in tone 2.
"The Pious Joseph..." for the Sunday of the Myrrh-Bearing Women
For St. Athanasius.

"Verily, the angel came to the tomb..." for the Sunday of the Myrrh-Bearing Women.
The Dismissal.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers.
For the Sunday of the Myrrh-Bearing Women.
For the Resurrection in tone 2.
"The Pious Joseph..." for the Sunday of the Myrrh-Bearing Women.
For St. Athanasius.
"Verily, the angel came to the tomb..." for the Sunday of the Myrrh-Bearing Women.
The canons:
For Pascha.
For St. Athanasius.
After the 3rd ode, we chant the 1st kathisma for the Sunday from the *Pentecostario*n, the kathisma for St. Athanasius and the 2nd kathisma for the Sunday from the *Pentecostarion*.
The exaposteilarion:
For Pascha.
For St. Athanasius.
For the Sunday of the Myrrh-Bearing Women.
At the praises, we sing 6 stichera:
3 for the Sunday of the Myrrh-Bearing Women.
3 for St. Athanasius.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…Verily, when the ointment-bearing women..." for the 2nd eothinon.
"Now...Today is the Day of Resurrection..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha:
After the Entrance we sing the troparia.
For the Sunday according to the *Pentecostarion*.
For St. Athanasius.
For the patron saint of the Temple.
The kontakion for Pascha, "Thou thou, O deathless One..."
The Epistle of St. Athanasius.
The Gospel for the Sunday according to the *Pentecostarion*.
The communion hymn, "Receive ye the Body of Christ…"
"Christ is risen..."
"Blessed be the Name..."
The Dismissal.

If the feast of St. Athanasius falls on Sunday of the Paralytic, the Samaritan Woman, or of the Blind Man, we follow this order.

At Vespers on Saturday evening

At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone of the week.
3 for the Sunday from the *Pentecostarion*.
3 for St. Athanasius.

"Glory…" for the Sunday from the *Pentecostarion*.
"Now…" for the 1st theotokion in the tone of the week.

At the aposticha, we sing:
The 1st sticherion for the tone of the week.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. Athanasius.
"Now…" for the Sunday from the *Pentecostarion*.

The troparia:
For the Resurrection in the tone of the week (apolytikion)
For St. Athanasius
The theotokion in tone 3

The Dismissal.

At Matins on Sunday Morning

We sing the troparia as at Vespers.
For the Resurrection in the tone of the week (the apolytikion).
For St. Athanasius.
The theotokion in tone 3.

The canons:
The canon of Pascha with the 2 theotokia.
The canon for St. Athanasius (if desired).
After the 3rd ode, we read the kontakion for St. Athanasius, and sing the kathisma for St. Athanasius and from the *Pentecostarion*.

The exaposteilaria:
For Pascha.
For St. Athanasius.
For the Sunday from the *Pentecostarion*.

At the praises, we sing 6 stichera.
3 for the Resurrection in the tone of the week.
3 for St. Athanasius.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" from the *Pentecostarion*.
"Now…Today is the Day of Resurrection..."

At the Divine Liturgy

After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week.
For St. Athanasius.
For the patron saint of the Temple.
The kontakion for Pascha, "Thou thou, O deathless One..."

The Epistle for St. Athanasius.
The Gospel for the Sunday.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."
"Christ is risen..."
"Blessed be the name..."
The Dismissal.

If the feast of St. Athanasius falls on the Sunday of the Samaritan Woman, we omit the Mid-Pentecost material and sing only the material for the Sunday and for St. Athanasius..

If the feast of St. Athanasius falls on Wednesday of Mid-Pentecost or on its leavetaking, we follow this order.

At Vespers

The Sunset Psalm.
At "O Lord, I have cried…" we chant 6 stichera.
3 for Mid-Pentecost.
3 for St. Athanasius.
"Glory... Now..." for Mid-Pentecost.
At the aposticha, we sing:
The stichera for Mid-Pentecost.
"Glory…" for St. Athanasius.
"Now..." for Mid-Pentecost.
The troparia:
For Mid-Pentecost.
For St. Athanasius.
For Mid-Pentecost.
The Dismissal.

At Matins on Wednesday morning

We sing the full service of Mid-Pentecost from the *Pentecostario*n with these changes.
The canons:
For Mid-Pentecost.
For St. Athanasius.
After the 3rd ode, we read the kontakion and oikos of St. Athanasius followed by the kathisma:
The 1st kathisma for Mid-Pentecost.
The kathisma for St. Athanasius.
The 2nd kathisma for Mid-Pentecost.
After the 6th ode, we read the kontakion and oikos for Mid-Pentecost and the synaxarion for St. Athanasius and of Mid-Pentecost from the *Pentecostarion*.
The 9th ode of Mid-Pentecost.
The exaposteilaria:
For Mid-Pentecost.
For St. Athanasius.
For Mid-Pentecost.
At the praises, we sing 6 stichera:
3 for Mid-Pentecost.
3 for St. Athanasius.
"Glory…" for St. Athanasius (if so desired).
"Now..." for Mid-Pentecost.
The Great Doxology.
The troparion for St. Athanasius.

At the Divine Liturgy

Everything is for Mid-Pentecost, except for the following.
The Epistle for St. Athanasius.
The Gospel for Mid-Pentecost.
The communion hymn for Mid-Pentecost.

If the feast of St. Athanasius falls on Wednesday of the leavetaking of Pascha, we follow this order.

At Vespers on Tuesday evening

At "O Lord, I have cried…" we chant 10 stichera:

6 for the Resurrection in tone 1.

4 for St. Athanasius.

"Glory…Let us praise the Word..." the 7th sticherion for the Resurrection in tone 1.

"Now…Let us praise Mary..." the theotokion in tone 1.

At the aposticha, we sing:

The 1st sticherion in tone 1.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory…" for St. Athanasius.

"Now…Today is the Day of Resurrection..."

The troparia:

"Christ is risen..."

For St. Athanasius.

"Christ is risen..."

The Dismissal.

At Matins on Wednesday morning

The canons:

For Pascha.

For St. Athanasius.

We sing the katavasia for each ode followed by "Christ is risen..." and the petitions as usual.

After the 3rd ode we read the hypakoe for Pascha, "They who were with Mary..." and the kontakion for St. Athanasius.

After the 6th ode, we read:

The kontakion and oikos of Pascha.

The synaxarion.

"In that we have beheld the Resurrection..." (3x)

After the 7th and 8th odes, we sing the 9th ode of Pascha with its megalynaria.

At the praises, we sing 6 stichera:

3 for the Resurrection.

3 for St. Athanasius.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory..., Now...Today is the Day of Resurrection..."

At the Divine Liturgy

After the Little Entrance, we sing:

"Christ is risen..."

The hypakoe for Pascha, "They who were with Mary..."

The troparion for St. Athanasius.

The kontakion for Pascha, "Thou thou, O deathless One..."

The Epistle and Gospel for St. Athanasius.

The communion hymn for Pascha.

"Christ is risen..."

The Dismissal.

If the feast of St. Athanasius falls on Thursday of the Ascension, we move the service of the Saint to Friday and sing it together with the post-festal material of Ascension.[222]

MAY 8

The Holy Apostle and Evangelist John the Theologian

If the feast of St. John falls on the Sunday of the Myrrh Bearing Women, we follow this order. [223]

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera.
4 for the Resurrection in tone 2.
2 for the Myrrh-Bearing Women.
4 for St. John.
"Glory…" for St. John.
"Now…" for the Myrrh-Bearing Women.
The readings for St. John.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone 2.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John.
"Now…O Thou who puttest on light..." from the "Glory..., Now..." from the aposticha for Vespers on Great and Holy Friday evening.
The troparia:
For the Resurrection in tone 2 (the apolytikion).
"The pious Joseph..." for the Sunday of the Myrrh-Bearing Women.
For St. John.
"Verily, the angel came to the tomb..." for the Sunday of the Myrrh-Bearing Women.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for St. John.
"Glory…" for St. John.
"Now…Joseph asked for the Body..." from the litia for the Myrrh-Bearing Women in the *Pentecostarion*.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
"The pious Joseph..." for the Sunday of the Myrrh-Bearing Women

At Matins on Sunday morning

At "God is the Lord..." we sing the troparia as at Vespers.

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[222] The feast of St. Athanasius can fall any time from Thomas Monday to after the Ascension. (See the Festal Index.)
[223] The feast of St. John can fall in the Pentecostarion anywhere from Sunday of the Myrrh-bearers to Friday of the Leavetaking of Ascension. (See the Festal Index.)

For the Resurrection in tone 2 (the apolytikion).
"The pious Joseph..." for the Sunday of the Myrrh-Bearing Women.
For St. John.
"Verily, the angel came to the tomb..." for the Sunday of the Myrrh-Bearing Women.
The Psalter and polyeleos.
The 1st poetic kathisma for the Sunday of the Myrrh-Bearing Women.
The 2nd poetic kathisma.
"The myrrh-bearers, having risen..." for the Sunday of the Myrrh-Bearing Women.
"Glory…" for St. John.
"Glory…Bringing myrrh for Thy burial..." for the Sunday of the Myrrh-Bearing Women
The 3rd poetic poetic kathisma for St. John, "Ye faithful come..."
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 2.
The canons
For Pascha with the two theotokia.
For St. John
After the 3rd ode, we read the kontakion and oikos for St. John, and sing the kathisma for St. John and the Myrrh Bearing Women.
After the 6th ode we read the kontakion and oikos of the Myrrh-Bearing Women, and synaxarion from the *Menaion* and *Pentecostarion*.
The katavasia for Pascha.
The full order of the Matins Gospel.
The 9th ode of Pascha with the two theotokia.
The 9th ode for St. John.
The exaposteilaria.
For Pascha.
For St. John.
For the Myrrh-Bearing Women.
At the praises, we sing 6 stichera.
3 for the Resurrection tone 2.
3 for St. John.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John.
"Now...Today is the Day of Resurrection..."[224]
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing:
The troparion of the Resurrection in tone 2 (the apolytikion).
"The pious Joseph..." for the Sunday of the Myrrh-Bearing Women.
"Verily, the angel came to the tomb..." for the Sunday of the Myrrh-Bearing Women.
The troparion of the Myrrh-Bearing Women.
The troparion of St. John.
The troparion of the patron saint of the Temple.
The kontakion for Pascha, "Thou thou, O deathless One..."

[224] On the following Sundays of the Paralytic, Samaritan Woman, and Blind Man, instead of "It is the day of Resurrection," the Both now is the Doxasticon of the Sunday (See *Protheoria*-Introduction, par. 33).

Epistle for St. John.
The Gospel for the Sunday of the Myrrh-Bearing Women.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."
"Christ is risen..."
"Blessed be the Name..."
The Dismissal.

If the feast of St. John falls during the Week of the Myrrh-Bearing Women, we follow the service from the *Menaion* with material for the Myrrh Bearing Women.

At Vespers

At "O Lord I have cried…" we chant:
6 stichera for St. John.
"Glory..." for St. John.
"Now..." for the Myrrh-Bearing Women.
At the aposticha we sing:
The stichera for St. John.
"Glory..." for St. John.
"Now..." for the Myrrh-Bearing Women.
The troparia:
For the Resurrection in tone 2 (the apolytikion).
For St. John.
For the Myrrh-Bearing Women, "Verily, the angel came to the tomb..."
The Dismissal.

At the Midnight Service

The litia for St. John.
"Glory..., Now... Joseph asked for the Body..." from the litia for the Myrrh-Bearing Women in the *Pentecostarion*.

At Matins[225]

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 2.
For St. John.
For the Myrrh-Bearing Women, "Verily, the angel came to the tomb..."
The daily readings from the Psalms.
The polyeleos.
The poetic kathisma.
For St. John.
Instead of the theotokia for St. John, we sing the poetic kathisma of the Myrrh-Bearing Women.
The canons:
For Pascha.[226]

[225] Actually the rubrics called for the canon of the previous Sunday; but for many years now, the established practice is to sing the Canon of Pascha instead, in order to match the joyousness of the feast of St. John.
[226] After Bright Week, on whichever day the Saint's feast falls (except, of course, the Sundays), following the "Glory..." sing the "Now..." of the previous Sunday or feast, and not of Pascha, and likewise the apolytikia, the exaposteilaria (and the kontakia, only for the week of Thomas and of the Myrrh-bearers). We should also sing

For St. John.
The katavasia for Pascha.
At the 9th ode we sing, "More honorable..."
At the praises we sing:
The stichera for St. John.
"Glory…" for St. John.
"Now…" for the Myrrh-Bearing Women.
The Great Doxology.
The troparion for St. John.

At the Divine Liturgy

The antiphons and entrance hymn for Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 2 (the apolytikion)
For St. John.
For the Myrrh-Bearing Women, "Verily, the angel came to the tomb..."
The Epistle and Gospel for St. John.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. John falls on the Sunday of the Paralytic, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried …" we chant 10 stichera:
4 for the Resurrection in the tone 3.
2 for the Sunday of the Paralytic.
4 for St. John.
"Glory…" for St. John.
"Now…" for the Sunday of the Paralytic.
The readings for St. John.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in the tone 3.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John.
"Now…" for the Sunday of the Paralytic.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. John.
The theotokion in tone 2.
The Dismissal.

At the Midnight Service

"More honorable..." at the 9th Ode of the Canon at Matins, and "It is truly meet..." at "Especially..." during the Divine Liturgy. The same applies to the memorials of the other Saints until the Leavetaking of Pascha. See the Introduction.

The Triadikos canon.
The litia of St. John.
"Glory…" for St. John.
"Now…" for the Resurrection from the aposticha of Vespers in tone 3.
"It is truly meet..."
The Trisagion Prayers.
The troparion of St. John.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers.
For the Resurrection in the tone 3. (the apolytikion)
For St. John.
The theotokion in tone 2.
The poetic kathisma.
The 1st poetic kathisma:
For the Sunday of the Paralytic from the *Pentecostarion*.
"Glory…" for St. John.
"Now…" for the Sunday of the Paralytic from the *Pentecostarion*.
The 2nd poetic kathisma:
For the Sunday of the Paralytic from the *Pentecostarion*.
"Glory…" for St. John.
"Now…" for the Sunday of the Paralytic from the *Pentecostarion*.
The 3rd poetic kathisma:
"Thou didst diligently sow the seeds..." for St. John.
"Glory..., and Now..." for the Sunday of the Paralytic.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 3.
The canons:
For Pascha.
At each ode we sing 2 troparia of the canon of the Theotokos form the *Pentecostarion*.
For St. John.
After the 3rd ode we read the kontakion of St. John and sing the kathisma of St. John and the kathisma for the Sunday of the Paralytic from the *Pentecostarion*.
After the 6th ode we read the kontakion and oikos for the Sunday of the Paralytic followed by the synaxarion for St. John and the synaxarion from the *Pentecostarion*.
The katavasia for Pascha.
The 9th ode for Pascha.
The 9th ode for St. John.
The exaposteilaria.
For Pascha.
For St. John.
For the Sunday of the Paralytic.
At the praises we sing 6 stichera:
3 for the Resurrection in the tone 3.
3 for St. John.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John.
"Now…" for the Sunday of the Paralytic from the *Pentecostarion*.
The Great Doxology
"Today is salvation..."

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. John.
For the patron saint of the Temple.
The kontakion for Pascha, "Though thou, O deathless One..."
The Epistle for St. John.
The Gospel for the Sunday of the Paralytic.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. John falls Monday or Tuesday of the week of the Paralytic, we follow this order.

At Vespers

The Sunset Psalm.
At "O Lord I have cried…" we chant:
6 stichera for St. John.
"Glory..." for St. John.
"Now..." for the Paralytic.
At the aposticha, we sing:
The stichera for St. John.
"Glory..." for St. John.
"Now..." for the Paralytic.
The troparia:
For the Resurrection in tone 3 (the apolytikion)
For St. John.
The Dismissal.

At the Midnight Service

The litia for St. John.
"Glory..., Now... In Solomon's porch..." from the aposticha of Vespers for the Sunday of the Paralytic.

At Matins[227]

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 3. (the apolytikion)
For St. John.
The daily readings from the Psalms.
The polyeleos.
The poetic kathisma:
For St. John.

[227] Actually the rubrics called for the canon of the previous Sunday but for many years now, the established practice is to sing the Canon of Pascha instead, in order to match the joyousness of the feast of St. John.

Instead of the theotokia, we sing the poetic kathisma of the Paralytic from the *Pentecostarion*.

The canons:

For Pascha.[228]

For St. John.

The katavasia for Pascha.

At the 9th ode we sing, "More honorable..."

At the praises we sing:

The stichera for St. John.

"Glory…" for St. John.

"Now…" for the Paralytic.

The Great Doxology.

The troparion for St. John.

At the Divine Liturgy

The antiphons and entrance hymn for Pascha

After the Little Entrance, we sing the troparia

For the Resurrection in tone 3 (the apolytikion)

For St. John

The Epistle and Gospel for St. John

At "Especially..." we sing "It is truly meet..."

The communion hymn, "The just shall be in everlasting remembrance. Alleluia."

Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)

The Dismissal.

If the feast of St. John falls on Wednesday of Mid-Pentecost, we follow this order.

At Vespers on Tuesday evening

The Sunset Psalm.

The 1st Stasis of the 1st poetic kathisma of the Psalms, "Blessed is the man..."

At "O Lord, I have cried…" we chant 6 stichera:

3 Prosomoia for Mid-Pentecost.

3 for St. John.

"Glory…" for St. John.

"Now…" for Mid-Pentecost.

The prokeimenon of the day.

The 1st 2 readings of Mid-Pentecost.

The 1st Reading for St. John.

At the aposticha, we chant:

3 Idiomela for St. John.

"Glory…" for St. John.

"Now…" for Mid-Pentecost,

The troparia:

[228] After Bright Week, on whichever day the Saint's feast falls (except, of course, the Sundays), following the "Glory..." sing the "Now..." of the previous Sunday or feast, and not of Pascha, and likewise the apolytikia, the exaposteilaria (and the kontakia, only for the week of Thomas and of the Myrrh-bearers). We should also sing "More honorable..." at the 9th ode of the canon at Matins, and "It is truly meet..." at "Especially..." during the Divine Liturgy. The same applies to the memorials of the other Saints until the Leavetaking of Pascha. See the Introduction.

For Mid-Pentecost (the apolytikion)
For St. John
For Mid-Pentecost
The Dismissal.

At the Midnight Service

Psalm 50.
The litia for St. John.
"Glory…" for St. John.
"Now…When Mid-feast was come..." from the aposticha for Vespers for Mid-Pentecost.
The Trisagion Prayers.
The troparion for Mid-Pentecost.

At Matins on Wednesday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
For Mid-Pentecost.
For St. John.
For Mid-Pentecost.
The Psalter.
The polyeleos.
The 2nd poetic kathisma for St. John with the theotokia for Mid-Pentecost.
The 1st anabathmoi in tone 4, "From my youth..."
The prokeimenon, "His sound hath gone forth…"
The Gospel of the 11th eothinon.
"In that we have beheld the Resurrection..."
"Glory…Through the intercessions of the Apostle..."
"Now…Have mercy upon me..."
The idiomelon for St. John from the *Menaion*.
The canons:
Both canons of Mid-Pentecost.
For St. John.
After the 3rd ode, we read the kontakion and oikos of St. John and sing the kathisma of the evangelist, and the 1st kathisma for Mid-Pentecost.
After the 6th ode we read the kontakion and oikos of Mid-Pentecost, and the synaxarion from the *Menaion* and *Pentecostarion*.
The katavasia for Mid-Pentecost, "Thou didst make the sea a wall..."
The 9th odes of Mid-Pentecost and St. John.
The exaposteilaria:
For Mid-Pentecost.
For St. John.
At the praises we sing 6 stichera:
3 for Mid-Pentecost.
3 for St. John.
"Glory…" for St. John.
"Now…" for Mid-Pentecost.
The Great Doxology.
The troparion of Mid-Pentecost.

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.

After the Little Entrance, we sing the troparia.
For Mid-Pentecost.
For St. John.
The kontakion for Mid-Pentecost, "O sovereign Master and Creator..."
Epistle for St. John.
The Gospel for Mid-Pentecost.
At "Especially..." we sing the 9th ode of the katavasia for Mid-Pentecost, "Virginity is alien to mothers...."
The communion hymn of Mid-Pentecost, "He that eateth my flesh..."
"Christ is risen...:"
"Blessed be the name..."
The Dismissal.

If the feast of St. John falls on a day between Wednesday of Mid-Pentecost and the Sunday of the Samaritan Woman, we follow this order:

At Vespers

The Sunset Psalm.
The 1st Stasis of the 1st poetic kathisma of the Psalms, "Blessed is the man..."
At "O Lord, I have cried…" we chant
6 stichera for St. John.
"Glory…" for St. John.
"Now..." for the day from the *Pentecostarion*.
At the aposticha, we sing:
The stichera for St. John.
"Glory…" for St. John.
"Now..." for the day from the *Pentecostarion*.
The troparia.
For St. John
For Mid-Pentecost.
The Dismissal.

At the Midnight Service

The litia of St. John
"Glory…" for St. John
"Now...When Mid-feast has come..." from the aposticha for Mid-Pentecost.
The troparion of Mid-Pentecost.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For Mid-Pentecost.
For St. John.
For Mid-Pentecost.
The Psalter, and polyeleos for St. John.
The poetic kathisma.
The 1st poetic kathisma
For St. John.
For Mid-Pentecost, "The Lord, Who perceiveth all..."
The 2nd poetic kathisma
For St. John.

For Mid-Pentecost, "On the day of the Mid-feast..."
The 3rd poetic kathisma for St. John, "Thou didst diligently sow the seeds..."
The canons:
For Mid-Pentecost.
For St. John.
After the 3rd ode we sing the kathisma for Mid-Pentecost.
After the 8th ode we sing:
The 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon for St. John, "The just shall flourish..."
"Let everything that hath breath..."
The Matins Gospel for St. John.
"In that we have beheld the Resurrection..."
Psalm 50.
"Glory…By the intercessions of the victory-clad..."
"Now...Through the Intercessions of the Theotokos..."
"Have mercy upon me, O God..."
The idomelon for St. John from the *Menaion*.
The 9th odes of Mid-Pentecost and for St. John.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For Mid-Pentecost.
For St. John.
At the praises, we sing:
4 stichera for St. John
"Glory…" for St. John
"Now..." for Mid-Pentecost
The Great Doxology
The troparion of St. John

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha
After the Little Entrance, we sing the troparia
For Mid-Pentecost
For St. John
For the patron saint of the Temple
The kontakion for Mid-Pentecost, In the midst of the Moasic Feast..."
At "Especially..." we sing, "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
"Christ is risen..."
"Blessed be the name..."
The Dismissal.

If the feast of St. John falls on the Sunday of the Samaritan Woman, we follow this order.[229]

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
"O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in tone 4.

[229] We only sing the troparion for St. John, instead of a theotokion, at Vespers and Matins.

2 for the Samaritan Woman.
4 for St. John.
"Glory…" for St. John.
"Now..." for the Sunday of the Samaritan Woman.

The readings for St. John.

At the aposticha, we sing:

The 1st sticherion for the Resurrection in tone 4, "When thou wast lifted up on the Cross..."
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John.
"Now…When by thine ineffable dispensation..." for the Sunday of the Samaritan Woman.

The troparia:

For the Resurrection in tone 4. (the apolytikion)
For St. John.
For Mid-Pentecost.

The Dismissal.

At the Midnight Service

The triadikos canon.
The litia of St. John.
"Glory…" for St. John.
"Now…At Jacob's well..." the "Glory..." from the aposticha of Vespers for the Sunday of the Samaritan Woman.
"It is truly meet..."
The Trisagion Prayers.
The troparion of St. John.

At Matins on Sunday morning

The 6 Matins Psalms.

At "God is the Lord…" we chant the troparia as at Vespers:

For the Resurrection in tone 4. (the apolytikion)
For St. John.
For Mid-Pentecost.

The poetic kathisma:

The 1st poetic kathisma:

"Having beheld the entrance..." for the Sunday of the Samaritan Woman, from the Pentecostarion.
"Glory…" for St. John.
"Now…Since Thou art immortal God..." for the Sunday of the Samaritan Woman from the *Pentecostarion*.

The 2nd poetic kathisma:

"The Lord's Angel Gabriel..." for the Sunday of the Samaritan Woman in the *Pentecostarion*.
"Glory… for St. John.
"Now…...Of Thine own free will..." for the Sunday of the Samaritan Woman in the Pentecostarion.

The 3rd poetic kathisma.

For St. John.
"Glory..., Now... Joseph was amazed to see..." for the Sunday of the Samaritan Woman in the *Pentecostarion*.

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 4.

The canons:
For Pascha.
At each ode we sing 2 troparia of the canon of the Theotokos from the *Pentecostarion*.
For St. John.
After the 3rd ode we read the kontakion of St. John followed by the kathisma of St. John and the kathisma for the Sunday of the Samaritan Woman.
After the 6th ode we read the kontakion and oikos for the Sunday of the Paralytic followed by the synaxarion for St. John and the synaxarion from the *Pentecostarion*.
The katavasia for Pascha.
The 9th ode for Pascha.
The 9th ode for St. John.
The exaposteilaria:
For Pascha.
For St. John.
For the Samaritan Woman.
At the praises we sing 6 stichera:
3 for the Resurrection in tone 3.
3 for St. John.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…Spring hath shown forth" for St. John.
"Now…Our Savior Jesus..." for the Sunday of the Samaritan Woman.
The Great Doxology
"Today is salvation come unto the world..."

At The Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 4. (the apolytikion)
For St. John.
For the patron saint of the Temple.
The kontakion for Pascha, "Though thou, O deathless One..."
The Epistle for St. John.
The Gospel for the Sunday of the Samaritan Woman.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."
Instead of "We have seen the true light..." and "Blessed be the name..." we sing, "Christ is risen..." (3x)
The Dismissal.

If the feast of St. John falls on the Sunday of the Blind Man, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 5.
2 for the Sunday of the Blind Man.
4 for St. John.
"Glory…" for St. John.
"Now…Passing by, O Lord..." for the Sunday of the Blind Man.
The Entrance.

"O Gladsome Light..."
The readings for St. John.
At the aposticha, we sing:
The 1st sticherion in tone 5, "Thee, O Christ our Saviour..."
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John
"Now…O Christ God, supersensous Sun..." for the Sunday of the Blind Man
The troparia.
For the Resurrection in tone 5 (the apolytikion)
For St. John
The theotokion in tone 2
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for St. John.
"Glory…" for St. John.
"Now…The blind man, accounting all his life..." from the litia for the Sunday of the Blind Man.
"It is truly meet..."
The Trisagion.
The troparion "The pious Joseph..."

At Matins on Sunday Morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparion as at Vespers:
For the Resurrection in tone 5. (the apolytikion)
For St. John.
The theotokion in tone 2.
The Psalms, and polyeleos.
The poetic kathisma of the Resurrection in tone 5.
The poetic kathisma for St. John.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon for the Resurrection in tone 5.
The canons:
For the canon of Pascha with the two theotokia.
For St. John.
After the 3rd ode we read the kontakion and oikos of the Evangelist, and sing the kathisma of St. John and for the Blind Man.
After the 6th ode we read the kontakion and oikos of the Blind Man, synaxarion from the *Menaion* and the *Pentecostarion*.
The katavasia for the Blind Man "Let us praise our God..."
The Gospel for the 8 eothinon.
The 9th ode.
The exaposteilaria:
For Pascha
For St. John
"Our Savior, passing by..." for the Sunday of the Blind Man.
At the praises we sing 6 stichera.
3 for the Resurrection in tone 5.
3 for St. John,

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John,
"Now…" for St. John,
The Great Doxology,
"Today is salvation..."

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 5. (the apolytikion)
For St. John.
For the patron saint of the Temple,
The kontakion of Pascha.
The Epistle for St. John.
The Gospel for the Sunday of the Blind Man.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."
"Christ is risen..."
"Blessed be the name...:"
The Dismissal.

If the feast of St. John falls on Wednesday of the Leave-taking of Pascha, we follow this order.

At Vespers on Tuesday evening

Instead of "Blessed is our God..." the priest intones, "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity..."
We sing "Christ is risen..." as usual.
At "O Lord, I have cried…" we sing 10 stichera:
6 of the Resurrection in tone 1.
4 for St. John.
"Glory…" for St. John.
"Now…The universal glory..." from the *Pentecostarion*.
The Entrance.
"O Gladsome Light..."
The prokeimenon of the day.
The readings for St. John.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone 1.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for St. John.
"Now…Today is the Day of Resurrection..." for Pascha
The troparia.
"Christ is risen..."
For St. John.
"Christ is risen..."
The Dismissal.

At Matins

Instead of "Blessed is our God..." the priest says, "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity..."
"Christ is risen..."

The Great Litany.
The 1st antiphon in tone 4.
The prokeimenon, "His sound has gone forth..."
"Let everything that hath breath praise the Lord..."
The Gospel of the 11th eothinon.
"In that we have beheld the Resurrection..."
"Glory…Through the Intercessions of the Apostle..."
"Now…Through the Intercessions of the Theotokos..."
"Have mercy on us..."
The idomelion from the litia for St. John "Come, O ye faithful, let us bless the pinnacle of the Apostles..."
The canons:
For Pascha with 4 troparia.
For St. John with 4 troparia.
We sing the katavasia for Pascha at the end of each ode followed by "Christ is risen..." (3x),"Verily, Jesus is risen from the tomb..." and the petitions.
After the 3rd ode we read the hypakoe and the kontakion of Pascha.
After the 6th ode we read the kontakion and oikos for St. John, the synaxarion; and "In that we have beheld the Resurrection..." (3x),"Verily, Jesus is risen from the tomb..."
The 9th ode of Pascha with its megalynaria.
The 9th ode of the canon for St. John.
Exaposteilaria:
For Pascha, "When thou didst fall asleep..."
For St. John.
For Pascha, "When thou didst fall asleep..."
At the praises we sing:
3 stichera for the Resurrection in tone 1"O Christ, thy saving Passion do we praise..."
3 stichera for St. John.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Now…Today is the Day of Resurrection..."
"Christ is risen..." (3x)

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing:
"Christ is risen..."
The hypakoe of Pascha, "They who were with Mary..."
The troparion for St. John.
The kontakion for Pascha, "Though thou, O deathless One..."
Instead of "Holy God..." we sing, "As many of you as have been baptized..."
The Epistle and Gospel for St. John.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the body of Christ..."
The Dismissal.

If the feast of St. John falls on Thursday of Ascension, we follow this order.

At Vespers on Wednesday evening

After the 9th Hour of Pascha, Vespers begins with "Blessed is our God..."
At "O Lord, I have cried…" we chant 10 stichera.
6 for the Ascension.

4 for St. John, chanting the 1st sticherion (2x).
"Glory…" for St. John.
"Now…" for the Ascension.
The Entrance.
"O Gladsome Light..."
The prokeimenon of the day.
The 1st and 2nd readings for the Ascension.
The 1st reading for St. John.
At the aposticha, we sing:
The stichera for the Ascension.
"Glory…" for St. John.
"Now…" for the Ascension.
The troparia:
For the Ascension, "Thou hast ascended in glory..."
For St. John.
For the Ascension, "Thou hast ascended in glory..."
The Dismissal.

At the Midnight Service

The litia for St. John.
"Glory…" for St. John.
"Now…" for the Ascension.
The troparion for the Ascension, "Thou hast ascended in glory..."

At Matins on Thursday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
For the Ascension, "Thou hast ascended in glory..."
For St. John.
For the Ascension, "Thou hast ascended in glory..."
The Psalms and polyeleos.
The 1st poetic kathisma for the Ascension.
The 2nd and 3rd poetic kathisma with 1 verse for St. John and 1 verse for the Ascension.
The 1st anabathmoi in tone 4 "From my youth up many passions…"
The prokeimenon, "God hath ascended..."
The Gospel of the 3rd eothinon.
"In that we have beheld the Resurrection of Christ..."
Psalm 50.
"Glory…Through the Intercessions of the Apostles..."
"Now…Through the intercessions of the Theotokos..."
"Have mercy upon me..."
The idiomelon for the Ascension, "Today the Powers above..." from the Pentecostarion.
The canons:
Both canons of the Ascension.
The canon for St. John.
After the 3rd ode we read the kontakion and oikos of St. John, and sing the kathisma of the St. John and the Ascension.
After the 6th ode, we read the kontakion and oikos of the Ascension, and the synaxarion from the Menaion and the Pentecostarion.
The katavasia, "The heavy of tongue..."
The 9th odes with megalynaria of the Ascension and St. John.

The exaposteilaria:
For the Ascension.
For St. John.
At the praises, we sing 6 stichera:
3 of the Ascension.
3 for St. John.
The Great Doxology.
The troparion of St. John.

At the Divine Liturgy

The antiphons of the Ascension.
The entrance hymn, "God hath ascended in songs of rejoicing..."
After the Little Entrance, we sing the troparia:
For the Ascension, "Thou hast ascended in glory..."
For St. John.
The kontakion for the Ascension, "When thou didst fulfill thy dispensation..."
At "Especially..." sing "In unison we believers do magnify thee..." from the katavasia for The Sunday of the Blind Man.
The communion hymn, "God hath ascended in songs..."
Instead of "We have seen the true light..." we sing the troparion of the Ascension, "Thou hast ascended in glory..."
"Blessed be the name..."
The Dismissal.

If the feast of St. John falls on the post-festal days of this feast, we sing the service from the *Menaion* with the post-festal material.

At Matins.

At the 9th ode of the canon, we sing, "More honorable..."

At the Divine Liturgy

The entrance hymn, "Come let us worship… Who hast ascended from us in glory into the Heavens…"
The Epistle and Gospel for St. John.
At "Especially..," we sing "It is truly meet..."
The communion hymn, "His sound hath gone forth...Thou hast ascended in glory..."

If the feast of St. John falls on Sunday of the Holy Fathers, we sing only the material for the Resurrection in the tone of the week and for St. John and nothing for the Ascension and follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
3 for the Resurrection in tone 6.
3 for the Holy Fathers.
4 for St. John.
"Glory…" for St. John.
"Now…" for the 1st theotokion in tone 6.
The 1st 2 readings for St. John.
The 1st reading for the Holy Fathers.
At the aposticha, we sing:

The stichera for the Resurrection in tone 6.
"Glory…" for St. John.
"Now…" for the Holy Fathers.

The troparia:

For the Resurrection in tone 6. (the apolytikion)
For St. John.
For the Ascension, "Thou hast ascended in glory..."

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. John.
"Glory…" for St. John.
"Now...Ye have become exact keepers..." from the Litia for the Holy Fathers in the *Pentecostarion*.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparia of the Holy Fathers.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:

For the Resurrection in tone 6. (the apolytikion)
For St. John.
For the Ascension, "Thou hast ascended in glory..."

The Psalms, and polyeleos.
The poetic kathisma:

The 1st poetic kathisma of the Resurrection in tone 6.
The 2nd poetic kathisma.

"Verily, Life was placed in the grave..." for the Resurrection in tone 6.
"Glory…" for St. John.
"Now…By thy voluntarily death..." for the Holy Fathers from the *Pentecostarion*.

The 3rd poetic kathisma:

The verses for St. John.
"Glory…" for St. John.
"Now…O Virgin Theotokos, beseech thy Son..." for the Resurrection in tone 6.

The evlogetaria
The hypakoe, anabathmoi and prokeimenon in tone 6.
The canons:

For the Resurrection in tone 6
For St. John
For the Holy Fathers
After the 3rd ode, we read the kontakion of the Resurrection in tone 6, the kontakion of the Holy Fathers and sing the kathisma of St. John and of the Holy Fathers, "You truly were shown..." from the *Pentecostarion*.
After the 6th ode we read the kontakion and oikos of St. John, followed by the synaxarion of the *Menaion* and *Pentecostarion*.
The katavasia for the Ascension, "The heavy of tongue..."
The Gospel of the 10th eothinon.

At the 9th ode we sing, "More honorable..."
The exaposteilaria.
For St. John.
For the Holy Fathers, "By celebrating today..."
For the Ascension, "When the disciples beheld Thee..."
At the praises, we sing 8 stichera:
2 for the Resurrection in tone 6.
3 for St. John.
3 for the Holy Fathers.
"Glory…" for St. John.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typica.
At the Beatitudes, we sing 8 hymns:
4 of the Resurrection in tone 6
4 from the 6th ode of the canon for St. John.
The entrance hymn, "Come let us worship… Who art risen from the dead..."
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 6. (the apolytikion)
For the Ascension, "Thou hast ascended in glory..."
For St. John.
For the Holy Fathers.
For the patron saint of the Temple.
The kontakion for the Ascension, "When thou didst fulfill..."
The Epistle for St. John.
The Gospel for the Holy Fathers.
At "Especially..," we sing "It is truly meet..."
The communion hymn, "Praise ye the Lord..."
Instead of "We have seen the true light..." we sing the troparion of the Ascension, "Thou hast ascended in glory..."
The Dismissal.

If the feast of St. John falls on Friday, the Leave-Taking of the Ascension, we follow this order.

At Vespers on Wednesday evening

After the 9th Hour of Pascha, Vespers begins with "Blessed is our God..."
The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera.
6 for the Ascension.
4 for St. John, chanting the 1st sticherion 2x to make a total of 4
"Glory…" for St. John.
"Now…" for the Ascension.
The Entrance.
"O Gladsome Light..."
The prokeimenon of the day.
The aposticha:
For the Ascension.
"Glory…" for St. John.

"Now…" for the Ascension.
The troparia.
For the Ascension, "Thou hast ascended in glory..."
For St. John.
For the Ascension, "Thou hast ascended in glory..."
The Dismissal.

At the Midnight Service

"Glory…" for St. John
"Now…" for the Ascension
The troparion for the Ascension, "Thou hast ascended in glory..."

At Matins on Thursday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers:
For the Ascension, "Thou hast ascended in glory..."
For St. John.
For the Ascension, "Thou hast ascended in glory..."
The Psalms.
The polyeleos.
The 1st poetic kathisma for the Ascension .
The 2nd and 3rd poetic kathisma with 1 verse for St. John and 1 verse for the Ascension.
The 1st anabathmoi in tone 4 "From my youth up many passions…"
The prokeimenon, "God hath ascended..."
The canons:
Both canons of the Ascension.
For St. John.
After the 3rd ode we read the kontakion and oikos of St. John, and sing the kathisma of St. John and the Ascension.
After the 6th ode, we read the kontakion and oikos of the Ascension, and the synaxarion from the Menaion and the Pentecostarion.
The katavasia, "The heavy of tongue..." for the Ascension.
The full order of the Matins Gospel.
The 9th odes with megalynaria of the Ascension and St. John.
The exaposteilaria:
For the Ascension.
For St. John.
At the praises, we sing 6 stichera:
3 of the Ascension
3 for St. John
The Great Doxology
The troparion of St. John

At the Divine Liturgy

The antiphons of the Ascension.
The entrance hymn, "God hath ascended in songs of rejoicing..."
After the Little Entrance, we sing the troparia:
For the Ascension, "Thou hast ascended in glory..."
For St. John.
The kontakion for the Ascension, "When thou didst fulfill thy dispensation..."
The Epistle and Gospel for St. John.

At "Especially..." sing "In unison we believers do magnify thee..." from the katavasia for the Sunday of the Blind Man.
The communion hymn, "God hath ascended in songs..."
Instead of "We have seen the true light..." we sing the troparion of the Ascension, "Thou hast ascended in glory..."
"Blessed be the name..."
The Dismissal.

MAY 21

The Holy Emperors and Equals to the Apostles, Constantine and Helen

If the feast of Ss. Constantine and Helen falls on Saturday of the week of the Paralytic, the Saint's service with post-festal material of Mid-Pentecost is sung as follows. [230]

At Vespers on Friday evening

The Sunset Psalm.
At "O Lord, I have cried…" we chant:
6 stichera for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now…" for Mid-Pentecost.
The readings for Ss. Constantine and Helen.
At the aposticha, we sing:
The stichera for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now…" for Mid-Pentecost.
The troparia:
For Ss. Constantine and Helen.
For Mid-Pentecost.
The Dismissal.

At Matins

The canons:
For Mid-Pentecost.
For Ss. Constantine and Helen.
The katavasia for Pascha.
At the 9th ode we sing, "More honorable..."
The exaposteilaria:
For Ss. Constantine and Helen.
For Mid-Pentecost.
At the praises, we sing:
The stichera for Ss. Constantine and Helen.
"Glory..." for Ss. Constantine and Helen.
"Now…" for Mid-Pentecost.
The Great Doxology.
The troparion for Ss. Constantine and Helen.

[230] Note that [on the Old Calendar] the memorial of Saint Constantine can fall in the period of the *Pentecostarion* from Saturday of the Paralytic to Sunday of All Saints, and outside the *Pentecostarion* as late as Thursday of the first week after All Saints Sunday. (See the Festal Index.)

At the Divine Liturgy

The antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing the troparia:
For Mid-Pentecost.
For Ss. Constantine and Helen.
For the patron saint of the Temple.
The kontakion for Mid-Pentecost.
The Epistle and Gospel for Ss. Constantine and Helen.
At "Especially..," we sing "It is truly meet..."
The communion hymn, "His sound hath gone forth..."
"Christ is risen..."
"Blessed be the name..."
The Dismissal.

If the feast of Ss. Constantine and Helen falls on Sunday of the Samaritan Woman, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 4.
2 for the Samaritan Woman.
4 for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the Samaritan Woman.
The Entrance.
"O Gladsome Light..."
The prokeimenon, and readings for Ss. Constantine and Helen.
At the aposticha.
The 1st sticherion of the Resurrection in tone 4
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for Ss. Constantine and Helen
"Now…" for the Samaritan Woman
The troparia:
For the Resurrection in tone 4 (the apolytikion).
For Ss. Constantine and Helen.
For Mid-Pentecost.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen .
"Now...Let Heaven and earth radiantly rejoice…" from the litia for the Samaritan Woman.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion for Ss. Constantine and Helen.

At Matins

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia as in Vespers.
For the Resurrection in tone 4 (the apolytikion)
For Ss. Constantine and Helen.
For Mid-Pentecost
The Psalter
The polyeleos.
The 1st and 2nd poetic kathisma according to the following pattern:
For the Resurrection in tone 4.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the theotokion from the poetic kathisma for the Resurrection in tone 4.
The 3rd poetic kathisma:
For Ss. Constantine and Helen.
The theotokion for the Resurrection in tone 4 from the appendix in the *Menaion*.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 4.
The canons:
For Pascha with the 2 theotokia.
For Ss. Constantine and Helen.
After the 3rd ode we read the kontakion and oikos of the Samaritan Woman, and sing the kathisma of the Saint and the Samaritan Woman.
After the 6th ode, we read the kontakion and oikos of Ss. Constantine and Helen, and the synaxarion of the Menaion and Pentecostarion.
The katavasia of Pascha.
The Matins Gospel for the 7th eothinon.
The 9th ode of Pascha with megalynaria and the two theotokia, and for Ss. Constantine and Helen.
The exaposteilaria:
For Pascha.
For Ss. Constantine and Helen.
For the Samaritan Woman.
At the praises we sing 6 stichera:
3 for the Resurrection in tone 4.
3 for Ss. Constantine and Helen.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for Ss. Constantine and Helen.
"Now…" for the Samaritan Woman.
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The antiphons and entrance hymn of Pascha.
After the Entrance, we sing the troparia:
For the Resurrection in tone 4 (the apolytikion).
For Mid-Pentecost.
For the patron saint of the Temple.
The kontakion for Pascha.
The Epistle for Ss. Constantine and Helen.
The Gospel for the Sunday of the Samaritan Woman.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn of Pascha.

"Christ is risen..."
"Blessed be the name...".
The Dismissal.

If the feast of Ss. Constantine and Helen falls on Thursday, Friday or Saturday following the Leave-taking of Mid-Pentecost, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 6 stichera:
3 stichera for the day from the Pentecostarion.
3 stichera Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now..." for Thursday, Friday, or Saturday after Mid-Pentecost
At the aposticha we sing:
The stichera for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now..." for Thursday, Friday, or Saturday after Mid-Pentecost
The troparia:
For Ss. Constantine and Helen.
For Mid-Pentecost.

At the Midnight Service

The litia of Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now...When mid-feast has come..." from the aposticha for Mid-Pentecost.
The troparion of Mid-Pentecost

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For Mid-Pentecost.
For Ss. Constantine and Helen.
For Mid-Pentecost.
The Psalter.
The polyeleos for Ss. Constantine and Helen.
The poetic kathisma:
The 1st poetic kathisma.
For Ss. Constantine and Helen.
For Mid-Pentecost, "The Lord, Who perceiveth all..."
The 2nd poetic kathisma:
For Ss. Constantine and Helen.
For Mid-Pentacost, "On the day of the Mid-feast..."
The 3rd poetic kathisma for Ss. Constantine and Helen.
The 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon for Ss. Constantine and Helen.
The canons:
For Mid-Pentecost.
For Ss. Constantine and Helen.
After the 3rd ode we sing the kathisma for Mid-Pentecost.

After the 8th ode we sing.
The Matins Gospel for Ss. Constantine and Helen.
"In that we have beheld the Resurrection..."
Psalm 50.
"Glory…By the intercessions of two crowned by God..."
"Now...Through the Intercessions of the Theotokos..."
"Have mercy upon me, O God..."
The idomelon for Ss. Constantine and Helen, "Today the memorial of the pious Constantine..."
The 9th odes of Mid-Pentecost and for Ss. Constantine and Helen.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For Mid-Pentecost.
For Ss. Constantine and Helen.
At the praises, we sing:
4 stichera for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now..." for Mid-Pentecost.
The Great Doxology.
The troparion of Ss. Constantine and Helen.

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing the troparia:
For Mid-Pentecost.
For Ss. Constantine and Helen.
For the patron saint of the Temple.
The kontakion for Mid-Pentecost, "In the midst of the Moasic Feast..."
At "Especially..." we sing, "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
"Christ is risen..."
"Blessed be the name..."
The Dismissal.

If the feast of Ss. Constantine and Helen falls on Saturday or a week day before the leavetaking of Pascha, the service is sung as prescribed in the *Menaion* with the post-festal material of the preceding Sunday.

If the feast of Ss. Constantine and Helen falls on Sunday of the Blind Man, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 5.
2 for the Sunday of the Blind Man.
4 for Ss. Constantine and Helen chanting the 1st sticherion 2x.
"Glory…" for Ss. Constantine and Helen.
"Now…Passing by, O Lord..." for the Sunday of the Blind Man.
The Entrance.
"O Gladsome Light..."
The readings for Ss. Constantine and Helen.

At the aposticha, we sing:

The 1st sticherion in tone 5, "Thee, O Christ our Saviour..."

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory…" for Ss. Constantine and Helen.

"Now…O Christ God, supersensous Sun..." for the Sunday of the Blind Man.

The troparia:

For the Resurrection in tone 5 (the apolytikion).

For Ss. Constantine and Helen.

The theotokion in tone 2.

The Dismissal.

At the Midnight Service

Psalm 50.

The triadikos canon.

The litia for Ss. Constantine and Helen.

"Glory…" for Ss. Constantine and Helen.

"Now…The blind man, accounting all his life..." from the litia for the Sunday of the Blind Man in the *Pentecostarion*.

"It is truly meet..."

The Trisagion.

The troparion "The pious Joseph..."

At Matins on Sunday Morning

The 6 Matins Psalms.

At "God is the Lord..." we sing the troparion as at Vespers:

For the Resurrection in tone 5 (the apolytikion).

For Ss. Constantine and Helen.

The theotokion in tone 2.

The Psalms.

The polyeleos.

The 1st and 2nd poetic kathisma.

The verses for the Resurrection in tone 5.

"Glory…" for Ss. Constantine and Helen.

"Now…" for the theotokion in tone 5.

The 3rd poetic kathisma for Ss. Constantine and Helen with the theotokion found in the appendix of the *Menaion*.

The evlogetaria.

The hypakoe, anabathmoi, and prokeimenon for the Resurrection in tone 5.

The canons:

For the canon of Pascha with the two theotokia.

For Ss. Constantine and Helen.

After the 3rd ode we read the kontakion and oikos Ss. Constantine and Helen, and sing the kathisma of Ss. Constantine and Helen and for the Blind Man.

After the 6th ode we read the kontakion and oikos of the Blind Man, and the synaxarion from the *Menaion* and the *Pentecostarion*.

The katavasia for the Blind Man "let us praise our God..."

The Matins Gospel for the 8th eothinon.

The 9th ode.

The exaposteilaria:

For Pascha.

For Ss. Constantine and Helen.

"Our Saviour, passing by..." for the Sunday of the Blind Man.

At the praises we sing 6 stichera.

3 for the Resurrection in tone 5.

3 for Ss. Constantine and Helen.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory..." for Ss. Constantine and Helen.

"Now…Most blessed art thou, O Virgin Theotokos..."

The Great Doxology.

"Today is salvation..."

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.

After the Little Entrance, we sing the troparia

For the Resurrection in tone 5 (the apolytikion).

For Ss. Constantine and Helen

For the patron saint of the Temple

The kontakion of Pascha

The Epistle for Ss. Constantine and Helen

The Gospel for the Sunday of the Blind Man

At "Especially..." we sing "The Angel cried… Shine, shine..."

The communion hymn, "Receive ye the Body of Christ..."

"Christ is risen..."

"Blessed be the name...:"

The Dismissal

If the feast of Ss. Constantine and Helen falls on Wednesday of the leavetaking of Pascha, we follow this order.

At Vespers on Tuesday evening

Instead of "Blessed is our God..." the priest intones, "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity..."

We sing "Christ is risen..." as usual.

At "O Lord, I have cried…" we chant 10 stichera:

6 for Resurrection in tone 1.

4 for Ss. Constantine and Helen.

"Glory…" for Ss. Constantine and Helen.

"Now…The universal glory..." from the *Pentecostarion*.

The prokeimenon of the day.

The readings for Ss. Constantine and Helen.

At the aposticha, we sing:

The 1st sticherion for the Resurrection in tone 1.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory…" for Ss. Constantine and Helen.

"Now…Today is the Day of Resurrection..." for Pascha.

The troparia:

"Christ is risen..."

For Ss. Constantine and Helen.

"Christ is risen..."

The Dismissal.

At Matins

Instead of "Blessed is our God..." the priest says, "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity..."
"Christ is risen..."
The anabathmoi in tone 4.
The prokeimenon, "His sound has gone forth..."
"Let everything that hath breath praise the Lord..."
The Gospel of the 11th eothinon:
"In that we have beheld the Resurrection..."
"Glory…Through the Intercessions of the two crowned by God.."
"Now…Through the Intercessions of the Theotokos..."
"Have mercy on us..."
The idomelion for Ss. Constantine and Helen.
The canons:
For Pascha with 4 troparia.
For Ss. Constantine and Helen with 4 troparia.
We sing the katavasia for Pascha at the end of each ode followed by "Christ is risen..." (3x),"Verily, Jesus is risen from the tomb..." and the petitions.
After the 3rd ode we read the hypakoe and the kontakion of Pascha.
After the 6th ode we read the kontakion and oikos for Ss. Constantine and Helen, the synaxarion and "In that we have beheld the Resurrection..." (3x),"Verily, Jesus is risen from the tomb..."
The 8th odes.
The 9th ode of Pascha with its megalynaria.
The 9th ode of the canon for Ss. Constantine and Helen.
The exaposteilaria:
For Pascha, "When thou didst fall asleep..."
For Ss. Constantine and Helen.
For Pascha, "When thou didst fall asleep..."
At the praises we sing:
3 stichera for the Resurrection in tone 1 "O Christ, thy saving Passion do we praise..."
3 stichera for Ss. Constantine and Helen.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Now…Today is the Day of Resurrection..."
"Christ is risen..." (3x)

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing:
"Christ is risen..."
The hypakoe of Pascha, "They who were with Mary..."
The troparion for Ss. Constantine and Helen.
The kontakion for Pascha, "Though thou, O deathless One..."
Instead of "Holy God..." we sing, "As many of you as have been baptized..."
The Epistle and Gospel for Ss. Constantine and Helen.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the body of Christ..."
The Dismissal.

If the feast of Ss. Constantine and Helen falls on Thursday of the Ascension, we follow this order.

At Vespers on Wednesday evening

After the 9th Hour of Pascha, Vespers begins with "Blessed is our God..."
The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Ascension.
3 for Ss. Constantine and Helen, chanting the 1st sticherion 2x to make a total of 4.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the Ascension.
The prokeimenon of the day.
The 1st 2 readings for the Ascension.
The 1st reading for Ss. Constantine and Helen.
At the aposticha we sing:
The stichera for the Ascension.
"Glory…" for Ss. Constantine and Helen
"Now…" for the Ascension.
The troparia:
For the Ascension, "Thou hast ascended in glory..."
For Ss. Constantine and Helen
For the Ascension, "Thou hast ascended in glory..."
The Dismissal.

At the Midnight Service

The litia for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the Ascension.
The troparion for the Ascension, "Thou hast ascended in glory..."

At Matins on Thursday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers:
For the Ascension, "Thou hast ascended in glory..."
For Ss. Constantine and Helen.
For the Ascension, "Thou hast ascended in glory..."
The Psalms.
The polyeleos.
The 1st poetic kathisma for the Ascension.
The 2nd and 3rd poetic kathisma with 1 verse for Ss. Constantine and Helen and 1 verse for the Ascension.
The 1st anabathmoi in tone 4 "From my youth up many passions…"
The prokeimenon, "God hath ascended..."
The Gospel of the 3rd eothinon.
"In that we have beheld the Resurrection of Christ..."
Psalm 50.
"Glory…Through the Intercessions of the two crowned by God..."
"Now…Through the intercessions of the Theotokos..."
"Have mercy upon me..."
The idiomelon for the Ascension, "Today the Powers above..."
The canons:
Both canons of the Ascension.
For Ss. Constantine and Helen.
After the 3rd ode we read kontakion and oikos of Ss. Constantine and Helen, and sing the kathisma of Ss. Constantine and Helen and the Ascension.

After the 6th ode, we read the kontakion and oikos of the Ascension, and the synaxarion from the *Menaion* and the *Pentecostarion*.
The katavasia for the Ascension, "The heavy of tongue..."
The 9th odes with megalynaria of the Ascension and Ss. Constantine and Helen.
The exaposteilaria:
For the Ascension.
For Ss. Constantine and Helen.
At the praises, we sing 6 stichera:
3 of the Ascension.
3 for Ss. Constantine and Helen.
The Great Doxology.
The troparion of Ss. Constantine and Helen.

At the Divine Liturgy

The antiphons of the Ascension.
The entrance hymn, "God hath ascended in songs of rejoicing..."
After the Little Entrance, we sing the troparia.
For the Ascension, "Thou hast ascended in glory..."
For Ss. Constantine and Helen.
The kontakion for the Ascension, "When thou didst fulfill thy dispensation..."
At "Especially..." sing "In unison we believers do magnify thee..." from the katavasia for the Sunday of the Blind Man.
The communion hymn, "God hath ascended in songs..."
Instead of "We have seen the true light..." we sing the troparion of the Ascension, "Thou hast ascended in glory..."
"Blessed be the name..."
The Dismissal.

If the feast of Ss. Constantine and Helen falls on the post-festal days of Ascension, the service is sung as prescribed in the *Menaion* with the post-festal material.

At Matins

At the 9th ode of the canon we sing, "More honorable..."

At the Divine Liturgy

The entrance hymn, "Come let us worship… Who hast ascended…"
The Epistle and Gospel of Ss. Constantine and Helen.
The communion hymn, "God hath ascended..."
Instead of "We have seen the true light..." we sing the troparion of the Ascension, "Thou hast ascended in glory..."

If the feast of Ss. Constantine and Helen falls on Sunday of the Holy Fathers, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 6.
3 for the Holy Fathers.
3 for Ss. Constantine and Helen.
"Glory...Let us extol today …" for Holy Fathers.

"Now….." the theotokion in tone 6.
The 1st and 2nd readings for the Holy Fathers.
The 1st reading for Ss. Constantine and Helen.
At the aposticha, we sing:
The stichera for the Resurrection in tone 6.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the Holy Fathers.
The troparia:
For the Resurrection in tone 6 (the apolytikion).
For the Holy Fathers.
For Ss. Constantine and Helen.
For the Ascension.
The Dismissal.

At the Midnight Service

Psalm 50
The triadikos canon
The litia for Ss. Constantine and Helen
"Glory…" for Ss. Constantine and Helen
"Now…Ye have become exact keepers of the apostolic traditions..." from the litia for the Holy Fathers in the *Menaion*.
The triadica
"It is truly meet..."
The Trisagion.
The troparion of the Holy Fathers.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 6 (the apolytikion).
For the Holy Fathers.
For Ss. Constantine and Helen.
For the Ascension.
The 1st 2 poetic kathisma as follows:
The verses for the Resurrection in tone 6.
"Glory…" for Ss. Constantine and Helen.
"Now…" the theotokion.
The 3rd poetic kathisma:
The verses for Ss. Constantine and Helen.
"Glory..., Now...." the theotokion for the Resurrection in tone 4 from the appendix in the Menaion.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon for the Resurrection in tone 6.
The canons:
For the Resurrection in tone 6.
For the Holy Fathers.
For Ss. Constantine and Helen.
After the 3rd ode we read the kontakion and oikos of the Saint, and sing the kathisma of the Saint and of the Fathers, "Ye truly were shown, O blessed Fathers..."
After the 6th ode we read the kontakion and oikos of the Holy Fathers, synaxarion from the *Menaion* and *Pentecostarion*.

The katavasia for the Ascension, "The heavy of tongue..."
The Gospel for the 10th eothinon.
At the 9th ode we sing, "More honorable..."
The exaposteilaria:
For the 10th eothinon.
For the Holy Fathers.
For Ss. Constantine and Helen.
For the Ascension
At the praises we sing 8 stichera:
2 for the Resurrection in tone 6.
3 for the Holy Fathers.
3 for Ss. Constantine and Helen.
"Glory…" for the Holy Fathers.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The antiphons of the Ascension.
The entrance hymn, "Come let us worship… who art risen from the dead..."
After the Little Entrance, we sing the troparia:
For the Resurrection in tone 6. (the apolytikion)
For the Ascension, "Thou hast ascended in glory..."
For the Holy Fathers.
For Ss. Constantine and Helen.
The kontakion for the Ascension, "When thou didst fulfill..."
The Epistle for Ss. Constantine and Helen.
The Gospel for the Sunday of the Holy Fathers.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "Praise ye the Lord..."
Instead of We have seen the true light...", we sing the troparion of the Ascension, "Thou hast ascended in glory..."
We sing "Blessed be the name..."
The Dismissal.

If the feast of Ss. Constantine and Helen falls on Saturday of the Souls, the service of the Saint is sung instead on Friday with the service of the leavetaking of the Ascension according to this order.

At Vespers on Thursday evening

"Blessed is the man..."
"O Lord, I have cried…" we chant 10 stichera.
6 for the Ascension
4 for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the Ascension.
The Entrance.
"O Gladsome Light..."
The prokeimenon for the day.
The readings for Ss. Constantine and Helen.
At the aposticha, we sing:
The stichera for the Ascension.

"Glory…" for Ss. Constantine and Helen.
"Now…" for the Ascension.
The troparia:
For the Ascension, "Thou hast ascended..."
For Ss. Constantine and Helen.
For the Saturday of Souls, "Thou hast ascended..."
The Dismissal.

At the Midnight Service

Psalm 50.
The litia for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now..When thou didst fulfill the mystery..." from the litia of the Ascension.
The troparion for Ss. Constantine and Helen.

At Matins on Friday morning

The 6 Psalms.
At "God is the Lord..," we sing the troparia as in Vespers.
For the Ascension, "Thou hast ascended..."
For Ss. Constantine and Helen.
For the Saturday of Souls, "Thou hast ascended..."
The Psalms.
The polyeieos for the feast of Ss. Constantine and Helen.
The poetic kathisma according to the following pattern:
The verses for Ss. Constantine and Helen.
"Glory..., Now..." for the Ascension instead of the theotokia for Ss. Constantine and Helen.
The 1st anabathmoi in tone 4 "From my youth up many passions…"
The prokeimenon, for Ss. Constantine and Helen, "I have exalted one chosen..."
"Let everything that hath breath..."
The Matins Gospel for Ss. Constantine and Helen.
Psalm 50.
"Glory…By the intercessions of the two crowned by God..."
"Now…Through the intercessions of the Theotokos…"
"Have mercy on me, O God…"
The idiomelon, "Today hath the memorial of the pious Constantine..." from the litia of Ss. Consantine and Helen
The canons:
For the Ascension.
For Ss. Constantine and Helen.
After the 3rd ode we read the kathisma for Ss. Constantine and Helen and for the Ascension.
After the 6th ode we read the kontakion and oikos for Ss. Constantine and Helen, and the synaxarion.
The katavasia for the Ascension, "The heavy of tongue..."
Sing the 9th ode of the Ascension feast with megalynaria and for Ss. Constantine and Helen with the verse, "O Saints of God, intercede in our behalf..."
The exaposteilaria:
For the Ascension, "When the Disciples beheld thee..."
For Ss. Constantine and Helen
For the Ascension, "When the Disciples beheld thee..."
At the praises, we sing 6 stichera:
3 for the Ascension.

3 for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the Ascension.
The Great Doxology.
The troparion for Ss. Constantine and Helen.

At the Divine Liturgy

We sing the antiphons and entrance hymn of the Ascension
After the Little Entrance, we sing:
The troparion of the Ascension.
The troparion for Ss. Constantine and Helen.
The troparion for the patron saint of the Temple.
The kontakion for the Ascension.
The Epistle and Gospel for Ss. Constantine and Helen.
At "Especially..," we sing "In unison we believers do magnify thee..."
The communion hymn of the Ascension.
Instead of "We have seen the true light..." we sing the troparion of the Ascension.
We sing "Blessed be the name..."
The Dismissal.

On Friday evening and Saturday morning we sing the service of the Souls from the *Pentecostarion*.

If the local church is dedicated to St. Constantine, before the Liturgy we sing the troparion for Ss. Constantine and Helen and celebrate the Artoklasia with the troparion for the Saturday of Souls, "O only Creator..." and celebrate the Liturgy as usual.

If the feast of Ss. Constantine and Helen falls on Pentecost Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
3 for Pentecost in tone 1.
4 for Pentecost in tone 2.
3 for Ss. Constantine and Helen.
"Glory..., Now...Come ye nations..." for Pentecost.
The Entrance.
"O Gladsome Light..."
The prokeimenon of the day.
The 1st and 2nd readings for Pentecost.
The 1st reading for Ss. Constantine and Helen.
At the aposticha, we sing:
The stichera for Pentecost.
"Glory…" for Ss. Constantine and Helen.
"Now…Of old there was confusion..." for Pentecost.
The troparia:
For Pentecost, "Blessed art thou, O Christ our God..."
For Ss. Constantine and Helen.
For Pentecost, "Blessed art thou, O Christ our God..."
The Dismissal.

At the Midnight Service

Psalm 50.
The litia of Pentecost.
"Glory…" from the litia for Ss. Constantine and Helen
"Now…" from the litia for Pentecost.
The Trisagion Prayers.
The troparion for Pentecost.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..,"sing the troparia at Vespers:
For Pentecost, "Blessed art thou, O Christ our God..."
For Ss. Constantine and Helen.
For Pentecost, "Blessed art thou, O Christ our God..."
The Psalms.
The polyeleos.
The poetic kathisma:
The 1st poetic kathisma:
"Let us, O believers..." for Pentecost.
"Glory..., Now...By thine attributes..." for Ss. Constantine and Helen.
The 2nd poetic kathisma:
"The spring of the Spirit..." for Pentecost.
"Glory..., Now...By thine attribute of piety..." for Ss. Constantine and Helen.
The 3rd poetic kathisma:
"After thy rising from the tomb..." for Pentecost.
"Glory..., Now...Thy memorial of good repute..." for Ss. Constantine and Helen.
The 1st anabathmoi in tone 4 "From my youth up many passions…"
The evlogetaria are not sung.
The Prokemeinon for Pentecost, "Thy good spirit shall lead me..."
"Let every breath…"
The Matins Gospel of Pentecost
"In that we have beheld..." is not read.
Psalm 50.
"Glory…through the intercessions of the apostles..."
"Now…Through the intercessions of the Theotokos..."
"Have mercy on me, O God..."
"O heavenly King..." for Pentecost.
The canons:
For Pentecost.
For Ss. Constantine and Helen.
After the 3rd ode, we read the kontakion and oikos for Ss. Constantine and Helen, and sing the kathisma for Ss. Constantine and Helen and Pentecost.
After the 6th ode, we read the kontakion and oikos of Pentecost, and the synaxarion from the *Menaion* and *Pentecostarion*.
Both katavasia for Pentecost.
The exaposteilaria:
The 1st exaposteilarion for Pentecost, "All-Holy Spirit..."
For Ss. Constantine and Helen.
The 2nd exaposteilarion for Pentecost, "Light is the Father..."
At the praises we sing 6 stichera:
3 for Pentecost.

3 for Ss. Constantine and Helen.
"Glory..., Now...O heavenly King..." for Pentecost
The Great Doxology.
The troparion for Pentecost, "Blessed art thou, O Christ our God..."

At the Divine Liturgy

The antiphons and entrance hymn of Pentecost.
After the Little Entrance, we sing the troparia.
For Pentecost, "Blessed art thou, O Christ our God..."
For Ss. Constantine and Helen.
The kontakion for Pentecost, "When the high One descended..."
Instead of "Holy God..." we sing, "As many as have been baptized..."
The Epistle and Gospel of Pentecost
At "Especially..," we sing "O Mother that hath known no man..."
The communion hymn for Pentecost, "The good Spirit shall lead me..."
Instead of "We have seen the true light..," we sing the troparion for Pentecost
"Blessed be the name..."
The Dismissal, followed by the Kneeling Vespers of Pentecost

If the feast of Ss. Constantine and Helen falls on Monday of the Holy Spirit, we follow this order.

At the Kneeling Vespers of Pentecost

The Sunset Psalm.
At "O Lord, I have cried…" we chant 6 stichera:
3 Prosomoia from the praises for Pentecost, "Today all the nations..."
3 for Ss. Constantine and Helen.
"Glory..., Now...O heavenly King..." for Pentecost.
The Kneeling Prayers.
At the aposticha, we sing:
The stichera from the Kneeling Vespers of Pentecost.
"Glory…" for Ss. Constantine and Helen.
"Now…Come, ye nations..." for Pentecost.
The troparia:
For Pentecost, "Blessed art thou, O Christ our God..."
For Ss. Constantine and Helen.
For Pentecost, "Blessed art thou, O Christ our God..."
The Dismissal.

At the Midnight Service

Psalm 50.
The litia for Ss. Constantine and Helen.
"Glory…" for Ss. Constantine and Helen.
"Now…" for Pentecost.
The Trisagion Prayers.
The troparion for Pentecost, "Blessed art thou, O Christ our God..."

At Matins on Monday morning

The 6 Matins Psalms.
At "God is the Lord..," sing the troparia as in Vespers:
For Pentecost, "Blessed art thou, O Christ our God..."
For Ss. Constantine and Helen.

For Pentecost, “Blessed art thou, O Christ our God...”

The Psalms.

The polyeleos.

The poetic kathisma:

The 1st poetic kathisma:

“O ye Fathful...” for Monday of Pentecost from the *Pentecostarion*.

“Glory..., Now...By thine attributes...” for Ss. Constantine and Helen.

The 2nd poetic kathisma:

“Coming down to those on earth...” for Monday of Pentecost from the *Pentecostarion*.

“Glory..., and Now...By thine attribute of piety ...” for Ss. Constantine and Helen.

The 3rd poetic kathisma:

“After thy rising from the tomb...” for Pentecost.

“Glory..., Now...Thy memorial...” for Ss. Constantine and Helen.

The 1st anabathmoi in tone 4 “From my youth up many passions…”

The prokeimenon for Ss. Constantine and Helen, “I have exalted one chosen...”

“Let every breath…”

The Matins Gospel for Ss. Constantine and Helen

Psalm 50

“Glory…through the intercessions of the Apostles...”

“Now…Through the intercessions of the Theotokos...”

“Have mercy on me, O God...”

“Today hath the memorial...” from the litia for Ss. Constantine and Helen

The canons:

For the Monday of Pentecost.

For Ss. Constantine and Helen of the feast, and that of the Saint.

After the 3rd ode, we read the kontakion and oikos of Ss. Constantine and Helen, and sing the kathisma of Ss. Constantine and Helen and for the Monday of the Holy Spirit, “Now the All-Holy Spirit...”

After the 6th ode, we read the kontakion and oikos of Pentecost and the feast, the synaxarion from the *Menaion* for Ss. Constantine and Helen and the *Pentecostarion* for Monday of the Holy Spirit.

The katavasia. “Covered by the divine cloud...”

The 9th ode for the Monday of the Holy Spirit.

The exaposteilaria:

The 1st exaposteilarion for Pentecost, “All-Holy Spirit...”

For Ss. Constantine and Helen.

The 2nd exaposteilarion for Pentecost, “Light is the Father...”

At the praises, we sing 6 stichera.

3 for the Monday of Pentecost, “In the Prophets Thou didst proclaim...” from the *Pentecostarion*.

3 for Ss. Constantine and Helen.

“Glory…The King of kings...” for Ss. Constantine and Helen.

“Now…Of old the tongues...” for the Monday of Pentecost from the *Pentecostarion*.

The Great Doxology.

The troparion for Pentecost, Blessed art thou, O Christ our God...”

At the Divine Liturgy

The antiphons and entrance hymn of Pentecost.

After the Little Entrance, we sing the troparia:

For Pentecost, “Blessed art thou, O Christ our God...”

For Ss. Constantine and Helen.

The kontakion for Pentecost, "When the high One descended..."
Instead of "Holy God..." we sing "As many as have been baptized..."
The Epistle for Ss. Constantine and Helen.
At "Especially..," we sing "Rejoice, O Queen..."
The communion hymn for Pentecost, "The good Spirit shall lead me..."
"We have seen the true light..."
"Blessed be the name...."
The Dismissal.

If the feast of Ss. Constantine and Helen falls within the post-festal week of Pentecost, we sing the service of the Saints as described in the *Menaion* together with the material for the Week of Pentecost.

At Matins
We sing, "More honorable..." at the 9th ode.

At the Divine Liturgy
We sing the antiphons and entrance hymn of Pentecost.
At "Especially..," we sing "It is truly meet..."
The communion hymn for Ss. Constantine and Helen.
We sing, "We have seen the true light..."

If the feast of Ss. Constantine and Helen falls on the leavetaking of Pentecost, the Saint's service is sung together with the feast exactly as on the day of the feast itself, with the following exception.

At Vespers
We read only the readings for Ss. Constantine and Helen.

At Matins
We sing both katavasia for the Ascension.

At the Divine Liturgy
We read the Epistle and Gospel for Ss. Constantine and Helen.
We sing the communion hymn of the Ascension.

If the feast of Ss. Constantine and Helen falls on Sunday of All Saints, we follow this order.

At Vespers
The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera.
4 for the Resurrection in tone 8.
3 for All Saints Sunday.
For Ss. Constantine and Helen.
"Glory…Ye are the pillars of the Church...." for All Saints Sunday.
"Now…Verily, the King of heaven..." for the Resurrection in tone 8.
The Entrance.
"O Gladsome Light..."
The 1st 2 readings from the *Pentecostarion*.
The 1st Reading for Ss. Constantine and Helen.
At the aposticha, we sing:
The stichera for the Resurrection in tone 8.

"Glory…" for Ss. Constantine and Helen.
"Now…Come ye believers..." for All Saints Sunday.
The troparia:
For the Resurrection in tone 8. (the apolytikion)
For All Saints in tone 4, "The Church, O Christ God..."
For Ss. Constantine and Helen
The theotokion in tone 8
The Dismissal.

At the Midnight Service

Psalm 50
The triadikos canon
The litia of All Saints
"Glory…" for Ss. Constantine and Helen
"Now…Let us hasten unto the present festival..." from the *Pentecostarion.*
The triadica
"It is truly meet..."
The Trisagion Prayers
The troparion for All Saints Sunday

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
For the Resurrection in tone 8 (the apolytikion).
For All Saints in tone 4, "The Church, O Christ God..."
For Ss. Constantine and Helen.
The theotokion in tone 8.
The Psalms.
The polyeleos.
The poetic kathisma according to the following pattern:
The verses for the Resurrection in tone 8.
"Glory…" for Ss. Constantine and Helen.
"Now…" for the theotokion from the *Pentecostarion*.
The 3rd poetic kathisma for Ss. Constantine and Helen with its theotokia.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 8.
The canons:
For the Resurrection in tone 8.
For All Saints.
For Ss. Constantine and Helen.
After the 3rd ode we read the kontakion and oikos of Ss. Constantine and Helen, then sing the kathisma of All Saints, and of Ss. Constantine and Helen with its theotokion.
After the 6th ode, we read the kontakion and oikos of All Saints, and the synaxarion from the *Menaion* and the *Pentecostarion*.
The katavasia, "I shall open my mouth..."
The Matins Gospel of the 1st eothinon.
At the 9th ode , we sing "More honorable..."
The exaposteilaria:
For the 1st eothinon.
For All Saints.
The theotokion for the 1st eothinon.

At the praises we sing 7 stichera:
2 for the Resurrection in tone 8.
2 for All Saints.
3 for Ss. Constantine and Helen.
"Glory…Let us gather with the Disciples..." for the 1st eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy
The Typika.
At the Beatitudes, we sing 8 hymns:
4 for the Resurrection in tone 8.
4 from the 6th ode of the canon for All Saints Sunday.
After the Little Entrance, we sing.
The troparion of the Resurrection in tone 8. (the apolytikion)
The troparion for All Saints Sunday.
The troparion for Ss. Constantine and Helen.
The troparion of the patron saint of the Temple.
The kontakion for All Saints Sunday, "To thee, O Lord and Author of all creation..."
The Epistle for Ss. Constantine and Helen.
The Gospel for All Saints Sunday.
At "Especially..." we sing "It is truly meet..."
The communion hymn for All Saints Sunday, "Praise ye the Lord..."
We sing, "We have seen the true light..."
The Dismissal.

If the feast of Ss. Constantine and Helen falls on another day outside the time of the *Pentecostarion*, the service is sung according to the order found in the *Menaion*.
The katavasia are "I shall open my mouth..."
The kontakion is "O, undisputed intercessor of Christians.."
The communion hymn is "Their sound went forth into all the earth, and their words to the ends of the world. Alleluia."

MAY 25

The Third Discovery of the Honoured Head of the Forerunner

If the feast of the 3rd Discovery of the Head of St. John The Baptists falls on the leavetaking of of Mid-Pentecost, we follow this order. [231]

At Vespers
At "O Lord, I have cried…" we chant 6 stichera.
3 for Mid-Pentecost
3 for the Discovery of the Head of St. John the Baptist
"Glory…" for the Discovery of the Head of St. John the Baptist
"Now…" for Mid-Pentecost

[231] The 3rd Finding of the Forerunner's Precious Head can fall within the period of the *Pentecostarion* from Wednesday of the Leave-taking of Mid-Pentecost to Sunday of All Saints, and beyond that as late as Monday of the second week after Pentecost. (See the Festal Index.)

The troparia
For Mid-Pentecost, "In the midst of this Feast..."
For the Discovery of the Head of St. John the Baptist
For Mid-Pentecost, "In the midst of this Feast..."

At Matins

We sing the troparia as in Vespers:
For Mid-Pentecost, "In the midst of this Feast..."
For the Discovery of the Head of St. John the Baptist.
For Mid-Pentecost, "In the midst of this Feast..."
The Psalms.
The polyeleos.
The poetic kathisma of the Forerunner and Mid-Pentecost.
The Matins Gospel for the 3rd Discovery of the Head of St. John the Baptist.
The canons:
For Mid-Pentecost.
For the 3rd Discovery of the Head of St. John the Baptist.
After the 3rd ode, we read the kontakion and oikos of the Forerunner, and the synaxarion of the *Menaion*.
The katavasias of Mid-Pentecost.
The 9th odes of Mid-Pentecost and for the Discovery of the Head of St. John the Baptist.
The exaposteilaria:
For Mid-Pentecost.
For the 3rd Discovery of the Head of St. John the Baptist.
For Mid-Pentecost.
At the praises we sing 6 stichera:
3 for Mid-Pentecost.
3 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the Discovery of the Head of St. John the Baptist.
"Now…" for the Discovery of the Head of St. John the Baptist.
The Great Doxology.
The troparion of Mid-Pentecost.

At the Divine Liturgy

The antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing:
The troparion of Mid-Pentecost.
The troparion for the 3rd Discovery of the Head of St. John the Baptist.
The troparion for the patron saint of the Temple.
The kontakion for Mid-Pentecost.
At "Especially..." we sing the 9th katavasia for Mid-Pentecost, "Virginity is alien to mothers...."
The communion hymn, of Mid-Pentecost, "The Lord saith, He that eateth my flesh..."
"Christ is risen..."
The Dismissal.

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on Sunday of the Blind Man, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."

At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 5.
2 for the Sunday of the Blind Man.
4 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory..., Now...Passing by, O Lord..." for the Sunday of the Blind Man.
The Entrance.
"O Gladsome Light..."
The readings for the 3rd Discovery of the Head of St. John the Baptist.
At the aposticha, we sing:
The 1st sticherion in tone 5, "Thee, O Christ our Saviour..."
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…O Christ God, supersensous Sun..." for the Sunday of the Blind Man.
The troparia:
For the Resurrection in tone 5. (the apolytikion)
For the 3rd Discovery of the Head of St. John the Baptist.
The Theotokion in tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The Triadikos Canon.
The litia for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…The blind man, accounting all his life..." for the Sunday of the Blind Man.
"It is truly meet..."
The Trisagion.
The troparion, "The pious Joseph..."

At Matins on Sunday Morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparion as at Vespers.
For the Resurrection in tone 5 (the apolytikion).
For the 3rd Discovery of the Head of St. John the Baptist.
The Theotokion in tone 4.
The Psalms.
The polyeieos.
The 1st and 2nd poetic kathisma:
The verses for the Resurrection in tone 5.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" the Theotokion in tone 5.
The 3rd poetic kathisma for the 3rd Discovery of the Head of St. John the Baptist with the theotokion from the appendix of the *Menaion*.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon for the Resurrection in tone 5.
The canons:
For the canon of Pascha with the 2 theotokia.
For the 3rd Discovery of the Head of St. John the Baptist.
After the 3rd ode we read the kontakion and oikos for the 3rd Discovery of the Head of St. John the Baptist, and sing the kathisma for the 3rd Discovery of the Head of St. John the Baptist and for the Blind Man.

After the 6th ode we read the kontakion and oikos of the Blind Man, the synaxarion from the *Menaion* and the *Pentecostarion*.
The katavasia for the Blind Man "Let us praise our God..."
The Matins Gospel for the 8th eothinon.
The 9th ode.
The exaposteilaria:
For Pascha.
For the Discovery of the Head of St. John the Baptist.
"Our Saviour, passing by..." for the Sunday of the Blind Man.
At the praises we sing:
3 stichera for Sunday of the Blind Man.
3 stichera for the Discovery of the Head of St. John the Baptist.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory..., Now...Who shall declare thy might..." for the Sunday of the Blind Man.
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.
After the Little Entrance, we sing the troparia.
For the Resurrection in tone 5 (the apolytikion).
For the 3rd Discovery of the Head of St. John the Baptist.
For the patron saint of the Temple.
The kontakion of Pascha.
The Epistle for the 3rd Discovery of the Head of St. John the Baptist.
The Gospel for the Sunday of the Blind Man.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the Body of Christ..."
"Christ is risen..."
"Blessed be the name...:"
The Dismissal.

If the feast falls on Wednesday of the Leave-taking of Pascha, we follow this order.

At Vespers on Tuesday evening

Instead of "Blessed is our God..." the priest intones, "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity..."
We sing "Christ is risen..." as usual.
At "Lord I have cried..." sing 10 stichera:
6 of the Resurrection in tone 1.
4 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…The universal glory..." from the *Pentecostarion*.
The Entrance.
"O Gladsome Light..."
The prokeimenon of the day.
The readings for the 3rd Discovery of the Head of St. John the Baptist.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone 1.
The stichera for Pascha (Paschals) with their verses in tone 5 "Let God arise..."
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist

"Now…Today is the Day of Resurrection..." for Pascha

The troparia:

"Christ is risen..."

For the 3rd Discovery of the Head of St. John the Baptist.

"Christ is risen..."

The Dismissal.

At Matins

Instead of "Blessed is our God..." the priest intones, "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity..."

"Christ is risen..."

The 1st antiphon in tone 4.

The prokeimenon, "His sound has gone forth..."

"Let everything that hath breath praise the Lord..."

The Gospel of the 11th eothinon.

"In that we have beheld the Resurrection..."

"Glory…Through the Intercessions of the Apostle..."

"Now…Through the Intercessions of the Theotokos..."

"Have mercy on us..."

The idiomelon from the litia for the 3rd Discovery of the Head of St. John the Baptist.

The canons.

For Pascha with 4 troparia.

For the 3rd Discovery of the Head of St. John the Baptist with 4 troparia.

We sing the katavasia for Pascha at the end of each ode followed by "Christ is risen..." (3x),"Verily, Jesus is risen from the tomb..." and the petitions.

After the 3rd ode we read the hypakoe and the kontakion of Pascha.

After the 6th ode we read the kontakion and oikos for the 3rd Discovery of the Head of St. John the Baptist, the synaxarion; and "In that we have beheld the Resurrection..." (3x)

"Verily, Jesus is risen from the tomb..."

The 8th ode.

The 9th ode of Pascha with its megalynaria.

The 9th ode of the canon for the 3rd Discovery of the Head of St. John the Baptist.

The exaposteilaria:

For Pascha, "When thou didst fall asleep..."

For the 3rd Discovery of the Head of St. John the Baptist

For Pascha, "When thou didst fall asleep..."

At the praises we sing

The stichera for the Resurrection in tone 1 "O Christ, thy saving Passion do we praise..."

The stichera for the 3rd Discovery of the Head of St. John the Baptist.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Now…Today is the Day of Resurrection..."

"Christ is risen..." (3x)

At the Divine Liturgy

We sing the antiphons and entrance hymn of Pascha.

After the Little Entrance, we sing:

"Christ is risen..."

The hypakoe of Pascha, "They who were with Mary..."

The troparion for the 3rd Discovery of the Head of St. John the Baptist.

The kontakion for Pascha, "Though thou, O deathless One..."

Instead of "Holy God..." we sing, "As many as have been baptized..."

The Epistle and Gospel for the 3rd Discovery of the Head of St. John the Baptist.
At "Especially..." we sing "The Angel cried… Shine, shine..."
The communion hymn, "Receive ye the body of Christ..."
The Dismissal.

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on Thursday of the Ascension, the Forerunner's service is moved and sung on the following day with the post-festal material, as described in the *Menaion*.

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on Sunday of the Holy Fathers, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 6.
3 for the Holy Fathers.
3 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory...Let us extol today …" for the Holy Fathers.
"Now….." the Theotokion in tone 6.
The Entrance.
"O Gladsome Light..."
The 1st 2 readings for the Holy Fathers.
The 1st reading for the 3rd Discovery of the Head of St. John the Baptist.
At the aposticha:
The stichera for the Resurrection in tone 6.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" for the Holy Fathers.
The troparia:
For the Resurrection in tone 6. (the apolytikion)
For the Holy Fathers.
For the 3rd Discovery of the Head of St. John the Baptist.
For the Ascension.
The Dismissal.

At the Midnight Service

Psalm 50
The triadikos canon
The litia for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…Ye have become exact keepers of the apostolic traditions..." for the Holy Fathers.
The triadica.
"It is truly meet..."
The Trisagion.
The troparion of the Holy Fathers.

At Matins on Sunday morning

The 6 Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in tone 6. (the apolytikion)

For the Holy Fathers.
For the 3rd Discovery of the Head of St. John the Baptist.
For the Ascension.

The 1st and 2nd poetic kathisma as follows:
The verses for the Resurrection in tone 6.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" the theotokion.

The 3rd poetic kathisma:
The verses for the 3rd Discovery of the Head of St. John the Baptist.
"Glory..., Now...." the theotokion from the appendix of the *Menaion*.

The evlogetaria.

The hypakoe, anabathmoi, and prokeimenon for the Resurrection in tone 6.

The canons:
For the Resurrection in tone 6.
For the Holy Fathers.
For the 3rd Discovery of the Head of St. John the Baptist.
After the 3rd ode we read the kontakion and oikos of the Saint, and sing the kathisma for the 3rd Discovery of the Head of St. John the Baptist and of the Fathers, "Ye truly were shown, O blessed Fathers..." from the *Pentecostarion.*
After the 6th ode we read the kontakion and oikos of the Holy Fathers, the synaxarion from the *Menaion* and *Pentecostarion*.
The katavasia for the Ascension, "The heavy of tongue..."
The Matins Gospel for the eothinon.
At the 9th ode we sing, "More honorable..."

The exaposteilaria:
For the 10th eothinon
For the Holy Fathers
For the 3rd Discovery of the Head of St. John the Baptist
For the Ascension

At the praises, we sing 8 stichera:
2 for the Resurrection in tone 6.
3 for the Holy Fathers.
3 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the Holy Fathers.
"Now…Most blessed art thou..."

The Great Doxology.

"Today is salvation..."

At the Divine Liturgy

The antiphons of the Ascension.

The entrance hymn, "Come let us worship… who art risen from the dead..."

After the Little Entrance, we sing the troparia:
For the Resurrection in tone 6 (the apolytikion)
For the Ascension, "Thou hast ascended in glory..."
For the Holy Fathers.
For the 3rd Discovery of the Head of St. John the Baptist.
The kontakion for the Ascension, "When thou didst fulfill..."

The Epistle for the 3rd Discovery of the Head of St. John the Baptist.

The Gospel for the Sunday of the Holy Fathers.

At "Especially..." we sing "It is truly meet..."

The communion hymn, "Praise ye the Lord..."

Instead of "We have seen the true light..." we sing the troparion of the Ascension, "Thou hast ascended in glory..."
We sing "Blessed be the name..."
The Dismissal.

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on Saturday of the Souls, the service is sung one day early, on Friday of the leavetaking of Ascension, and we follow this order.

At Vespers on Thursday evening

The Sunset Psalm.
"O Lord, I have cried…" we chant 10 stichera:
6 for the Ascension
4 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" for the Ascension.
The Entrance.
"O Gladsome Light..."
The prokeimenon for the day.
The readings for the 3rd Discovery of the Head of St. John the Baptist.
At the aposticha, we sing:
The stichera for the Ascension.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" for the Ascension.
The troparia:
For the Ascension, "Thou hast ascended..."
For the 3rd Discovery of the Head of St. John the Baptist.
For the Saturday of Souls, "Thou hast ascended..."
The Dismissal.

At the Midnight Service

Psalm 50.
The litia for the Ascension, "When thou didst fulfill the mystery..."
The troparion for the 3rd Discovery of the Head of St. John the Baptist.

At Matins on Friday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia as in Vespers.
For the Ascension, "Thou hast ascended..."
For the 3rd Discovery of the Head of St. John the Baptist.
For the Saturday of Souls, "Thou hast ascended..."
The Psalms.
The polyeleos for the feast of the 3rd Discovery of the Head of St. John the Baptist.
The poetic kathisma according to the following pattern.
The verses for the 3rd Discovery of the Head of St. John the Baptist.
"Glory..., Now..." for the Ascension instead of the theotokia for the 3rd Discovery of the Head of St. John the Baptist.
The 1st anabathmoi in tone 4 "From my youth up many passions…"
The prokeimenon, for the 3rd Discovery of the Head of St. John the Baptist.
"Let everything that hath breath..."
The Matins Gospel for the 3rd Discovery of the Head of St. John the Baptist
Psalm 50.

"Glory…By the intercessions of the two crowned by God..."
"Now…Through the intercessions of the Theotokos…"
"Have mercy on me, O God…"
The idiomelon for the 3rd Discovery of the Head of St. John the Baptist.

The canons:
For the Ascension.
For the 3rd Discovery of the Head of St. John the Baptist.
After the 3rd ode we read the kathisma for the 3rd Discovery of the Head of St. John the Baptist and for the Ascension.
After the 6th ode we read the kontakion and oikos for the 3rd Discovery of the Head of St. John the Baptist, and the synaxarion.
The katavasia for the Ascension, "The heavy of tongue..."
Sing the 9th ode of the Ascension feast with megalynaria, and for the 3rd Discovery of the Head of St. John the Baptist.

The exaposteilaria:
For the Ascension, "When the Disciples beheld thee..."
For the 3rd Discovery of the Head of St. John the Baptist.
For the Ascension, "When the Disciples beheld thee..."

At the praises, we sing 6 stichera:
3 for the Ascension.
3 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" for the Ascension.

The Great Doxology.
The troparion for the 3rd Discovery of the Head of St. John the Baptist.

At the Divine Liturgy

We sing the antiphons and entrance hymn of the Ascension.
After the Little Entrance, we sing:
The troparion of the Ascension.
The troparion for the 3rd Discovery of the Head of St. John the Baptist.
The troparion for the patron saint of the Temple.
The kontakion for the Ascension.
The Epistle and Gospel for the 3rd Discovery of the Head of St. John the Baptist.
At "Especially..," we sing the 9th ode of the katavasia for the Sunday of the Blind Man, "In unison we believers do magnify thee..."
The communion hymn of the Ascension, "God hath ascended..."
Instead of "We have seen the true light..." we sing the troparion of the Ascension.
We sing "Blessed be the name..."
The Dismissal.

On Friday evening and Saturday morning we sing the service of the Souls according to the order found in the *Pentecostarion*.

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on Pentecost Sunday, the Forerunner's service is moved and sung on Monday of the Holy Spirit, as follows.

At the Kneeling Vespers for Pentecost

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 6 stichera.

3 from the praises for Pentecost, "Today all the nations..."
3 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory..., Now...O heavenly King..." for Pentecost.
The Kneeling Prayers.
The aposticha and "Glory..., Now..." (doxasticon) for Pentecost.
The troparia:
For Pentecost, "Blessed art thou..."
For the 3rd Discovery of the Head of St. John the Baptist.
For Pentecost, "Blessed art thou..."
The Dismissal.

At Matins on Monday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For Pentecost, "Blessed art thou..."
For the 3rd Discovery of the Head of St. John the Baptist.
For Pentecost, "Blessed art thou..."
The poetic kathisma of the 3rd Discovery of the Head of St. John the Baptist and of Pentecost.
The 1st anabathmoi in tone 4, "From my youth up..."
The prokeimenon, "There will I make to spring forth a horn for David…"
"Let every breath…"
The Matins Gospel of the 3rd Discovery of the Head of St. John the Baptist.
Psalm 50.
"Glory...Through the intercessions of the Forerunner…"
"Now…Through the intercessions of the Theotokos…"
"Have mercy on me, O God…"
The idiomelon from the aposticha in the Menaion for the 3rd Discovery of the Head of St. John the Baptist, "Thy head, that supremely venerable treasury..."
The canons:
For Pentecost Monday.
For the 3rd Discovery of the Head of St. John the Baptist of the feast.
After the 3rd ode we sing the poetic kathisma for Monday of Pentecost, "Now the All-holy Spirit..." from the *Pentecostarion*.
After the 6th ode we read the kontakion and oikos of Pentecost, and the synaxarion from the *Menaion* and *Pentecostarion*.
The 2nd katavasia for Pentecost, "Covered by the divine cloud..." from the *Pentecostarion*.
The 9th ode for Pentecost Monday.
The exaposteilaria:
The 1st exaposteilarion for Pentecost Monday.
For the 3rd Discovery of the Head of St. John the Baptist.
The 2nd exaposteilarion for Pentecost Monday.
At the praises we sing 6 stichera:
3 for Pentecost Monday.
3 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory..., Now..." for Pentecost Monday.
The Great Doxology.
The troparion for Pentecost, "Blessed art thou..."

At the Divine Liturgy

The Epistle for the 3rd Discovery of the Head of St. John the Baptist.
The Gospel for Monday of Pentecost.

The communion hymn for Monday of Pentecost

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on any day following the Ascension or Pentecost, the service is sung according to the *Menaion* with the post-festal material for the Ascension or Pentecost.

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on Sunday of All Saints, we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in tone 8.
3 for All Saints Sunday.
For the 3rd Discovery of the Head of St. John the Baptist.
"Glory…Ye are the pillars of the Church...." for All Saints Sunday.
"Now…Verily, the King of heaven..." for the Resurrection in tone 8
The 1st and 2nd readings from the *Pentecostarion*.
The 1st Reading for the 3rd Discovery of the Head of St. John the Baptist.
At the aposticha:
The stichera for the Resurrection in tone 8.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…Come ye believers..." for All Saints Sunday.
The troparia:
For the Resurrection in tone 8. (the apolytikion)
For All Saints in tone 4, "The Church, O Christ God..."
For the 3rd Discovery of the Head of St. John the Baptist.
The Theotokion in tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon
The litia of All Saints
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist
"Now…Let us hasten unto the present festival..." from the *Pentecostarion*.
The triadica
"It is truly meet..."
The Trisagion Prayers
The troparion for All Saints Sunday

At Matins

At "God is the Lord..." we sing the troparia as in Vespers.
For the Resurrection in tone 8 (the apolytikion)
For All Saints in tone 4, "Thy Church, O Christ God..."
For the 3rd Discovery of the Head of St. John the Baptist
The theotokion in tone 4
The Psalms and polyeleos
The 1st and 2nd poetic kathisma according to the following pattern
The verses for the Resurrection in tone 8

"Glory…" for the 3rd Discovery of the Head of St. John the Baptist
"Now…" the Theotokion from the *Pentecostarion*.

The 3rd poetic kathisma for the 3rd Discovery of the Head of St. John the Baptist with its theotokia.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 8
The canons:
For the Resurrection in tone 8.
For All Saints.
For the 3rd Discovery of the Head of St. John the Baptist,
After the 3rd ode we read the kontakion and oikos of the 3rd Discovery of the Head of St. John the Baptist, then sing the kathisma of All Saints, and for the 3rd Discovery of the Head of St. John the Baptist with its Theotokion.
After the 6th ode, we read the kontakion and oikos of All Saints, and synaxarion from the *Menaion* and the *Pentecostarion*.
The katavasia, "I shall open my mouth..."
The Matins Gospel of the 1st eothinon.
At the 9th ode , we sing "More honorable..."
The exaposteilaria:
For the 1st eothinon.
For All Saints,
The Theotokion in tone 4,
At the praises we sing 7 stichera:
2 for the Resurrection in tone 8.
2 for of All Saints.
3 for Pentecost, "Blessed art thou..."
"Glory…Let us gather with the Disciples..." for the 1st eothinon.
"Now…Most blessed art thou, O Virgin Theotokos..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns:
For the Resurrection in tone 8.
From the 6th ode of the canon for All Saints Sunday.
After the Little Entrance, we sing:
The troparion of the Resurrection in tone 8.
The troparion for All Saints Sunday.
The troparion for Ss. Constantine and Helen.
The troparion of the patron saint of the Temple.
The kontakion for All Saints Sunday, "To thee, O Lord and Author of all creation..."
The Epistle for Ss. Constantine and Helen.
The Gospel for All Saints Sunday.
At "Especially..." we sing "It is truly meet..."
The communion hymn for All Saints Sunday, "Praise ye the Lord..."
"We have seen the true light..."
The Dismissal.

If the feast of the 3rd Discovery of the Head of St. John the Baptist falls on a Sunday after we have ceased to use the *Pentecostarion*, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera.
6 for the Resurrection in the tone of the week.
4 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" the theotokion in the tone of the week.
The Entrance.
"O Gladsome Light..."
The aposticha for the Resurrection in the tone of the week:
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…O Wondrous event..." the theotokion for the aposticha in tone 2.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the 3rd Discovery of the Head of St. John the Baptist.
The theotokion in tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The troparion for the 3rd Discovery of the Head of St. John the Baptist.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
For the Resurrection in the tone of the week. (the apolytikion)
For the 3rd Discovery of the Head of St. John the Baptist.
The Theotokion in tone 4.
The Psalms and the 17 kathisma.
The 1st and 2nd poetic kathisma.
The verses for the Resurrection in the tone of the week.
"Glory…" for the 3rd Discovery of the Head of St. John the Baptist.
"Now…" the theotokion for the 3rd Discovery of the Head of St. John the Baptist.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the 3rd Discovery of the Head of St. John the Baptist.
After the 3rd ode, we read the kontakion and oikos for the 3rd Discovery of the Head of St. John the Baptist, then sing the poetic kathisma and its Theotokion.
After the 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week, and the synaxarion of the Saints of the day.
The katavasia, "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:

For the eothinon.
For the 3rd Discovery of the Head of St. John the Baptist.
The theotokion

At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the 3rd Discovery of the Head of St. John the Baptist.
"Glory…" for the eothinon.
"Now…Most blessed art thou..."

The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes we sing 8 verses:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for the 3rd Discovery of the Head of St. John the Baptist.

After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the 3rd Discovery of the Head of St. John the Baptist.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor..."

The Epistle for the 3rd Discovery of the Head of St. John the Baptist.
The Gospel for the Sunday.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "Praise ye the Lord..."
The Dismissal.

THE MONTH OF JUNE

JUNE 24

The Nativity of the Holy and Venerable and Glorious Prophet, Forerunner and Baptist John

If the feast falls on a week day, we follow the order from the *Menaion*.

If the feast falls on a Saturday, we follow the order in the *Menaion* with the following exceptions.

At Great Vespers on Saturday evening we celebrate the leavetaking of the feast

At "O Lord, I have cried…" we chant 10 stichera:
- 6 for the Resurrection in the tone of the week.
- 4 for the Forerunner from the *Menaion* for June 25.
- "Glory…Elizabeth conceived the Forerunner of Grace…" for the Forerunner from Great Vespers on June 14.
- "Now..." for the Resurrection in the tone of the week.

At the aposticha, we sing:
- The stichera for the Resurrection.
- "Glory…, Now…Behold Elizabeth as she speaketh with the Virgin Mary…" from the aposticha of June 24.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion)
- For the Forerunner
- For the Theotokos in Tone 4
- The Dismissal

On Sunday morning, everything is for the Resurrection in the tone of the week.

If the feast falls on a Sunday, we follow this order.

At Great Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man…"
At "O Lord, I have cried…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 6 for the Forerunner.
- "Glory…" for the Forerunner.
- "Now…" for the Theotokos in the tone of the week.

The Little Entrance, "O Gladsome Light…"
The Old Testament readings for the Forerunner.
At the aposticha, we sing:
- The Sitchera of the Resurrection in the tone of the week
- "Glory…, Now…" for the Forerunner

The troparia:
- For the Resurrection in the tone of the week. (the apolytikion)
- For the Forerunner.
- For the Theotokos in Tone 4.

The Dismissal.

At the Midnight Service

Psalm 50.

The triadikos Canon.
The litia for the Forerunner.
The triadika megalynaria.
"It is truly meet to love Thee…"
"Holy God…"
The troparion of the Forerunner.

At Matins on Sunday Morning

The 6 Matins Psalms.
At "God is the Lord…" we sing the troparia as at Vespers:
For the Resurrection in the tone of the week.
For the Forerunner.
For the Theotokos in tone 4.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma according to this pattern:
For the Resurrection in the tone of the week.
"Glory…" for the Forerunner.
"Now…" for the Theotokos.
The 3rd poetic kathisma for the Forerunner and the Theotokos.
The evlogetaria.
The hypakoe, the anabathmoi and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Forerunner.
After the 3rd ode, we read the kontakion and oikos of the Resurrection in the tone of the week and chant the kathisma for the Forerunner and the Theotokos.
After the 6th ode, we read the kontakion and oikos for the Forerunner, followed by the monologion from the *Menaion*.
The katavasia, "I shall open my mouth…"
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode, we chant, "More honorable…"
The exaposteilaria:
For the Resurrection.
For the Forerunner.
For the Theotokos.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Forerunner.
"Glory…" for the Forerunner.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the Canon for the Forerunner.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).

For the Forerunner.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor…"
The Epistle and Gospel for the Forerunner.
At "Especially…" we chant, "It is truly meet…"
The Communion Hymn for the Forerunner.
"We have seen the true light…"
The Dismissal.

JUNE 29

The Glorious Saints and Heads of the Apostles Peter and Paul

If the feast falls on Saturday or a week day, we follow the order found in the *Menaion*.

If the feast falls on Sunday, we follow this order.

At Great Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man…"
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for Ss. Peter and Paul.
"Glory…" for Ss.. Peter and Paul.
"Now…" for the Theotokos in the tone of the week.
The Little Entrance
"O Gladsome Light…"
The Old Testament readings for Ss.. Peter and Paul.
At the aposticha, we sing:
The stichera of the Resurrection in the tone of the week.
"Glory…," for Ss. Peter and Paul.
"Now…" for the Theotokos in the tone of the "Glory".
The troparia:
For the Resurrection in Tone 6. (the apolytikion)
For Ss. Peter and Paul.
For the Theotokos in Tone 4.
The Dismissal.

At the Midnight Service

Psalm 50
The triadikos canon.
The litia for Ss. Peter and Paul.
The triadika megalynaria
"It is truly meet to love Thee…"
"Holy God…"
The Troparion of Ss. Peter and Paul.

At Matins on Sunday Morning

The 6 Matins Psalms.
At "God is the Lord…" we sing the troparia as at Vespers:
For the Resurrection in the tone of the week.

For Ss. Peter and Paul.
For the Theotokos in Tone 4.

The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma according to this pattern.
For the Resurrection in the tone of the week.
"Glory…" for Ss. Peter and Paul.
"Now…" for the Theotokos.
The 3rd poetic kathisma for Ss. Peter and Paul and the Theotokos.
The evlogetaria.
The hypakoe, the anabathmoi and the prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For Ss. Peter and Paul.
After the 3rd ode, we read the kontakion and oikos of the Resurrection in the tone of the week and chant the kathisma for Ss. Peter and Paul and the Theotokos.
After the 6th ode, we read the kontakion and oikos for Ss. Peter and Paul, followed by the monologion from the *Menaion*.
The katavasia, "I shall open my mouth…"
After the 8th ode, we chant the Gospel of the eothinon as usual.
At the 9th ode, we chant, "More honorable…"
The exaposteilaria:
For the Resurrection.
For Ss. Peter and Paul.
For the Theotokos.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Ss. Peter and Paul.
"Glory…" for Ss. Peter and Paul.
"Now…Most blessed art thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the Canon for Ss. Peter and Paul.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week.
For Ss. Peter and Paul.
For the Patron Saint of the Temple.
The kontakion, "O undisputed intercessor…"
The Epistle and Gospel for Ss. Peter and Paul.
At "Especially…" we chant, "It is truly meet…"
The communion hymn for the Apostles.
"We have seen the true light…"
The Dismissal.

JUNE 30

The Synaxis of the Glorious Twelve Apostles

If the feast falls on Saturday or a week day, we follow the order from the *Menaion* with the following exceptions.

At Vespers

At "O Lord, I have cried…" we chant 6 stichera.

3 for Sts Peter and Paul from June 29th, "With what fair crowns of praise shall we crown blessed Peter and Paul…"

3 for the 12 Apostles from June 30th. However, the *Menaion* has other special hymns for Ss. Peter and Paul.

At the Midnight Service

Psalm 50.

"Holy God…"

The Troparion for the 12 Apostles.

If the feast falls on Sunday, we follow this order.

At Vespers on Saturday evening

At "O Lord, I have cried…" we chant 10 stichera:

7 for the Resurrection in the tone of the week.

3 for the 12 Apostles.

"Glory…" for the 12 Apostles.

"Now…" the Theotokion in the tone of the week.

The aposticha for the Resurrection in the tone of the week:

"Glory…" for the 12 Apostles.

"Now…" for the Theotokos.

The troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the 12 Apostles, "O Holy Apostles…".

The theotokion in Tone 3.

At the Midnight Service

Psalm 50.

The triadikos canon.

The triadica.

"It is truly meet..."

The troparion for the 12 Apostles, "O Holy Apostles…"

At Matins on Sunday morning

At "God is the Lord..." we sing the troparia as in Vespers.

For the Resurrection in the tone of the week (the apolytikion).

For the 12 Apostles, "O Holy Apostles…"

The Theotokion in Tone 3.

The Psalms and the 17th kathisma.

The poetic kathisma for the Resurrection in the tone of the week.

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.

The canons:

For the Resurrection in the tone of the week.

For the 12 Apostles.

After the 3rd ode, we read the kontakion and oikos for the 12 Apostles, then sing the kathisma and its theotokion.

After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week, and the monologion of the Saints of the day.

The katavasia, "I shall open my mouth..."

The Gospel of the eothinon.

At the 9th ode, we sing, "More honorable..."

The exaposteilaria:

For the eothinon.

For the 12 Apostles.

The theotokion.

At the Praises, we sing 8 stichera:

4 for the Resurrection in the tone of the week.

4 for the 12 Apostles.

"Glory…" for the 12 Apostles.

"Now…Most blessed art thou..."

The Great Doxology.

"Today is salvation..."

At the Divine Liturgy

The Typika.

At the Beatitudes we sing 8 hymns:

4 for the Resurrection in the tone of the week.

4 from the 6th ode of the Canon for the 12 Apostles.

After the Little Entrance, we sing the troparia:

For the Resurrection in the tone of the week (the apolytikion).

For the 12 Apostles., "O Holy Apostles…"

For the patron saint of the Temple.

The kontakion, "O undisputed intercessor..."

The Epistle and Gospel for the 12 Apostles.

At "Especially..." we sing "It is truly meet..."

The Communion Hymn, "Their sound hath gone forth into all the earth, and their words unto the ends of the world.. Alleluia."

"We have seen the true light…"

The Dismissal

THE MONTH OF JULY

JULY 1

The Holy Unmercenaries Cosmas and Damian

If the feast of Ss. Cosmas and Damian falls on Saturday or a week day, we follow the order from the *Menaion*.

At the "Glory..., Now..." (Doxastikon) of the aposticha, the "Now…" should be adjusted to say, "O Theotokos, thou art the true vine... with the Unmercenaries."

If the feast of Ss. Cosmas and Damian falls on a Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for Ss. Cosmas and Damian.
"Glory…Unending is the grace…" for Ss. Cosmas and Damian.
"Now…" the 1st theotokion for the Resurrection in the tone of the week.
The Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…Having Christ working in you at all times…" for Ss. Cosmas and Damian.
"Now...O most pure one..." for the Resurrection in tone 6.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For Ss. Cosmas and Damian.
The theotokion in tone 3.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The hypakoe of the Resurrection in the tone of the week.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia as in Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For Ss. Cosmas and Damian.
The theotokion in tone 3.
The Psalter and the 17th kathisma.
The poetic kathisma of the Resurrection in the tone of the week.
The evlogetaria.

The hypakoe, anabathmoi and prokeimenon of the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For Ss. Cosmas and Damian.
After the 3rd ode, we read the kontakion and oikos and sing the kathisma of Ss. Cosmas and Damian and its theotokion.
After the 6th ode, we read the kontakion and oikos, and synaxarion.
The katavasia, "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing "More honorable..."
The exaposteilaria:
For the eothinon.
For Ss. Cosmas and Damian.
The theotokion.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for Ss. Cosmas and Damian.
"Glory…" for the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns:
For the Resurrection in the tone of the week.
From the 6th ode of the canon for Ss. Cosmas and Damian.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion).
For Ss. Cosmas and Damian.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor..."
The Epistle for Ss. Cosmas and Damian.
The Gospel for the Sunday.
At "Especially..," we sing "It is truly meet..."
The Communion Hymn "Praise ye the Lord..."
"We have seen the true light..."
The Dismissal.

JULY 2

The Deposition of the Precious Robe of the Most Holy Theotokos at Blacherna

If the feast of the Placing of the Robe of the Theotokos at Blachernae falls on Saturday or a week day, the service is sung according to the rubrics in the *Menaion*. At Vespers, the daily kathisma of the Psalter is not recited.

If the feast of the Placing of the Robe of the Theotokos at Blachernae falls on a Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the Placing of the Robe of the Theotokos at Blachernae.
"Glory…Purifying our heart…" for the Placing of the Robe of the Theotokos .
"Now…" the theotokion for the Resurrection in the tone of the week.
The Entrance.
"O Gladsome Light..."
At the aposticha:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now... As with an exceedingly bright crown…." for the Placing of the Robe of the Theotokos.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion).
For the Placing of the Robe of the Theotokos.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion for the Placing of the Robe of the Theotokos.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as at Vespers:
For the Resurrection in the tone of the week. (the apolytikion) (2x).
For the Placing of the Robe of the Theotokos.
The Psalter and the 17th kathisma.
The poetic kathisma:
The verses for the tone of the week.
"Glory..., Now..." for the feast from the *Menaion*.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon in the tone of the week
The canons:
For the Resurrection in the tone of the week.
For the Placing of the Robe of the Theotokos.
After the 3rd ode, we read the kontakion and oikos and sing the kathisma of the Placing of the Robe of the Theotokos.
After the 6th ode we read the kontakion and oikos, for the Resurrection in the tone of the week.
The katavasia, "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing, "It is truly meet..."
The exaposteilaria:
For the eothinon.
For the Placing of the Robe of the Theotokos.
At the praises, we sing 8 stichera:

4 for the Resurrection in the tone of the week.
4 for the Placing of the Robe of the Theotokos
"Glory…" for the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for the Placing of the Robe of the Theotokos.
After the Little Entrance we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
The troparion of the Placing of the Robe of the Theotokos.
The troparion of the patron saint of the Temple.
The kontakion for the Placing of the Robe of the Theotokos found after the 6th ode of the canon.
The Epistle, of the Placing of the Robe of the Theotokos (see Nov.21).
The Gospel of the Sunday.
At "Especially..," we sing "It is truly meet..."
The Communion Hymn, "Praise ye the Lord ..."
We sing, "We have seen the true light..."
The Dismissal.

JULY 5th

Our Devout Father Athanasius of Mt. Athos

If this memorial of the Saint falls on Saturday or a week day, his service is sung together with that of St. Lampadus according to the rubrics in the *Menaion*.

If it falls on a Sunday, the service of St. Lampadus is suppressed and read at Compline, and we follow this order.

At Vespers

The Sunset Psalm.
"Blessed is the man..."
At "O Lord I have cried unto Thee…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Athanasius of Athos.
"Glory…" for St. Athanasius of Athos.
"Now …" for the Resurrection in the tone of the week.
The Entrance.
"O Gladsome Light..."
The Old Testament readings for St. Athanasius of Athos.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…"for St. Athanasius of Athos.
"Now…" the theotokion in tone 6.
The troparia:

For the Resurrection in the tone of the week (the apolytikion).
For St. Athanasius of Athos.
The theotokion of the Resurrection in tone 3.
The Dismissal.

At the Midnight Service

The triadikos canon.
The litia of St. Athanasius of Athos.
The triadika "It is truly meet to laud the transcendent Trinity…"
"Holy God…"
The troparion of St. Athanasius of Athos.

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as at Vespers:
For the Resurrection in the tone of the week.
For St. Athanasius of Athos.
The theotokion of the Resurrection in tone 3.
The Psalter.
The polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Athanasius of Athos.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Athanasius of Athos.
After the 3rd ode, we read the kontakion and oikos for St. Athanasius of Athos.
After the 6th ode, we read the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The katavasia "I shall open my mouth..."
The Gospel of the eothinon as usual.
At the 9th ode we sing, "More honorable…"
The Exaposteilarion:
For the eothinon.
For St. Athanasius of Athos.
For the Theotokos.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Athanasius of Athos.
"Glory…" for the eothinon.
"Now…Most Blessed…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy:

The Typika.
At the Beatitudes, we chant the 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. Athasasius of Athos.
After the Little Entrance we chant the troparia:

For the Resurrection in the tone of the week (the apolytikion).
For St. Athanasius of Athos.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor..."
The Epistle for St. Athanasius of Athos.
The Gospel for the Sunday.
At "Especially…" we sing, "It is truly meet…"
The Communion hymn is "Praise ye the Lord…"
"We have seen the true Light…".
The Dismissal.

JULY 7

The Holy Martyr Kyriake

If this memorial of the Saint falls on Saturday or a week day, her service is sung together with that of St. Thomas of Mt. Maleon according to the rubrics in the *Menaion*.

If the feast of St. Kyriake falls on a Sunday, the service of St. Thomas is suppressed, and we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Kyriake.
"Glory…" for St. Kyriake.
"Now…" the theotokion in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Kyriake.
"Now…" the theotokion for the tone of the week.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Kyriake.
The theotokion in tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The hypakoe of the tone of the week.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers:
For the Resurrection in the tone of the week (the apolytikion).

For St. Kyriake.
The theotokion in tone 4.
The Psalter and the 17th kathisma.
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Kyriake.
After the 3rd ode, we read the kathisma of the Saint and its theotokion.
After the 6th ode we read the Kontakion and oikos of the Resurrection in the tone of the week and the synaxarion.
The katavasia, "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For the eothinon.
For St. Kyriake.
The theotokion.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week
4 from Vespers for St. Kyriake
"Glory…" of the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing only the hymns for the Resurrection in the tone of the week.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For St. Kyriake.
The kontakion, "O undisputed intercessor..."
The Epistle for St. Kyriake.
The Gospel of the Sunday.
At "Especially..," we sing "It is truly meet..."
The Communion Hymn, "Praise ye the Lord ..."
We sing, "We have seen the true light..."
The Dismissal.

JULY 11 [232]

The Holy Great Martyr, the All-famed Euphemia

If the feast of St. Euphemia falls on Saturday or a week day, we follow this order.

At Vespers

The Sunset Psalm.

[232] Editor's Note: We celebrate the Feast of St. Joseph of Damascus on July 10.

"Blessed is the man..."
At "O Lord, I have cried…" we chant:
6 stichera for St. Euphemia.
"Glory…" for St. Euphemia.
"Now…" to the Theotokos from the *Menaion*.
The Entrance.
"O Gladsome Light..."
At the aposticha we chant:
The stichera for St. Euphemia.
"Glory…" for St. Euphemia.
"Now…" to the Theotokos from the *Menaion*.
The troparia:
The Resurrection in the tone of the week.
For St. Euphemia. [233]
The theotokion in the tone of the troparion for St. Euphemia.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia.
The Trisagion Prayers.
The troparion for St. Euphemia.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers:
For the Resurrection in the tone of the week.
For St. Euphemia.
The theotokion in the tone of the troparion for St. Euphemia.
The Psalter.
The polyeleos.
The poetic kathisma and theotokia for St. Euphemia.
The 1st anabathmoi in tone 4.
The prokeimenon for St. Euphemia.
The Matins Gospel for St. Euphemia:
Psalm 50.
"Glory...Through the intercessions of the prizewinner..."
"Now...Through the intercessions of the Theotokos..."
"Have mercy on me..."
The idiomelon for St. Euphemia.
The canons:
For the Theotokos from the Small Paraklesis.
For St. Euphemia
After the 3rd ode, we sing the kathisma and its theotokion.
After the 6th ode, we read the kontakion and oikos of St. Euphemia, and the synaxarion.
The katavasia, "I shall open my mouth..."
At the 9th ode, we sing "More honorable..."
The exaposteilaria:

[233] Editor's Note: The *Menaion* provides 2 troparia for St. Euphemia, one in tone 3 and anther in tone 4.

For St. Euphemia.
The theotokion for St. Euphemia from the *Menaion.*
At the praises, we sing:
The stichera for St. Euphemia repeating the `1st to make a total of 4.
"Glory…" for St. Euphemia.
"Now…" for St. Euphemia.
The Great Doxology.
The troparion for St. Euphemia.

At the Divine Liturgy
The Typika.
At the. Beatitudes, we sing 8 hymns:
4 for the 3rd ode of the canon for St. Euphemia.
4 from the 6th ode of the canon for St. Euphemia.
After the Little Entrance, we sing the troparia:
For St. Euphemia.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor..."
The Epistle St. Euphemia. (the 16th Sunday after Pentecost)
The Gospel for St. Euphemia. (Monday of the 4th week of Luke).
At "Especially..." we sing "It is truly meet..."
The Communion Hymn, "In everlasting remembrance..."
"We have seen the true light..."
The Dismissal.

If the feast of St. Euphemia falls on a Sunday, we follow this order.

At Vespers on Saturday evening
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Euphemia.
"Glory…" for St. Euphemia.
"Now…" for the Resurrection in the tone of the week.
The Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Euphemia.
"Now...O most pure one..." for the Resurrection in tone 6.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Euphemia.
The theotokion in the tone of the troparion for St. Euphemia.
The Dismissal.

At the Midnight Service
Psalm 50.
The triadikos canon.
The litia of St. Euphemia.
The triadica.
"It is truly meet..."

The Trisagion Prayers.
The troparion for St. Euphemia.

At Matins on Sunday morning

At "God is the Lord..." we sing the troparia as in Vespers:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Euphemia.
The theotokion in tone 4.
The Psalter and the polyeleos.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The poetic kathisma for St. Euphemia with its theotokion.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Euphemia
After the 3rd ode, we read the kontakion and oikos, for the Resurrection in the tone of the week, then sing the kathisma of St. Euphemia and its theotokion.
After the 6th ode we read the kontakion and oikos of St. Euphemia, and the synaxarion.
The katavasia, "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing "More honorable..."
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Euphemia.
"Glory…" for the eothinon except in the Patriarchal Church where they sing the "Glory…" for St. Euphemia.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns.
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. Euphemia.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week.
For St. Euphemia.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor..."
The Epistle of St. Euphemia.
The Gospel of the Sunday.
At "Especially..." sing "It is truly meet..."
The Communion Hymn, "Praise ye the Lord..."
We sing, "We have seen the true light..."
The Dismissal.

JULY 13-19

The Sunday of the Holy Fathers of the Fourth Ecumenical Council

The Council of Chalcedon in 451

At Vespers on Saturday evening

At "O Lord, I have cried…" we chant 10 stichera:
- 6 for the Resurrection in the tone of the week.
- 4 for the Fathers.
- "Glory…Let us today extol those mystical trumpets..." for the Fathers.
- "Now…" for the Resurrection in the tone of the week.

The Entrance.
"O Gladsome Light..."
The readings for the Fathers.
At the aposticha:
- The stichera of the Resurrection in the tone of the week.
- "Glory…Ye have become, O holy fathers..." for the Fathers.
- "Now…Thou didst verily conceive..." for the Resurrection in tone 3.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Fathers.
- The theotokion in tone 8.

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion for the Fathers.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
- For the Resurrection in the tone of the week. (The apolytikion)
- For the Fathers.
- The theotokion in tone 8.

The Psalter and the 17th kathisma.
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
- For the Resurrection in the tone of the week.
- For the Fathers.
- After the 3rd ode, we read the kontakion and oikos of the Resurrection in the tone of the week, and sing the kathisma of the Fathers and its theotokion.
- After the 6th ode we read the kontakion and oikos of the Fathers, and the synaxarion of the day and of the Fathers.
- The katavasia, "I shall open my mouth..."
- The Gospel of the eothinon.
- At the 9th ode, we sing, "More honorable..."

The exaposteilaria:
- For the eothinon.

For the Fathers.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Fathers.
"Glory…When the rank of the Holy Fathers..."
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy
The Typika.
At the Beatitudes, we sing 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of the Fathers.
After the Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Fathers.
The kontakion, "O undisputed intercessor..."
The Epistle and Gospel of the Fathers.
At "Especially..." we sing "It is truly meet..."
The Communion Hymn, "Praise ye the Lord..."
"We have seen the true light..."
The Dismissal.

JULY 17

The Holy Great Martyr Marina

If the memorial of St. Marina falls on Saturday or a week day, her service is sung according to the rubrics in the *Menaion*.

At the aposticha, "Now…" should be adjusted to say, "O Theotokos, thou art the true vine... with the Martyr..."

If the feast of St. Marina falls on the Sunday of the Holy Fathers, the Saint's service is sung as well, according to this order.

At Vespers on Saturday evening
At "O Lord, I have cried…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Fathers.
3 for St. Marina.
"Glory..." for the Fathers.
"Now..." for the Fathers.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Marina.
"Now…" for the Fathers.
The troparia
For the Resurrection in the tone of the week.
For the Fathers.

For St. Marina.
The theotokion in tone 4.
The Dismissal.

The Midnight Service

The triadikos canon.
The litia of St. Marina.

At Matins

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
For the Resurrection in the tone of the week.
For the Fathers.
For St. Marina.
The theotokion in tone 4.
The Psalter and the 17th kathisma.
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Fathers.
For St. Marina.
After the 3rd ode, read the kontakion and oikos for the Resurrection in the tone of the week , and sing the kathisma of the Fathers, of the Saint, and theotokion.
After the 6th ode, read the kontakion and oikos of the Fathers.
The exaposteilaria:
For the eothinon.
For the Fathers.
For St. Marina.
The theotokion.

At the Divine Liturgy

After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week.
For the Fathers.
For St. Marina.
For the patron saint of the temple.
The kontakion, "O undisputed intercessor..."
The Epistle and Gospel of the Fathers.
The Communion Hymn, "Praise ye the Lord..."

JULY 20

The Holy Prophet Elias (Elijah) the Thesbite.

If the feast of St. Elias the Prophet falls on Saturday or a week day, his service is sung according to the rubrics in the *Menaion* with the exception that at the doxasticon of the aposticha, "Now…" should be adjusted to say, "O Theotokos, thou art the true vine... with the Prophet..."

If the feast of St. Elias falls on a Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"O Gladsome Light..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Elias.
"Glory…" for St. Elias.
"Now…" the 1st theotokion of the tone of the week.
The Entrance.
"O Gladsome Light..."
The readings for St. Elias.
At the aposticha, we sing:
The stichera of the Resurrection in the tone of the week.
"Glory…" for the Prophet.
"Now…" for the Resurrection in the tone of the week.
The troparia:
For the Resurrection in the tone of the week (the apolytikion)
For St. Elias
The theotokion in tone 4.
The Dismissal.

At the Midnight Service

Psalm 50
The triadikos canon.
The litia of the Prophet.
The triadica "It is truly right..."
The Trisagion.
The troparia for St. Elias.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers.
For the Resurrection in the tone of the week. (the apolytikion)
For St. Elias.
The theotokion in tone 4.
The Psalter and the 17th poetic kathisma.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma of the Prophet with its theotokion.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
The canon for the Resurrection in the tone of the week.
The 2nd canon for St. Elias.
At the 3rd ode we read the kontakion and oikos of the Prophet, and sing his kathisma and its theotokion.
After the 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week.
The katavasia "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing "More honorable..."
The exaposteilaria:

For the eothinon.
For St. Elias.
The theotokion.

At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Elias.
"Glory…" for the eothinon.
"Now…Most blessed art thou..."

The Great Doxology.
"Today is salvation...."

At the Divine Liturgy

The Typika.
At the Beatitudes we sing 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for St. Elias.

After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Prophet.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor..."

The Epistle of the Prophet.
The Gospel of the Sunday.
At "Especially..." we sing "It is truly meet..."
Communion Hymn, "Praise the Lord..."
We sing "We have seen the true light..."
The Dismissal.

JULY 25

The Dormition of Saint Ann, Mother of the Theotokos

If the feast of the Dormition of St. Ann falls on Saturday, or a week day, her service is sung according to the rubrics in the *Menaion*.

If the feast of the Dormition of St. Ann falls on a Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the Dormition of St. Ann.
"Glory…" for the Dormition of St. Ann.
"Now…" for the 1st theotokion in the tone of the week.

The Entrance.
"O Gladsome Light..."
The Readings for the Dormition of St. Ann.
At the aposticha.
The stichera for the Resurrection for the tone of the week.

"Glory..., Now…" for the Dormition of St. Ann.
The troparia:
The troparion of the Resurrection in the tone of the week (the apolytikion).
For the Dormition of St. Ann.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for the Dormition of St. Ann.
The triadica.
The Trisagion Prayers.
The troparion of the Dormition of St. Ann.

At Matins on Sunday morning

The 6 Psalms.
At "God is the Lord..," we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion) (2x)
For the Dormition of St. Ann.
The Psalter and the 17th kathisma.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd Poetic kathisma for the Dormition.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Dormition of St. Ann.
After the 3rd ode, we read the kontakion and oikos for the Dormition of St. Ann, and sing the kathisma 1x.
After the 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week and the synaxarion.
The katavasia, "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing "More honorable..."
At the praises, we sing 8 stichera:
For the Resurrection in the tone of the week.
For the Dormition of St. Ann.
"Glory…" for the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for the Dormition of St. Ann.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Dormition of St. Ann.
For the patron saint of the Temple.

The kontakion of the Dormition of St. Ann.
The Epistle for the feast of the Dormition of St. Ann.
The Gospel of the Sunday.
At "Especially..," we sing "It is truly meet..."
The Communion Hymn, "Praise ye the Lord..."
We sing, "We have seen the true light..."
The Dismissal.

JULY 26

The Holy Hieromartyr Hermolaus, and Holy Righteous Martyr Paraskeve

If the feast of Ss. Hermolaus and Paraskeve falls on Saturday or a week day, both services are sung together according to the rubrics in the *Menaion*.

If the feast of Ss. Hermolaus and Paraskeve falls on a Sunday, only the service of St. Paraskeve is sung. The service of St. Hermolaus is only sung during Compline, except where his memorial is festively observed.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Paraskeve.
"Glory…" for St. Paraskeve.
"Now…" the 1st theotokion for the Resurrection in the tone of the week.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Paraskeve.
"Now…O Most pure one..." for the Resurrection in tone 6.
The Troparion:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Paraskeve.
The theotokion in tone 1.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The hypakoe of the tone of the week.

At Matins on Sunday morning

At "God is the Lord..." we sing the troparia as in Vespers
For the Resurrection in the tone of the week (the apolytikion)
For St. Paraskeve.
The theotokion in tone 1.
The Psalter and the 17th kathisma.

The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week
The canons:
For the Resurrection in the tone of the week.
For St. Paraskeve.
After the 3rd ode, we read the kathisma of the Saint and its theotokion.
After the 6th ode we read the kontakion and oikos of the Resurrection in the tone of the week and the synaxarion.
The katavasia, "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For the eothinon.
For St. Paraskeve.
The theotokion.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 from Vespers for St. Paraskeve.
"Glory…" the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing only the hymns for the Resurrection in the tone of the week.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. St. Paraskeve.
The kontakion, "O undisputed intercessor..."
The Epistle for St. Paraskeve.
The Gospel of the Sunday.
At "Especially..," we sing "It is truly meet..."
The Communion Hymn, "Praise ye the Lord ..."
We sing, "We have seen the true light..."

JULY 27

The Holy Great Martyr and Healer Panteleimon

If the feast of St. Panteleimon falls on Saturday or a week day, the service is sung according to the rubrics in the *Menaion*.

At Vespers

After the aposticha, we sing "Now…" to the Theotokos from the service in tone 8 on Friday evening.

At Matins

We sing the katavasia for the Transfiguration, "The hosts of Israel..."

At The Divine Liturgy

The kontakion for the Transfiguration, "Thou wast transfigured..."
The Communion Hymn is "In everlasting remembrance..."

If the feast of St. Panteleimon falls on a Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Panteleimon.
"Glory…" for St. Panteleimon.
"Now…" for the 1st theotokion for the Resurrection in the tone of the week.
The Entrance.
"O Gladsome Light..."
The readings for St. Panteleimon.
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory…" for St. Panteleimon.
"Now…O Virgin without groom..." for the Resurrection in tone 8.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Panteleimon.
The theotokion in tone 3.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. Panteleimon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion for St. Panteleimon.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord.." we sing the troparion as in Vespers:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Panteleimon.
The theotokion in tone 3.
The Psalter and the polyeleos.
The 1st 2 poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Panteleimon with its theotokion.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Panteleimon.
After the 3rd ode, we read the kontakion and oikos of St. Panteleimon and sing the kathisma and theotokion.

After the 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week and the synaxarion.
The katavasia for the Transfiguration, "The hosts of Israel...:"
The Gospel of the eothinon.
At the 9th ode, we sing "More honorable..."
The exaposteilaria:
For the eothinon.
For St. Panteleimon.
The theotokion.
At the praises, we sing 8 stichera:
For the Resurrection in the tone of the week.
for St. Panteleimon.
"Glory…" for the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes we sing 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for St. Panteleimon.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion)
For St. Panteleimon.
For the patron saint of the Temple.
The kontakion for the Transfiguration, "Thou wast transfigured..."
The Epistle for St. Panteleimon.
The Gospel for the Sunday
The Communion Hymn is "Praise the Lord..."
The Dismissal.

JULY 31

The Forefeast of the Procession of the Holy Cross

When July 31 falls on a Sunday, the Service of the forefeast of the Cross is suppressed in city churches, since there is no canon of the forefeast in Matins. Monasteries, however, should follow their ancient traditions.

THE MONTH OF AUGUST

AUGUST 1

The Commemoration of The Seven Holy Maccabees, Their Teacher Eleazar, and Their Mother Solomone.
The Procession of the Precious Cross

If the feast falls on Saturday or a week day, we follow the order from the *Menaion.*[234]

The kontakion during the Divine Liturgy is "Do thou, who of thine own good will …" for the Holy Cross.
The communion hymn is "The Light of thy Continence, O Lord, has been a sign upon us, Alleluia."
"We have seen the true light…"
The Dismissal.

If the feast falls on Sunday, we follow this order

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man…"
"O Lord, I have cried…." we chant 10 stichera:
6 for the Resurrection.
4 for the Holy Cross.
"Glory…" for the Holy Cross.
"Now…" for the Resurrection in the tone of the week.
The Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week
"Glory..., Now...O God, fulfilled is the saying of Thy Prophet Moses..." for the Holy Cross.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Holy Cross.[235]
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The four triadika megalynaria
"Holy God…"
The troparion of the Holy Cross.

At Matins

[234] After the Great Doxology, the Typikon of Jerusalem prescribes that a procession with the Holy Cross (as the 3rd Sunday of Lent) be made. During the Procession and before the Epistle reading, we chant "Before thy Cross…". If the Procession does not take place, then we chant the Trisagion as usual.
[235] The service for The 7 Holy Maccabees Children is chanted with the Small Compline Service.

The 6 Matins Psalms.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion) (2x)
For the Holy Cross (1x).
The Psalms and the 17th kathisma.
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" for the Holy Cross.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week
For the Holy Cross with the verse "Glory to thee O our God…."
After the 3rd ode, we say the kontakion and the poetic kathisma for the Holy Cross.
After the 6th ode, we say the kontakion and oikos for the Resurrection in the tone of the week followed by the monologion.
The katavasia for the Holy Cross, "Verily, Moses having struck horizontally..."
The Gospel of the eothinon as usual
At the 9th ode we sing "More Honorable…"
The exaposteilaria:
For the eothinon.
For the Holy Cross.
At the praises, we chant 8 stichera:
4 for the Resurrection
4 for the Holy Cross.
"Glory…" for the eothinon.
"Now…Most blessed art thou…"
The Great Doxology
"Today is Salvation…"

At the Divine Liturgy
The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection.
4 from the 6th ode of the canon for the Holy Cross.
The troparia:
For the Resurrection in the tone of the week (the apolytikion)
For the Holy Cross.
The patron saint of the Temple.
The kontakion for the Transfiguration.
The Epistle and the Gospel for the Sunday.
At "Especially..." we sing "It is truly meet and right…".
"Praise the Lord…"
"We have seen the True Light…"
The Dismissal.

AUGUST 2nd

The Recovery of the sacred Relics of the Holy first martyr and Archdeacon Stephen.

If the feast falls on Saturday or a week day, we follow this order.

At Vespers with the Small Paraklysis[236]

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto Thee..." we chant:
3 prosomia repeating each for a total of 6.
"Glory …." for St. Stephen.
"Now…" for the Theotokos.
The Entrance.
"O Gladsome Light..."
During the aposticha, we chant the 3 idiomelon with the verses
"Being first among Deacons…
"As is meet, let us honour….
"Thou hast clad thyself in holiness …."
"Glory…. Rejoice in the Lord, O Crown – bearing Stephen…"
"Now … O Theotokos, thou art the True Vine that hath blossomed for the fruit of life…".
After "Lord, now let us thou Thy servant…" we immediately begin the Small Paraklesis.
The celebrant reads Psalm 143 (142)
"Hear my Prayer, O Lord…"
"God is the Lord…" in tone 4 and the troparia "To God's birthgiver, let us run now most earnestly..."
"Glory …" The troparion of the patron saint of the Temple.
"Now...O Theotokos, we shall not cease from speaking of thy mighty acts…"
Psalm 50
We chant the canon without the heirmos.
After the 3rd ode, we chant "Preserve and save, O Theotokos, thy servants from every danger …"
"In thy good will, look thou on me, all-hymn Theotokos…"
The Small Litany followed by "Lord, have mercy" (3x) from both choirs (4 times)
The Exclamation.
"O Fervent Advocate, invincible battlement, Fountain of Mercy…"
The 4th, 5th and 6th odes followed by "Preserve and save, O Theotokos… in thy good will look down on me…".
The Small Litany followed by "O Protection of Christians that cannot be put to shame…"
The antiphon in Tone 4.
The prokeimenon "I shall commemorate thy name in every generation and generation. "Let everything that hath breath…"
The Gospel.
"Glory …O Father, Word and Spirit, the Trinity in Unity…"
"Now and ever…Through the intersession of the Theotokos…"
"Have mercy on me, O God, according to thy great mercy… O entrust me not, I pray to any human protection…." and the hymns which follow.
The Priest intones the Intercession "O God save thy people…"
The 7th, 8th, and 9th odes.
"It is truly meet and right…" with its magnifications.
At the hymn "speechless be the lips of the impious who refuse to reverence Thy revered Icon…", the Bishop venerates the Icon of the Theotokos and returns to his throne.
The Bishop blesses the people while the choir chants "Many years Master" and the rest of the Magnificent.

[236] The Small and Great Parakalysis are chanted alternately until August 14.

"Holy God…"
The troparia for Saint Stephen and the Theotokos.
The priest intones the ektenia "Have mercy on us O God… again we pray for the preservation of this City… and the bishop says "Hear us O God. …"
The priest "Wisdom" and the rest of the service and the dismissal.[237]

In the morning, we celebrate the Service for Saint Stephen from the Menaion.

If the feast falls on Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Stephen.
"Glory…Thou didst prove to be first among the Martyrs..." for St. Stephen
"Now…" the 1st theotokion of the tone of the week.
The Entrance.
"O Gladsome Light..."
The readings for St. Stephen.
At the aposticha, we sing:
The stichera of the Resurrection in the tone of the week.
"Glory…" for St. Stephen.
"Now…" for the Resurrection in the tone of the week.
After "Lord, let us now let thy servant…" we chant the Great Paraklesis as described earlier.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Stephen.
The theotokion in Tone 4.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of St. Stephen.
The triadica.
"It is truly meet.."
The Trisagion.
The troparia for St. Stephen

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..." we sing the troparia as in Vespers:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Stephen.
The theotokion in Tone 4.

[237] Before "Through the Prayers of our Holy Fathers..." we chant the 4 exaposteilaria "O ye Apostles from afar… thou art the sweetness of angels… I have thee as Mediatress … Thou art a gold entwined tower…" However, the Church of Constantinople chants these four hymns only during the Great Paraklesis.

The Psalter and the 17th poetic kathisma.
The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.
The 3rd poetic kathisma for St. Stephen with its theotokion.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
The canon for the Resurrection in the tone of the week.
The 2nd canon for St. Stephen.
At the 3rd ode we read the kontakion and oikos for St, Stephen, and sing his kathisma and its theotokion.
After the 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week
The katavasia "I shall open my mouth..."
The Gospel of the eothinon.
At the 9th ode, we sing "More honorable..."
The exaposteilaria:
For the eothinon.
For St. Stephen.
The theotokion.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for St. Stephen.
"Glory…" for the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is Salvation...."

At the Divine Liturgy

The Typika.
At the Beatitudes we sing 8 hymns.
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for St. Stephen.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Stephen.
For the patron saint of the Temple.
The kontakion, "O undisputed intercessor..."
The Epistle for St. Stephen.
The Gospel of the Sunday.
At "Especially.." we sing "It is truly meet..."
The communion hymn, "Praise the Lord..."
We sing "We have seen the true light..."
The Dismissal.

At Great Vespers on Sunday evening

After "Lord, let us now let thy servant…" we chant the Great Paraklesis as described earlier.

At Matins on Monday Morning

After the 9th ode, we chant the exaposteilarion
During the chanting of the 3rd hymn, the Patriarch venerates the icon as mentioned earlier.
After he returns to his throne, he blesses the people while the choir chants "Many years Master".

During the chanting of the 3rd hymn, the Patriarch venerates the icon as mentioned earlier.
After he returns to his throne, he blesses the people while the choir chants "Many years Master".
After "Holy God…"
We chant the Penitential Hymns "Have mercy upon us, O Lord…" and "Open unto us the door of thy compassion…" instead of the troparion for the Saints, because they do not have a hymn for "Glory..."

AUGUST 5TH

The Forefeast of the Feast of Transfiguration and the Commemoration of Saint Eusignius

If the forefeast falls on Saturday or a week day, we follow the order in the *Menaion*.
After "Lord, let us thou Thy servant…." we chant the Paraklysis.
In the morning during the midnight service, we chant the troparion of the forefeast.
At Matins, we chant the Troparion. (2x)
At the Divine Liturgy we chant the kontakion for the forefeast.

If the forefeast falls on Sunday, we follow this order.

At Great Vespers

The Sunset Psalm.
"Blessed is the man…"
At "O Lord, I have cried …" we chant 10 stichera:
- 6 for the Resurrection.
- 4 for the forefeast.
- "Glory …" for the forefeast.
- "Now…" for the Resurrection in the tone of the week.

The Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory..., Now..." for the forefeast.

The troparia:
- For the Resurrection in the tone of the week (the apolytikion).
- For the Forefeast.

The Dismissal.[238]

At the Midnight Service

After "Have mercy on me O God…" we chant the canon of the triadikos.
The 4 triadika megalynaria.
"Holy God…"
The troparion of the forefeast.

At Matins

We follow the order for the Resurrection in the tone of the week with these exceptions.
The canons:
- For the Resurrection in the tone of the week.
- For the forefeast.
- After the 3rd ode, we chant the poetic kathisma for the forefeast. (1x)

[238] The Service of Saint Eusignius is chanted during Compline.

After the 6th ode we read the kontakion and oikos for the Resurrection followed by the monologion.
The katavasia for the Transfiguration.
The Matins Gospel as usual.
At the 9th ode we chant "More honorable..".
The exaposteilaria.
For the eothinon.
For the forefeast.
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 from the aposticha of the forefeast.
"Glory…" for the Resurrection in the tone of the week.
"Now…Most blessed are thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 for the forefeast.
We chant the kontakion for the forefeast
The rest of the service is for the Sunday.

AUGUST 6th

The Commemoration of the Transfiguration of our Lord God Jesus Christ on Mount Tabor

If the Transfiguration falls on a Sunday we follow the order in the *Menaion* and sing nothing for the Resurrection or the tone of the week.

At Vespers on Saturday Evening

After "Bless the Lord O my soul..," we do not read "Blessed is the man…"
We sing the troparion for the Transfiguration. (3x)
During the dismissal, we say the special characteristic phrase of the Transfiguration "He who was transfigured…"

At Matins

The polyeleos.
"Bless the name of the Lord…"
After the Matins Gospel, we do not read "In that we have beheld the Resurrection…." but immediately read Psalm 50, followed by:
"Glory….Through the intercession of the Apostles… "[239]
"Now…Through the intercession of the Theotokos…"
"Have mercy upon me O God…"
The idomelon for the Transfiguration, "O Thou Holy One..."
The canons without verses.
After "The Theotokos and the Mother of the Light…" we chant the 9th ode from both canons.

[239] According to the Typikon of Mount Athos, instead of "Through the intercession of the Apostles…", we say "Today the whole creation is filled with joy…"

After the Great Doxology, we chant the troparion of the feast.

At the Divine Liturgy

The Entrance Hymn "For with thee is the Fountain of Life and in thy Light, we see light… Save us O Son of God who wast transfigured…"[240]
After "Especially…" we chant the megalynarion of the Transfiguration, "Now hath been heard that which had never been heard before…" .
The communion hymn, "For with thee is the fountain of life..."
In place of "We have seen the true light…" we chant the troparion of the Transfiguration "When, O Christ our God, thou wast transfigured…"
We sing, "Blessed be the name of the Lord…"
The Dismissal.

At the evening of the feast

On any day it may fall, we chant the Great Prokeimenon, "Our God is in Heaven and on earth..... with its verses.

The Saturday after the Transfiguration

At Matins

At the praises, we chant:

4 stichera from Vespers for the feast of Transfiguration, which are also chanted on August 9th for the Transfiguration, repeating the first 2 stichera for a total of 6.
"Glory..., Now...O Thou Who hast the whole world with Thy light..." from the *Menaion* for August 9th.

"To thee belongth all glory…"
The aposticha from the morning of August 9th. .

At the Divine Liturgy

The antiphons for the Transfiguration.
The Entrance Hymn "Come let us worship…who was transfigured…".
The communion hymn "Blessed are those whom thou are chosen…".
We sing "We have seen the true light…"
The Dismissal.

The Sunday after the Transfiguration

At Vespers on Saturday Night

The Sunset Psalm.
"Blessed is the man…"
At "O Lord, I have cried unto thee…" we chant 10 stichera:

6 for the Resurrection in the tone of the week
4 for the Transfiguration from the daily Menaion.
"Glory...Come, let us go up to the mount..." from the litia for the Transfiguration.
"Now…" for Resurrection in the tone of the week.

The Entrance.
"O Gladsome Light..."
At the aposticha, we sing:

The stichera for the Resurrection in the tone of the week.

[240] According to the Menaion, the Entrance Hymn is "Tabor and Haramon rejoice in thy name…"

"Glory..., Now..." for the Transfiguration.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
"Glory..., Now..." for the Transfiguration.
The Dismissal with the special characteristic phrases of the Transfiguration and the Resurrection, "He who was transfigured… and rose from the dead…Christ our true God…".

At the Midnight Service

Psalm 50.
The triadikos canon.
The 4 triadika megalynaria.
"It is truly meet and right…Holy God…"
The troparion of the Transfiguration, "When, O Christ our God, Thou wast transfigured..."

At Matins

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia:
For the Resurrection in the tone of the week. (the apolytikion) (2x)
For the Transfiguration. (1x)
The Psalms "Blessed are those…."
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now…" from the daily poetic kathisma for the Transfiguration.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Transfiguration with the verses.
After the 3rd ode we chant the poetic kathisma for the Transfiguration. (1x)
After the 6th ode we read the kontakion and the oikos for the Resurrection and the monologion of the day from the *Menaion*.
The katavasia for the Holy Cross
The Gospel of the eothinon as usual
At the 9th ode, we chant "More Honorable than the Cherubim…"
The exaposteilaria.
For the eothinon.
For the Transfiguration
At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Transfiguration.
"Glory…" for the Resurrection in the tone of the week.
"Now…Most blessed are thou..."
The Great Doxology.
The troparion "Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 the Resurrection in the tone of the week.
4 from the sixth ode of the canon of the Transfiguration.

After the Little Entrance we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Transfiguration.
For the patron saint of the Temple.
The kontakion for the Transfiguration.
The Epistle and the Gospel for the Sunday.
After "Especially…" we sing "It is truly meet…"
The communion hymn is "Praise ye the Lord…"
The dismissal with the special characteristic phrases of the Transfiguration and the Resurrection together "He who was transfigured… and rose from the dead…Christ our true God…".

At Vespers on Sunday Evening

We follow the order in the Menaion.
The Entrance is made.
After "Lord now let Thou…" we chant the Great Parakleses.

AUGUST 13TH

The Leave-taking of the Transfiguration

If the leavetaking falls on Saturday or a week day, the service is sung exactly as it was on the day of the feast, except that at Vespers there are no readings, and at Matins no litia, polyeieos or Gospel. At the Liturgy, we read the Epistle and Gospel of the day.

If the leavetaking falls on a Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 idiomela for the Transfiguration.
"Glory..." for the Transfiguration.
"Now…" the 1st theotokion in the tone of the week
At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the Transfiguration.
The troparia:
For the Resurrection in the tone of the week
For the Transfiguration (2x)
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion of the Transfiguration.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord…" we chant the troparia as in Vespers:
For the Resurrection in the tone of the week.
For the Transfiguration.(2x)
The Psalter and the 17th kathisma.
The poetic kathisma of the Resurrection of the week with the theotokia for the Transfiguration.
The canons:
For the Resurrection in the tone of the week.
Both canons of the Transfiguration.
After the 3rd ode we sing the kathisma of the Transfiguration. (1x)
After the 6th ode we read the kontakion, oikos and synaxarion.
The katavasia "Verily, Moses having struck..."
The Gospel of the eothinon.
At the 9th ode we sing, "More honorable..."
The exaposteilaria:
For the eothinon of the week.
For the Transfiguration. (2x)
At the praises, we sing 8 stichera:
For the Resurrection in the tone of the week.
For the Transfiguration.
"Glory...Verily Christ took Peter, James and John..." for the Transfiguration.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The antiphons of the Transfiguration.
The Entrance Hymn, "For with thee is the Fountain of life..."
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week.
For the Transfiguration.
The kontakion for the Transfiguration.
The Epistle and Gospel of the Sunday.
At "Especially..," we sing "Thy birth-giving, O Theotokos..."
The communion hymn of the Transfiguration.
Instead of "We have seen the true light.." we sing the troparion of the Transfiguration.

AUGUST 14TH

The forefeast of the Dormition of the Most Holy Theotokos, and Prophet Micah

If the forefeast falls on Saturday or any week day, the Vespers of the forefeast (and, of course, the final Paraklesis service) and Matins of the forefeast in the morning with Liturgy are all sung according to the rubrics in the *Menaion*.

If it falls on Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:

6 for the Resurrection in the tone of the week.
4 for the forefeast.
"Glory..." for the forefeast.
"Now…" for the 1st theotokion of the Resurrection in the tone of the week.

At the aposticha, we sing:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for forefeast.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion of the Transfiguration.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing:
The troparion of the Resurrection in the tone of the week. (the apolytikion) (2x)
The troparion of the forefeast. (1x)
The Psalter and the 17th kathisma.
The poetic kathisma for the Resurrection in the tone of the week with the theotokia of the forefeast.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon of the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the forefeast with the verse, "Most holy Theotokos…"
After the 3rd ode, we sing the kathisma for the forefeast. (1x)
After the 6th ode, we read the Kontakion and oikos for the Resurrection in the tone of the week and the synaxarion.
The katavasias, "I shall open my mouth…acclaiming her falling-asleep with exultant hymns."
The Gospel of the eothinon.
At the 9th ode, we sing "More honorable..."
The exaposteilaria:
For the eothinon.
For the forefeast. (1x)
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the forefeast.
"Glory..." for the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns:
For the Resurrection in the tone of the week.
From the 6th ode of the canon of the forefeast.

After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the forefeast.
For the patron saint of the Temple.
The kontakion for the forefeast.
The Epistle and Gospel for the Sunday.
At "Especially..." we sing "It is truly meet..."
The communion hymn, "Praise ye the Lord..."
We sing, "We have seen the true light..."
The Dismissal.

AUGUST 15

The Dormition of our Most Holy Lady Theotokos

If the Dormition of the Theotokos falls on Saturday or a week day, we follow this order.

At Vespers

At "O Lord, I have cried unto thee…" we chant:
The Prosomia for the Dormition, singing each one 2x to make a total of 6.
"Glory..., Now...Verily, the God-mantled Apostles..." for the Dormition.
The prokeimenon of the day.
The Entrance.
"O Gladsome Light..."
The readings of the Dormition.
At the aposticha, we chant:
The 3 Idiomela for the Dormition.
"Glory..., Now...When thou wast translated..." for the Dormition.
The troparion of the Dormition, "In thy birth-giving, O Theotokos..." (3x)
The Dismissal.

At the Midnight Service

Psalm 50.
The litia for the Dormition.
The Trisagion Prayers.
The troparion of the Dormition.

At Matins

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparion of the Dormition, "In thy birth-giving, O Theotokos..." (3x)
The Psalter.
The polyeleos.
The poetic kathisma of the Dormition. (each, 2x)
The 1st anabathmoi in Tone 4, "From my youth up..."
The Matins Gospel of the Dormition.
Psalm 50:
"Glory...By the intercessions of the Theotokos…"
"Now…By the intercessions of the Theotokos..."
"Have mercy upon me..."
"Glory...When the assumption of thine undefiled body..." The idiomelon of the Dormition.

The canons:

Both canons for the Dormition with the verse "Most holy Theotokos..."

After the 3rd ode we read the hypakoe for the Dormition.

After 6th ode we read the kontakion, oikos and synaxarion for the Dormition. The katavasia, "Thy noble solemn memorial, O Virgin..."

Sing the 9th ode of both canons with their megalynaria followed by the 9th ode of the katavasia, "In thee, O spotless Virgin..." [241]

The exaposteilarion for the Dormition. (3x)

At the praises, we sing:

The prosomoia for the Dormition repeating the 1st to make a total of 4.

"Glory..., Now...Verily, the clouds, O Theotokos..."

The Great Doxology.

The troparion for the Dormition, "In thy birth-giving, O Theotokos..."

At the Divine Liturgy

The antiphons for the Dormition of the Theotokos.

The 1st antiphon

Shout with jubilation unto the Lord all the earth, chant ye unto His name, give glory in praise of Him. (Psalm 65:1)

Through the intercessions of the Theotokos, O Saviour save us.

O give thanks unto the Lord and call upon His Name; declare among the nations His works. (Psalm 104:1)

Through the intercessions of the Theotokos, O Saviour save us.

In the city of our God, in His holy mountain. (Psalm 47:1)

Through the intercessions of the Theotokos, O Saviour save us.

And His place hath been made in peace, and His dwelling in Sion. (Psalm 75:2)

Through the intercessions of the Theotokos, O Saviour save us.

Glory..., and Now...

Through the intercessions of the Theotokos, O Saviour save us.

The 2nd antiphon

The Lord loveth the gates of Sion more than all the dwellings of Jacob. (Psalm 86:1)

O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia

Glorious things are spoken of thee, O city of God. (Psalm 86:2)

O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia

God hath laid her foundations unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (Psalm 47:7-8)

O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia

The Most High hath hallowed His temple. (Psalm 45:4)

Glory..., and Now...

O Son of God, wondrous in the saints, save us who sing unto Thee, Alleluia

The 3rd antiphon

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. (Psalm 107:1)

The troparion for the Dormition, "In thy birth-giving, O Theotokos..."

What shall I render unto the Lord for all that He hath rendered unto me? (Psalm 115:4)

[241] After the 9th ode of the canon, it is customary in some places, where this feast is celebrated majestically, to sing the so-called Lamentations of the Theotokos, as though to give greater glory and honor to the Theotokos, in imitation of the Lamentations of Our Lord, which are sung at Matins of Holy Saturday. The Great Church, which condemns anything that is novel and inelegant, even if it is done in honor of the Theotokos, officially disapproves of these and indeed strictly forbids them.

The troparion for the Dormition, “In thy birth-giving, O Theotokos...”
I will take the cup of salvation, and I will call upon the name of the Lord. (Psalm 115:4)
The troparion for the Dormition, “In thy birth-giving, O Theotokos...”

After the Little Entrance we sing
The troparion for the Dormition, “In thy birth-giving, O Theotokos...”
The kontakion of the Dormition.
The Epistle and Gospel of the Dormition.
At “Especially...” we sing the megalynarion of the Dormition, “All generations bless thee...In thee, O spotless Virgin...:”
The communion hymn, “I will take the cup of salvation...”
We sing, “We have seen the true light...”
The Dismissal.

If the feast of the Dormition of the Theotokos falls on Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
“Blessed is the man...”
At “O Lord, I have cried unto thee…” we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Dormition, chanting each one 2x to make a total of 6.
“Glory...”, and “Now...Verily, the God mantled Apostles....” for the Dormition.
The Entrance.
“O Gladsome Light...”
The readings of the Dormition.
At the aposticha, we chant:
The stichera for the Resurrection in the tone of the week.
“Glory...”, “Now...When thou wast translated to him...” for the Dormition.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Dormition. (2x)
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia of the Dormition.
The triadica
“It is truly meet...”
The Trisagion Prayers.
The troparion of the Dormition.

At Matins on Sunday morning

The 6 Matins Psalms.
At “God is the Lord..,” we sing the troparia as at Vespers.
For the Resurrection in the tone of the week. (the apolytikion)
For the Dormition. (2x)
The Psalter and the Polyeleos “My heart hath poured out...”
The 1st and 2nd poetic kathisma following this pattern.
The verses from the `1st or 2nd poetic kathisma for the Resurrection in the tone of the week.
“Glory..., and Now...” the 1st or 2 poetic kathisma of the Dormition.

The 3rd poetic kathisma for the Dormition. (2x)
The evlogetaria are not sung.
The hypakoe and anabathmoi for the Resurrection in the tone of the week.
The prokeimenon of the Dormition, "I will proclaim thy Name...:"
"Let every breath..."
The Matins Gospel for the Dormition.
"In that we have beheld the resurrection of Christ..."
Psalm 50.
"Glory...By the intercessions of the Theotokos…"
"Now…By the intercessions of the Theotokos..."
"Have mercy upon me..."
"Glory...When the assumption of thine undefiled body..."
The Idiomelon of the Dormition.
The canons:
For the Resurrection in the tone of the week.
Both canons of the Dormition.
After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week and the hypakoe of the Dormition.
After the 6th ode we read the kontakion, oikos and synaxarion for the Dormition.
The katavasia, "Thy noble solemn memorial, O Virgin..."
The 9th ode of the feast with its megalynaria.
The exaposteilaria:
For the eothinon.
For the Dormition. (2x)
At the praises, we sing 8 stichera:
For the Resurrection in the tone of the week.
For the Dormition.
"Glory...Verily the clouds, O Theotokos..." for the Dormition
"Now...Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

We sing the antiphons of the Dormition with "who art risen from the dead..." as the refrain of the 2nd antiphon.
The Entrance Hymn, "O Come let us worship… who art risen from the dead..."
After the Little Entrance, we sing:
The troparion of the Dormition.
The kontakion of the Dormition.
The Epistle and Gospel of the Dormition.
At "Especially..." we sing the megalynarion of the Dormition "All generations bless thee...In thee, O spotless Virgin..."
The communion hymn, "I will take the cup of salvation…"
We sing, "We have seen the true light..."
The Dismissal.

AUGUST 16

The Recovery from Edessa of the Icon Not Made by Hands, that is, the Holy Napkin
The Holy Martyr Diomedes

If the feast of the Holy Napkin falls on Saturday or a week day, we follow this order.

At Vespers on August 15

The Sunset Psalm.
At "O Lord, I have cried unto thee…" we chant 6 stichera:
3 for the Holy Napkin.
3 from Small Vespers for the Dormition of the Theotokos.
"Glory..., Now...Come let us celebrate the universal feast" for August 16.
The Entrance.
"O Gladsome Light..."
The prokemeinon of the day.
The aposticha:
The stichera from the *Menaion* for August 16.
"Glory...", "Now...When thou wast taken hence..." for August 16
The troparia:
For the Holy Napkin.
For the Dormition.
The Dismissal.

At the Matins after the Midnight Service

Psalm 50.
The 6 Psalms.
The rest according to the rubrics of the *Menaion*.
The canons:
For the Dormition.
For the Holy Napkin.
The katavasia for the Dormition, "Thy noble solemn memorial, O Virgin..."
At the 9th ode, we sing, "More honorable..."
The exaposteilarion for August 16 from the *Menaion*. (2x)
At the praises, we sing:
The prosomoia of the Holy Napkin, singing the 1st 2x so that there are 4.
"Glory...", "Now...She who is higher than the Heavens..." from the litia for the Dormition in the *Menaion*..
The Great Doxology.
The troparion for the Holy Napkin, "Thy pure image do we venerate..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we chant 8 hymns:
4 from the 3rd ode of the canon of the Holy Napkin.
4 from the 6th ode of the canon of the Holy Napkin.
After the Little Entrance, we sing the troparia:
For the Holy Napkin.
For the Dormition.
The kontakion for the Dormition.
The Epistle for the Holy Napkin. (See the Saturday before Epiphany)
The Gospel for the Holy Napkin, St. Luke 9:51-56, 10:22-24,13:22.
At "Especially..," we sing "It is truly meet..."
The communion hymn is "Praise ye the Lord..."
We sing, "We have seen the true light..."
The Dismissal.

If the feast of the Holy Napkin falls on Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Holy Napkin.
3 from Small Vespers for the Dormition of the Theotokos.
"Glory...Come ye feast-lovers..." from the Letia for the Dormition.
"Now…" for the 1st theotokion of the tone of the week.
The Entrance.
"O Gladsome Light..."
At the aposticha, we chant:
The stichera for the Resurrection in the tone of the week.
"Glory..., and Now...Sing unto the Mother of God..." from the litia for the Dormition.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Holy Napkin.
For the Dormition.
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion of the Holy Napkin.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia as at Vespers.
For the Resurrection in the tone of the week. (the apolytikion)
For the Holy Napkin.
For the Dormition.
The Psalter and the 17th kathisma.
The 1st and 2nd poetic kathisma according to this pattern:
The verses for the Resurrection in the tone of the week.
"Glory..., Now..." for the Dormition.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week
For the Holy Napkin with the verse, "Glory to Thee, our God..."
After the 3rd ode, we read the kathisma for the Holy Napkin and for the Dormition
After the 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week and the synaxarion.
The katavasia for the Dormition, "Thy noble solemn memorial, O Virgin..."
The Gospel of the eothinon.

At the 9th ode, we sing, “More honorable...”
The exaposteilaria:
For the eothinon.
For August 16 in the *Menaion*, “The band of Christ's Apostles...”
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for August 16.
“Glory...” for the eothinon.
“Now…Most blessed art thou...”
The Great Doxology.
“Today Salvation...”

At the Divine Liturgy
The Typika.
The Beatitudes with the verses of the Resurrection in the tone of the week.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Holy Napkin.
For the Dormition.
The kontakion for the Dormition.
The Epistle and Gospel of the Sunday.
At “Especially...” we sing “It is truly meet..”
The communion hymn, “Praise ye the Lord...”
“We have seen the true light...”
Dismissal.

The Sunday after the Dormition of the Theotokos

At Vespers on Saturday evening
The Sunset Psalm.
“Blessed is the man...”
At “O Lord, I have cried unto thee…” we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for the day following the Dormition in the *Menaion*.
“Glory...She who is higher than the heavens...” from the litia for the Dormition.
“Now…” for the 1st theotokion of the tone of the week.
The Entrance.
“O Gladsome Light...”
At the aposticha we sing:
The stichera for the Resurrection in the tone of the week.
“Glory..., and Now...Sing unto the Mother of God...” from the litia for the Dormition.
The troparia:
For the Resurrection in the tone of the week.
For the Dormition.
The Dismissal.

At the Midnight Service
Psalm 50.
The triadikos canon.
The triadica.
“It is truly meet...”

The Trisagion Prayers.
The troparion of the Dormition.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia:
The troparion of the Resurrection in the tone of the week. (the apolytikion) (2x)
The troparion of the Dormition.
The Psalter and the 17th kathisma,
The poetic kathisma.
The verses for the Resurrection in the tone of the week.
"Glory...", "Now..." for the poetic kathisma for the day following the Dormition in the *Menaion* instead of the Theotokia for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
The 2nd canon for the Dormition.
After the 3rd ode we sing the kathisma for August 17th.
After 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week and synaxarion.
The katavasia for the Dormition, "Thy noble solemn memorial, O Virgin..."
The Gospel of the eothinon.
At the 9th ode, we sing, "More honorable..."
The exaposteilaria:
For the eothinon.
For the Dormition. (1x)
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Post Season of the Dormition.
"Glory..." for the eothinon.
"Now…Most blessed art thou..."
The Great Doxology.
"Today Salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns.
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the 2nd canon of the Dormition.
After Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Dormition.
For the patron saint of the Temple.
The kontakion for the Dormition.
The Epistle and Gospel of the Sunday.
At "Especially..." we sing "It is truly meet.."
The communion hymn, "Praise ye the Lord..."
"We have seen the true light..."
The Dismissal.

AUGUST 23rd

The Leavetaking of the Dormition

If the leavetaking of the Dormition falls on Saturday or a week day, we sing the service as sung on August 15 with these exceptions.

At Vespers

There is no reading from the Psalter.
We omit the Old Testament readings.

At Matins

We omit the litia, polyeleos, and the Gospel.
We read the synaxarion of the day.

At the Divine Liturgy

The Epistle and Gospel of the Dormition.
The communion hymn is, "I will take the cup of salvation…"

If the leavetaking falls on a Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.
- 6 for the Dormition.
- "Glory..., Now...Verily, the God-mantled Apostles..." for the Dormition.

The Entrance.
"O Gladsome Light..."
At the aposticha, we chant:
- The stichera for the Resurrection in the tone of the week.
- "Glory..., Now...When thou wast translated..." for the Dormition.

The troparia:
- For the Resurrection in the tone of the week. (the apolytikion)
- For the Dormition. (2x)

The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion of the Dormition.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia as at Vespers.
- For the Resurrection in the tone of the week.
- For the Dormition. (2x)

The Psalter and the 17th kathisma
The poetic kathisma according to this pattern
The verses for the Resurrection in the tone of the week.
"Glory...", and "Now..." for the poetic kathisma for the day after the Dormition instead of the Theotokia for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
Both canons for the Dormition.
After the 3rd ode we read the kontakion and oikos for the Resurrection in the tone of the week and sing the Kathisma for the Dormition, "Thou didst conceive and bear..."
After the 6th ode we read the kontakion and oikos of the Dormition, and read the Synaxarion of the day.
The Gospel of the eothinon.
We sing the 9th ode, with its megalynaria as on the day of the feast.
The exaposteilaria:
For the eothinon.
For the Dormition. (2x)
At the praises, we sing 8 stichera.
4 for the Resurrection in the tone of the week.
4 for the Dormition.
"Glory...Verily, the clouds, O Theotokos..." for the Dormition.
"Now…Most blessed art thou..."
The Great Doxology.
"Today Salvation..."

At the Divine Liturgy

We sing the antiphons of the Dormition with "who art risen from the dead..." as the refrain of the 2nd antiphon.
After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Dormition.
For the patron saint of the Temple.
The kontakion for the Dormition, "Verily, the Theotokos..."
The Epistle and Gospel of the Sunday.
At "Especially..." we sing the megalynarion of the Dormition "All generations bless thee...In thee, O spotless Virgin..."
The communion hymn, "I will take the cup of salvation…"
We sing "We have seen the true light..."
The Dismissal, and thus the feast is retired.

After the Leave-taking of the Dormition, we resume singing the katavasias of the Cross, "Verily, Moses having struck horizontally..."

AUGUST 29

The Beheading of the Honorable and Glorious Prophet, Forerunner and Baptist John

If the feast of the Beheading of St. John the Baptist falls on Saturday or a week day, we follow the order found in the *Menaion*.

If the feast of the Beheading of St. John the Baptist falls on Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
6 for the Beheading of St. John the Baptist.
"Glory... As the birthday of the Impudent Herod..." for the Beheading of St. John the Baptist.
"Now..." for the 1st theotokion in the tone of the week.
The Entrance.
"O Gladsome Light..."
The readings for the Beheading of St. John the Baptist.
At the aposticha, we chant:
The stichera for the Resurrection in the tone of the week.
"Glory...Thou didst rebuke kings..." for the Beheading of St. John the Baptist.
"Now...O groomless Virgin..." for the Beheading of St. John the Baptist.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Beheading of St. John the Baptist,
The theotokion in Tone 4, "The mystery which was hidden..."
The Dismissal.

At the Midnight Service

Psalm 50.
The triadikos canon.
The litia for the Beheading of St. John the Baptist.
The triadica
"It is truly meet..."
The Trisagion Prayers.
The troparion for the Beheading of St. John the Baptist.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia as at Vespers.
For the Resurrection in the tone of the week. (the apolytikion)
For the Beheading of St. John the Baptist.
The theotokion in Tone 2, "Exceeding glorious beyond the power of thought..."
The Psalter and the polyeleos.
The 1st and 2nd poetic kathisma as follows:
The verse for the Resurrection in the tone of the week.
The verse for the Beheading of St. John the Baptist.
The theotokion of the appropriate poetic kathisma for the Beheading of St. John the Baptist.
The 3rd Kathisma for the Beheading of St. John the Baptist.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon of the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For the Beheading of St. John the Baptist

After the 3rd ode, we read the kontakion and oikos and chant the kathisma for the Beheading of St. John the Baptist and its theotokion.
After the 6th ode we read the kontakion and the oikos of the Forerunner, and the synaxarion.
The katavasia of the Cross, Verily, Moses having struck horizontally..."
The Gospel of the eothinon.
At "Especially..." we sing, "More honorable..."

The exaposteilaria:
For the eothinon.
For the Beheading of St. John the Baptist.

At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week
4 for the Beheading of St. John the Baptist
"Glory...Yea again Herodias hath lost her self-control..." for the Beheading of St. John the Baptist.
"Now...Most blessed art thou..."

The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the 1st canon for the Beheading of St. John the Baptist.

After the Little Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Beheading of St. John the Baptist.
For the patron saint of the Temple.
The kontakion for the Nativity of the Theotokos, "By thy holy birth-giving, O pure one..."

Epistle and Gospel for the Beheading of St. John the Baptist.
At "Especially..," we sing "It is truly meet..."
The communion hymn, "The just shall be in everlasting remembrance. Alleluia."
We sing, "We have seen the true light..."
The Dismissal.

According to Orthodox Tradition the feast of the Beheading of St. John the Baptist is a strict fast. However, if it falls on Saturday or Sunday, we may use oil and wine in our food, giving thanks to Christ our God.

When the feast of the Beheading of St. John the Baptist falls on a Saturday, we follow the *Menaion* except for the following changes.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera:
4 for the Resurrection in the tone of the week.
3 for the Beheading of St. John the Baptist from the *Menaion* for August 30.
3 for St. Alexander.
"Glory..." for the Beheading of St. John the Baptist from the *Menaion* for August 30.
"Now..." for the 1st theotokion in the tone of the week.

At the aposticha; we sing:

The stichera for the Resurrection in the tone of the week.
"Glory...:It was a lawless birthday..." for the Beheading of St. John the Baptist from the *Menaion* for August 30.
"Now..." for the Theotokos for the Resurrection in tone 4.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Beheading of St. John the Baptist.
The theotokion in Tone 2
The Dismissal.

At Matins

Everything is for the Resurrection in the tone of the week, with these exceptions.
The canon:
For the Resurrection in the tone of the week.
For the Beheading of St. John the Baptist.
After the 3rd ode, we sing the kathisma for the Beheading of St. John the Baptist.
The exaposteilaria:
For the eothinon.
For the Beheading of St. John the Baptist.

AUGUST 31

Deposition of the Venerable Sash of the Most Holy Theotokos

If the feast of the Placing of the Sash of the Theotokos falls on any day other than Sunday, the service is sung according to the rubrics in the *Menaion* with the following exceptions.

At Vespers, the daily kathisma of the Psalter is not recited.
At Matins, we sing the katavasia of the Holy Cross, "Verily Moses having struck..."
After the 3rd ode of the canon, we sing the Kathisma for the Deposition of the Sash of the Theotokos.

If the feast of the Placing of the Sash of the Theotokos falls on Sunday, we follow this order.

At Vespers on Saturday evening

The Sunset Psalm.
"Blessed is the man..."
At "O Lord, I have cried unto thee…" we chant 10 stichera.
6 for the Resurrection in the tone of the week.
4 for the Deposition of the Sash of the Theotokos.
"Glory..." for the Deposition of the Sash of the Theotokos.
"Now..." for the 1st theotokion for the Resurrection in the tone of the week.
The Entrance.
"O Gladsome Light..."
At the aposticha, we chant:
The stichera for the Resurrection in the tone of the week.
"Glory..., Now..." for the Deposition of the Sash of the Theotokos.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Deposition of the Sash of the Theotokos, "Thou hast bestowed upon thy city..." (1x)

At the Midnight Service

Psalm 50.
The triadikos canon.
The triadica.
"It is truly meet..."
The Trisagion Prayers.
The troparion of the Deposition of the Sash of the Theotokos.

At Matins on Sunday morning

The 6 Matins Psalms.
At "God is the Lord..," we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion) (2x)
For the Deposition of the Sash of the Theotokos. (1x)
The Psalter and the 17th kathisma.
The poetic kathisma according to this pattern.
The verses for the Resurrection in the tone of the week.
The kathisma of the Deposition of the Sash of the Theotokos instead of the theotokia for the tone of the week.
The evlogetaria.
The hypakoe, anabathmoi, and prokeimenon for the Resurrection in the tone of the week.
The canon:
For the Resurrection in the tone of the week.
For the Deposition of the Sash of the Theotokos.
After the 3rd ode we read the kontakion and oikos, and sing the kathisma for the Deposition of the Sash of the Theotokos.
After the 6th ode we read the kontakion and oikos for the Resurrection in the tone of the week, and the synaxarion.
The katavasia for the Holy Cross, "Verily Moses having struck..."
The Gospel of the eothinion.
At the 9th ode we sing, "More honorable..."
Both exaposteilaria for the Deposition of the Sash of the Theotokos.
At the praises, we sing 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the Deposition of the Sash of the Theotokos.
"Glory..." for the eothinon.
"Now...Most blessed art thou..."
The Great Doxology.
"Today is salvation..."

At the Divine Liturgy

The Typika.
At the Beatitudes, we sing 8 hymns.
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon for the Deposition of the Sash of the Theotokos.
After the Entrance, we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the Deposition of the Sash of the Theotokos.
For the patron saint of the Temple.
The kontakion from the kathisma after the 3rd ode of the canon for the Deposition of the Sash of the Theotokos "As the whole Church now celebrateth...:"

The Epistle for the Deposition of the Sash of the Theotokos (Hebrews 9:1-17) as read on the Presentation of the Theotokos.
The Gospel of the Sunday.
At "Especially...," we sing "It is truly meet..."
The communion hymn is "Praise ye the Lord..."
We sing, "We have seen the true light..."
The Dismissal.

CHAPTER SIX

THE *TRIODION*

Containing the order of the services of the *Triodion* beginning from the Sunday of the Pharisee and Publican to Holy Saturday.

THE SUNDAY OF THE PHARISEE AND THE PUBLICAN

At Vespers on Saturday evening

At "O Lord, I have cried…," we chant 10 stichera:
- 7 for the Resurrection in the tone of the week.
- 3 from the *Triodion*.
- "Glory...: from the *Triodion.*
- "Now…" for the Resurrection in the tone of the week.

At the aposticha, we sing:
- The stichera for the Resurrection in the tone of the week.
- "Glory…" from the *Triodion.*
- "Now…" for the Theotokos in the same tone.

The troparia:
- For the Resurrection in the tone of the week. (the apolytikion)
- The theotokion.

At the Midnight Service

The canon of the triadika.
The Three Repentant (Submissive) troparia "Have mercy on us O God…"

At Matins

The 6 Psalms.
At "God is the Lord..," we sing the troparia as in Vespers:
- For the Resurrection in the tone of the week. (the apolytikion) (2x)
- The theotokion. (1x)

The Psalms "Blessed are those…,"
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe, the anabathmoi, and the prokeimenon in the tone of the week.
The canons:
- For the Resurrection in the tone of the week
- From the *Triodion* with its verse "Glory to thee our God…"
- After the 3rd ode, we read the kontakion and oikos for the Resurrection in the tone of the week, and sing the kathisma from the *Triodion* and the theotokion.
- After the 6th ode, we read the kontakion and oikos for the *Triodion* and the monologion.
- The katavasia from the *Triodion.*
- After the 8th ode.
- The Gospel of the eothinon followed by the hymns from the *Triodion.*
  - "In that we have beheld…"
  - Psalm 50.
  - "Glory…" "Open unto me the doors of repentance…"
  - "Now and ever…" "Prepare for me the ways of salvation…"

"Have mercy on me…" "If I think upon the multitude…"
We follow this order every Sunday while we use the *Triodion.* [242]
At the 9th ode we sing, "More honorable…"
The exaposteilaria:
For the Resurrection in the tone of the week.
From the *Triodion*.
The theotokion.
At the praises, we chant 8 stichera:
5 for the Resurrection.
3 from the *Triodion*.
"Glory…" from the *Triodion.*
"Now…" "Most blessed are thou…"
The Great Doxology
"Today is salvation…"

At the Divine Liturgy

The Typika.
At The Beatitudes we chant 8 hymns:
4 for Resurrection in the tone of the week.
4 from the 6th ode of the canon from the *Triodion.*
After the Little Entrance we sing the troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For the patron saint of the Temple.
The kontakion for the *Triodion.*
The Epistle and Gospel readings from the *Triodion.*
At "Especially..." we sing, "It is meet and right…"
We sing "Praise ye the Lord…" and "We have seen the True light…"[243]

THE SUNDAY OF THE PRODIGAL SON

The order is as found in the Sunday of the Pharisee and the Publican.

On Wednesday and Friday, we observe a complete fast from meat and dairy products.

SATURDAY OF MEATFARE SUNDAY
KNOWN AS THE SATURDAY OF THE SOULS

We commemorate all Orthodox Christians who have fallen asleep from ages past, our fathers, mothers, brothers and sisters.

At Vespers on Friday evening

At "O Lord, I have cried unto thee…" we chant 6 stichera:
3 for the martyrs in the tone of the week.

[242] Editor's Note: The *Typikon* edited by George Violakis in 1888 moved the Matins Gospel from its traditional position after the prokemonion and before the canon to between the 8 and 9th odes of the canon. Although this change is reflected in the Arabic translation of the *Typikon*, many Churches in Syria and Palestine and the North American Antiochian Archdiocese continue to follow the order found in the Typikon of St. Saba which retains the ancient practice of placing the reading of the Matins Gospel, Psalm 50 and the hymns that follow after the prokeimenon before the canons and the katavasia.

[243] If the feast of the Meeting of the Lord falls on this Sunday or any other Sundays, then see the proper reference in the typikon of the Feast. During this week, there is no fast from meat and dairy product

3 for the departed from the *Triodion*.
"Glory…I weep and I wail…"
"Now…" for the tone of the week.
"O Gladsome Light…"
For the prokeimenon, we sing, "Alleluia" (3x) in tone 8 with its verses:
"Blessed art those whom thou has chosen…"
"And their mention is from generation to generation."
At the aposticha, we sing:
3 verses for the martyrs in the tone of the week.
"Glory…The beginning of the creation …" from the *Triodion.*[244]
"Now…At the intercession of the Mother who bore thee…" from the *Triodion.*
After "Lord, now lettest thou thy servant…" we begin chanting the canon for the departed, "O Christ our God, your courageous Martyrs…"[245]
Between the troparia of each ode, we chant the following verses:
"Through the Intercession of thy Holy Martyrs, give rest O Christ our God to the souls of thy departed servants"
"Their souls shall dwell in prosperity" [Psalm 24:13].
"Glory..., Now...".
After the 9th ode, we chant the heirmos, "It is not possible that men should see God…"
"Holy God…" then the troparion:
"O thou who with wisdom profound…"
"Glory…" "For they have set their hope in thee…"[246]
"Now and ever…" "In thee we have a wall and haven…"
Then we chant the Trisagion for the Dead:
The troparion of the departed "With the spirit of the righteous…"
The petitions for the departed "Have mercy on us…"
"Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the resurrection unto life everlasting, kings, patriarchs, bishops, priests, deacons, heiromonks, heirodeacons, monks, nuns, parents, forebearers, grandparents, great-grandparents, children, spouses, youths, brethren and all our kinsmen, from the beginning until the end of time; and that thou wilt pardon their every transgression, both voluntary and involuntary."
The prayer "O God of spirits and all flesh…" with the commemoration of the departed.
Then the exclamation "For thou art the Resurrection…" repeating the names of the departed.

At The Midnight Service
We chant the troparion "O thou who with wisdom profound…"

At Matins on Saturday morning
In place of "God is the Lord…" we chant "Alleluia…" 2x without verses then 2x with the verses.
"Blessed are those whom thou has chosen…"
"Their remembrance is from generation to generation…"
The troparia as in Vespers:
"O thou who with wisdom profound…"
"Glory…For they have set their hope in thee…"[247]

[244] References from the Triodion are taken from Nassar, *Divine Prayers*, or from Mother Mary, and Archimandrite Kallistos Ware, trans. *The Lenten Triodion* (South Canaan Pa, St. Tikhon's Seminary Press, 2001)
[245] This canon is found in the *Pentecostarion* in the service for the Saturday of the Souls before Pentecost
[246] If the chanting is done in two languages, we may chant the whole Troparion.
[247] If the chanting is done in two languages, we may chant the whole Troparion.

"Now…In thee we have a wall and haven…"

The Psalms.

The Little Ektenia.

The poetic kathisma for the departed and the martyria.

The Psalm "Blessed are those whom thou hast chosen…"

We read only two parts of the Psalms.

At the end of the first part, we chant, "I will never forget Thy statutes, for in them hast Thou quickened me..." (Ps. 118:93) in tone 5. (3x)

The evlogetaria for the departed.

The ektenia and exclamation for the departed.

The kathisma "Give rest O Christ our God…"

Psalm 50.

The canon of the *Triodion* is read:

After the 3rd ode, we chant the kathisma for the *Triodion*.

After the 6th ode we read the kontakion and oikos from the *Triodion* followed by the daily monologion.

At the 9th ode we chant "More honorable…"

The exaposteilarion. (3x)

After the praises, we say, "To thee belongeth all glory…"

The aposticha in the tone of the week:

"Glory…" from the *Triodion*.

"Now…It is a good thing to confess …" from the *Triodion*.

After "Holy God…" we chant the troparia:

"O thou who with wisdom…"

"In thee we have a wall and haven…"

At the Divine Liturgy

The Typikon.

At the Beatitudes, we chant the 3rd and 6th odes from the canon in the *Triodion.*

The kontakion "With the Saints…."

Communion Hymn "Blessed are those…"

"We have seen the true light…"

After "Blessed be the name of the Lord…" we celebrate the Trisagion for the Departed as at Vespers:

The troparion of the departed "With the spirit of the righteous…"

The petitions for the departed "Have mercy on us…"

"Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the resurrection unto life everlasting, kings, patriarchs, bishops, priests, deacons, heiromonks, heirodeacons, monks, nuns, parents, fore-bearers, grandparents, great-grandparents, children, spouses, youths, brethren and all our kinsmen, from the beginning until the end of time; and that thou wilt pardon their every transgression, both voluntary and involuntary."

The prayer "O God of spirits and all flesh…" with the commemoration of the deceased.

Then the exclamation "For thou art the Resurrection…" repeating the names of the deceased.[248]

MEATFARE SUNDAY

At Vespers on Saturday Evening

[248] If a Great Feast falls on this day, refer to the order of the service of that day.

At "O Lord, I have cried…," we chant 10 stichera:
6 for the Resurrection.
4 for the *Triodion*.
The rest of the service for Meatfare Sunday in the *Triodion*.

Sunday Morning

After the canon of the Triadikos:
"Glory…" for the litia from the *Triodion*.
"Now…" for the Theotokos.
After the triadika, the troparia:
"It is meet…"
The 3 penitential troparia, "Have mercy on us…"
The rest of the service for Meatfare Sunday in the *Triodion*.

At Vespers on Sunday Evening

We chant the aposticha from the *Triodion*.

Monday Morning

We follow the order from the *Triodion*.
During this week, we read the kathisma designated for the weeks of Great Lent.
However, on Friday with the 5th kathisma we read the 6th and the 7th .
We read the canons of the *Oktoechos* and the *Menaion* before the canon of the *Triodion*.
For the odes which have no troparia in the *Triodion*, we read the entire ode for the odes of the *Oktoechos*. [249]
If there are odes with troparion in the *Triodion*, we omit the second canon from the *Oktoechos*.
We omit the canon from the *Menaion* for odes which have two heirmoi in the *Triodion* such as odes 5, 8, and 9 on Wednesday and Friday.
On Wednesday and Friday, we chant the heirmos of the 6th ode for the *Triodion* and heirmoi of the 8th and 9th of the second canon of the *Triodion*.

Tuesday and Thursday Evening

After "Holy God…", since there is no Pre-Sanctified Divine Liturgy, we chant:
"Rejoice O Virgin Theotokos…"
"Lord have mercy" 40x.
"More honorable…".

The Divine Liturgy or the Presanctified are not celebrated on Wednesday or Friday.

Before the Leave-Taking of the Meeting of the Lord, if the feast of a Great Saint falls on these two days, we omit the service of the *Triodion* and celebrate the Divine Liturgy of St. John Chrysostom.
If a Feast of a Great Saint falls during this week, we chant the katavasia "I shall open my mouth…"
The kontakion during the Divine Liturgy is "O undisputed intercessor…"[250]

Friday Evening and Saturday Morning

We commemorate the memory of the venerable and God-bearing fathers and mothers who shown forth in ascetic labors.

[249] Editor's Note: Normally the canons in the Triodion have only 3 Odes. That is why the book of services for Great Lent is called the Triodion.
[250] Fish and dairy products are permitted on Wednesday and Friday of this week.

The order is as found in the *Triodion*
We celebrate the Divine Liturgy of St. John Chrysostom.

CHEESEFARE SUNDAY

At Vespers on Saturday Evening

At "O Lord, I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 from the *Triodion*.
The rest of the service for Cheesefare Sunday in the *Triodion*.

At the Midnight Service

After the canon of the Triadikos we chant:
"Glory…" for the litia from the *Triodion*
"Now…" for the Theotokos.
After the triadika, we chant:
The troparia "It is meet…"
The 3 penitential troparia, "Have mercy on us…"
The rest of the service for Cheese Fare Sunday in the *Triodion*.

At Vespers on Cheese Fare Sunday Evening

At "O Lord, I have cried…," we chant 10 stichera:
4 stichera of Repentance for the tone of the week from the *Triodion*
3 stichera for the day from the *Triodion*
3 from the *Menaion*
"Glory and Now…" for the Theotokos.
The Entrance is made with the censor.
The Great Prokeimenon "Turn not away thy face from thy servant…" with its verses. "Let us say with all our souls…"
After the petition, "Again we pray for our (Hierarchs)…" we say the exclamation "For thou art a merciful God…" immediately.
At the aposticha, we chant the idiomelon, 2x, and the verses that follow it.
"Lord now lettest thou thy servant…"
After "Holy God…" we chant the four troparia
"Rejoice O Virgin Theotokos…"
"O Baptizer of Christ..."
"Glory..." "O pure Apostles, and all ye saints..."
"Now..." We have taken refuge under the wing...."[251]
"Lord have mercy." (40 times)
"Christ our God, who remaineth…"
"O Heavenly King…"
The Prayer of St. Ephraim the Syrian with its prostrations.
The Dismissal.
Before "Through the prayers…" we chant "O Mother of the high God…" from the Paraklesis Service.

[251] According to ancient tradition, these troparia are chanted except the last one "We have taken refuge under the wing…" which is read without prostration. However, since the reign of Patriarch Gregory the VI of Constantinople it has been chanted. They also are read during Holy Week.

During the troparion, the faithful kiss the hand of the patriarch, bishop or the priest, asking his forgiveness.
Then "Through the prayers…"[252]

[252] This order is followed during all the Sundays of Great Lent.

THE SERVICES OF GREAT LENT

The services for the Lenten Matins, Vespers, Great Compline, the Akathist Hymn and the Presanctified Liturgy.

Lenten Daily Matins

The Beginning of Daily Matins on Monday of the 1st Week of Great Lent:

The Midnight Service is not sung.[253]
The priest makes a prostration and enters the Altar, puts on his epitrachelion and receives the censor while standing in front of the Holy Table
The priest makes the sign of the cross with the censor saying "Blessed is our God…"
The reader "Holy God…Glory…All Holy Trinity…Glory…Our Father…".
The priest "For thine is the Kingdom…"
The reader "Amen" "Lord, have mercy" 12x in monotone
The priest immediately intones, "Glory to the Holy Consubstantial…"

The Beginning of Daily Matins on every day except for Saturday and Sunday for days during the rest of Great Lent:

We sing all of the Midnight Service.
At its conclusion, we chant:
The 3 penitential troparia "Have mercy on us O God…"
"Glory…have mercy on us…Now…open unto us…"
The ektenia "Have mercy on us…Again we pray for all Orthodox…Again we pray of our (hierarch)…Again we pray that He will keep this Holy Church…Hear us O God our Savior…"
Then the Small Dismissal and the ektenia "Let us pray for the peace…" "Through the prayers…"
The priest enters the Sanctuary and puts on his epitrachelion.
"Holy God…Glory…All Holy Trinity…Glory…Our Father… For thine…"
Then the readers read the troparia "O Lord save thy people…Glory…Do thou who of thine own good will…Now…O Champion dread…"
The priest says the ektenia.
After the exclamation, the reader says "In the name of the Lord, Father Bless".
The priest intones"Glory to the Holy Consubstantial…" [254]

The rest of Daily Matins during Great Lent:

The 6 Matins Psalms.
The Great Litany and the exclamation.
"Alleluia" in the tone of the week with its verses, "My soul seeks thee early in the morning…"
The hymns to the Trinity (triodika) in the tone of the week.
The appointed Psalms (see the schedule of the readings in Section Five, Part V of the First Chapter)
The litany and exclamation.
The poetic kathisma of repentance in the tone of the week from the *Triodion*
The poetic kathisma for the day from the *Triodion*.
Psalm 50.
"O God save thy people…"

[253] Editor's Note: On Monday of the first week of Great Lent, The Midnight Office is omitted in Greek use, but is said in Slavic use.
[254] This order is according to the Typikon. However, many churches follow the order of the First Monday throughout Great Lent except on Saturday and Sunday.

"Lord have mercy" (12 times) and the exclamation.
The Biblical ode of the Day.

The Order for the Reading of the Biblical Odes during Daily Matins of Great Lent:

We read every verse of the Biblical Ode of the day as indicated below.
We read only the beginning and end of the other Biblical Odes.
Between each ode, we say "Glory..., Now…"
We chant the entire 8th ode every day.
We chant the entire 9th ode every day.
During the chanting of the Song of the Theotokos from the 9th Ode, "My soul doth magnify the Lord…" we sing the refrain "More honorable…"

Monday

The entire 1st Biblical Ode followed by "Glory..., Now…"
On the 1st Monday, we chant the beginning and end of Biblical Odes 2, 3, 4, 5, 6, and 7.
On the remaining Mondays of Great Lent, we chant the beginning and end of Biblical Odes 3 ,4, 5, 6 and 7.
The entire 8th Biblical Ode.
The entire 9th Biblical Ode.
During the chanting of the Song of Mary from the 9th Ode, "My soul doth magnify the Lord…" we sing "More honorable…"

Tuesday

The beginning end of the 1st Biblical Ode followed by "Glory..., Now…"
The entire 2nd Biblical Ode. [255]
The beginning and end of Biblical Odes 3, 4, 5, 6.
The entire 8th Biblical Ode.
The entire 9th Biblical Ode.
During the chanting of the Song of the Theotokos from the 9th ode, "My soul doth magnify the Lord…" we sing the refrain "More honorable…"

Wednesday

The first and last verses of the 1st Biblical Ode.
The entire 3rd Biblical Ode.
The beginning and end of Biblical Odes 4, 5, 6 and 7.
The entire 8th Biblical Ode.
The entire 9th Biblical Ode.
During the chanting of the Song of the Theotokos from the 9th Ode, "My soul doth magnify the Lord…" we sing the refrain "More honorable…"

Thursday

The beginning and end of the 1st and 3rd Biblical Odes.
The entire 4th Biblical Ode.
The beginning and end of Biblical Odes 5, 6, and 7.
The entire 8th Biblical Ode.
The entire 9th Biblical Ode.
During the chanting of the Song of the Theotokos from the 9th Ode, "My soul doth magnify the Lord…" we sing "More honorable…"

[255] Editor's Note. Because of its penitential nature, we only chant the 2nd ode of a canon or the 2nd Biblical Ode during Great Lent and Holy Week.

Friday

The beginning and end of the 1st , 3rd , and 4th Biblical Odes.
The entire 5th Biblical Ode.
The beginning and end of the Biblical Odes 6 and 7.
The entire 8th Biblical Ode.
The Entire 9th Biblical Ode.
During the chanting of the Song of the Theotokos from the 9th Ode, "My soul doth magnify the Lord…" we sing "More honorable…"

The Order for the canons during Daily Matins of Great Lent:

On Monday.

The 1st ode from the *Menaion.*
The 1st ode from the *Triodion* without verses. [256]
Then 3rd ode from the *Menaion.*
The heirmos from the *Triodion.*
The Little Litany.
The kathisma from the *Menaion*.
Odes 4, 5, and 6 from the *Menaion* and the heirmos.
The Little Litany.
The kontakion for the saint (if there is no kontakion, we say the martyrion for the tone) [257]
The daily monologion.
Odes 7 and 8 from the *Triodion*
Ode 9 from the *Menaion.*
"We praise, we bless…"
The heirmos from the 8th ode from the *Triodion* .
. "More honorable…"
The 9th heirmos.

During weekdays in the rest of Great Lent:

Throughout Great Lent, after each ode from the *Triodion* we sing the corresponding ode the *Menaion*. [258]
The 1st ode from the *Menaion.*
The 1st ode from the *Triodion* without verses. [259]
The 2nd ode from the *Triodion.*
Then 3rd ode from the *Menaion.*
The heirmos from the *Triodion.*
The Little Litany.
The kathisma from the *Menaion.*
Odes 4, 5, and 6 from the *Menaion* and the heirmos.
The Little Litany.
The kontakion for the Saint. (if there is no kontakion, we say the martyrion for the tone) [260]

[256] Some say the verse "Glory to thee our God…". This is not correct, because these verses were said in the Biblical Odes. However, in the 2nd ode (Tuesday) we say with this ode the verse "Glory to thee our God…" because the 2nd ode does not contain any verse.
[257] If there is a kontakion, then we say the martyrion with the kathisma.
[258] Some say the ode from the *Triodion* in place of the corresponding ode from the *Menaion.* In this case the ode from the *Menaion* would be omitted.
[259] Some say the verse "Glory to thee our God…". This is not correct because these verses were said in the Biblical Odes. However, in the 2nd ode (Tuesday) we say with this ode the verse "Glory to thee our God…" because the 2nd ode does not contain any verse.

The daily monologion.
Odes 7 and 8 from the *Menaion* and the 8th ode for the *Triodion.*
Ode 9 from the *Menaion*.
"We praise, we bless…"
The heirmos from the 8th ode of the 2nd Canon from the *Triodion.*
."More honorable…"
The 9th heirmos.

The Conclusion of Daily Lenten Matins:

The Little Litany follows the 9th ode of the canon.
The hymns of light (photogogikon) for the tone of the week. [261]
"To thee belongeth all Glory…"
The Little Doxology.
The ektenia and the exclamation.
The aposticha followed by:
"It is a good thing…Holy God…"
"Standing in the temple of thy glory…"
"Lord have mercy" 40x
"Glory and Now" "More honorable…"
"In the name of the Lord, Father bless"
The priest intones, "Christ our God…"
"O heavenly King, support the faithful..."
The Prayer of St. Ephraim the Syrian with its prostrations.

The Hours during Great Lent

Follow the order found in the *Triodion* and *Horologion.*[262]
In the 6th Hour and before "Let thy compassions quickly go before us…" we say the prokeimenon and the reading.
In the 9th Hour after the kontakion, we say "Lord have mercy" 40x "Glory..., Now…More honorable…In the name of the Lord…"
The priest says "Through the prayers…"
We make three great prostrations then immediately the choir chants the Beatitudes "In the Kingdom, remember us O Lord…"
After "Our Father…" we say "Thou hast transfigured…"
The daily kontakion and the kontakion of the patron saint of the Church.
The martyria for the tone of the week.
"Glory…With the Saints…Now…O undisputed intercessor…Lord have mercy (40x)…Thou who, at all times…"
The priest says "May God have compassion…"

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[260] If there is a kontakion, we say the martyrion with the kathisma.

[261] In many churches, including most churches in the Middle East, the Biblical Odes and the canons are said according to the following order: after the daily Biblical Ode, we say the ode from the canons of the *Triodion*. The ektenia and the martyria are said followed by the 8th Biblical 8 and the Prayer of Zacharias from the 9th Biblical Ode. We then say odes 8 and 9 from *Triodion* followed by "Let us praise, bless…", the heirmos from the *Triodion* and finally "More honorable…".

[262] If the First Hour follows Matins, we do not say the Trisagion Prayers, "Holy God…" at the end of the First Hour. Instead, we say the prayer of the Hour followed by "Come let us worship…" and the rest of the other Hours. If the dismissal is given at the end of the First Hour, we postpone the rest of the Hours to the time which we call the Mid-day Prayer, and we say "Holy God…", "Lord have mercy" (12x) and the prayer of the Hours and the dismissal. At the Mid-day Prayer, we say "Blessed is our God…Glory to thee…O Heavenly King…Holy God…For thine is the Kingdom…" and the Third Hour.

The Prayer of St. Ephraim the Syrian with the prostrations.
Psalm 103. [263]

THE VESPERS SERVICE WITH THE PRESANCTIFIED DIVINE LITURGY

When the Presanctified Divine Liturgy is not celebrated we follow this order.

Lenten Daily Vespers

At "O Lord I have cried…" we chant, 6 stichera:
- 3 from the *Triodion.*
- 3 from the *Menaion*.
- "Glory and Now" from the *Menaion*.

"O Gladsome Light…"
The priest says "The evening" and the reader says "prokeimenon for the evening prayer..."
The readings.
"Vouchsafe, O Lord…"
The aposticha from the *Triodion*.
St. Simeon's Prayer, "Lord now lettest thou thy servant…"
"Holy God…" followed by:
- "Rejoice, O Virgin Theotokos…"
- "O Baptizer of Christ..."
- "Glory...O pure Apostles..."
- "Now…Beneath thy compassion…"
- "Lord, have mercy" 40x
- "Glory..., Now…More honorable…"

"Christ our God…O Heavenly King…"
The Prayer of St. Ephraim the Syrian with its prostrations
"Holy God…Lord, have mercy." (12x)
The priest says the prayer "O All-Holy Trinity…"
"Blessed be the name of the Lord…" 3x
Psalm 33
"I will bless the Lord at all time…"
The Dismissal.

When the Presanctified Divine Liturgy is celebrated, we follow this order.

The Beatitudes.
"Make God have compassion…" and the prostration we say:
- "Holy God…"
- "Lord, have mercy." (12 times)
- The prayer "O All-Holy Trinity, the consubstantial Dominion…"
- "Glory..., Now ..."
- "Lord, have mercy" (3x)
- The Dismissal of Matins.

The Presanctified Divine Liturgy[264]

The Deacon says "Bless Master..."
The priest intones, "Blessed is the Kingdom..."

[263] Some say the prayer of the 9th Hour. However, the above order is standard practice.
[264] Archimandrite Demetri M. Khouri, *The Divine Liturgy of the Presanctified Gifts* (Englewood, New Jersey: 1988).

The Sunset Psalm.
The Great Litany.
The 18th kathisma of the Psalter "Unto the Lord in my affliction…" [265]
At "O Lord I have cried unto thee…" we chant 10 stichera.
6 from the *Triodion.*
4 from the *Menaion.* (for the next day)[266]
"Glory..., Now" from the *Menaion.*
On Fridays we chant "Glory…" for the departed and "Now…" for the tone of the week.
The Entrance is made with the censer. [267]
"O Gladsome Light…"
The Readings:
The 1st reading.
At the end of the First Reading, the reader says "Command."
The priest says "Wisdom. Attend! The light of Christ illumines all"
The 2nd reading.
"Let my prayer…" with its verses.
The Prayer of St. Ephraim the Syrian with its prostrations
The Ektenia.
The Litany of the Catechumens.
Beginning on Wednesday of the 4th week, we include the Ektenia for those Preparing for Illumination.
The Litanies for the Faithful.
In the place of the Cherubic Hymn we chant "Now the Powers of Heaven with us invisibly do minister. For lo! The King of Glory entereth now. Behold the Mystical Sacrifice, all accomplished, is ushered in."
At this point, the choir pauses while the priest makes the Entrance, leaving the Sanctuary through the North Door, and entering through the Holy Doors.
The priest puts the diskos and chalice on the Holy Table while the choir finishes the Cherubic Hymn singing "Let us with faith and love draw near, that we may become partakers of life everlasting. Alleluia. Alleluia. Alleluia."
The rest of the service as usual.
The Communion Hymn is "O taste and see how good the Lord is. Alleluia"
After Communion, we chant:
"I will bless the Lord at all times; His praise shall always be on my lips. Taste the heavenly Bread and the Cup of life, and see how good the Lord is. Alleluia. Alleluia. Alleluia."
"Blessed be the name of the Lord…"
The Dismissal.
Psalms 33 and 144. "I will bless the Lord at all times…I will exult thee O my God…"
Then "Through the prayers…"

During the days when a Great Saint is commemorated we follow this order.

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[265] Some, especially in monasteries, say this kathisma everyday. Others say it on Monday, Wednesday, and Friday. It has been the custom for the kathisma to be read whenever the Presanctified Liturgy is celebrated. On Wednesday of the 5th week of Great Lent, we read the 7th kathisma instead of the 18th.

[266] Editor's Note: If the *Menaion* only gives 3 stichera for the saint, we repeat the 1st stichera to make a total of 4 for the saint. When the following feasts:Haralampos (February 10), the 2nd and 3rd Finding of the Head of St. John the Baptist (February 24) or the 40 Martyrs of Sebaste (March 9) – fall during Great Lent, we celebrate the Presanctified Divine Liturgy with the stichera for the feast on the calendar day of the feast, not the eve. (The evening of the day before the feast.)

[267] The Entrance is made with the Gospel on the days where there is a Gospel reading..

If the feast falls on Wednesday we celebrate the Presanctified Divine Liturgy as follows.

At "O Lord I have cried unto thee…" we chant 10 stichera:

6 from the *Triodion.*

4 for the saint of the day.

"Glory…" for the saint.

"Now…:" for the Theotokos.

The Entrance is made with the Gospel.

After "Let my prayers…" say the service of the Five Loaves if it is to be celebrated.

The Epistle and Gospel readings for the Saint being commemorated.

The Communion Hymn "The memory of the righteous…"

If the Feast falls on Friday, we celebrate The Presanctified Divine Liturgy as follows:

At "O Lord, I have cried unto thee…" we chant 10 stichera:

6 from the *Triodion.*

4 for the feast.

"Glory…" for the saint.

"Now…" for the tone of the week.

The rest as on Wednesday.

If the Feast falls on Monday, Tuesday, or Thursday we celebrate Daily Lenten Vespers following the order for Vespers on Sunday Evening as given above.

GREAT COMPLINE

The order of the service, on Monday evening of the first week we follow the order in the *Horologion*.

At the end of "Now that the day hath come…" and the hymns that follow, the reader says "Holy, holy, holy, (3x) Holy Lord…"

The Creed.

We chant "O All-Holy Lady Theotokos…"

We chant the verses for the patron saint of the church and other saints of the same rank.

The verses "O God be gracious unto us sinners" is chanted three times and the response "And have mercy on us" is chanted (1x).

The Little Doxology.

"Vouchsafe O Lord…"

The canon:

During the First Week of Great Lent, we chant The Great Canon of St. Andrew of Crete, "He is for me unto salvation Helper and Protector…"

During the rest of Great Lent, we chant the canon of the day or of the Theotokos.

After the 6th ode, we say the kontakion "My soul, O my soul…"

After the 9th ode we chant the heirmos "Conception without seed; Nativity past understanding…".

Then "Holy God…Glory…All Holy Trinity…Glory…Our Father…"

O Lord of hosts…" with its verses.

"Glory...Were not thy Saints…"

"Now…Greatly have mine iniquities multiplied…"

"O holy Theotokos..." and "In thee, O Mother of God..."

"Lord, have mercy..." (40x)

"Thou who art..." The Prayer of the Hours.

"Lord, have mercy...Glory...Now...More honorable...Bless, Father...

The priest intones, "May God have compassion upon us..."

The Prayer of St. Ephraim the Syrian with its prostrations.
"Holy God…Glory…All Holy Trinity…Glory…Our Father…"
"Lord, have mercy..." (12x) "Most Holy Theotokos save us..."
"O Lady, Bride of God..." The Prayer Before the Icon of the Theotokos
"And grant unto us, O Master, when we depart to sleep..." The Prayer Before the Icon of Christ
"O most glorious, ever-virgin blessed Theotokos...".
"The Father is my hope..."
"In thee, O Mother of God…"
During the First Week of Great Lent the priest reads the lesson from The Gospel
The priest intones, "In that we may be accounted worthy to hear the holy Gospel.…"
The Choir: "Lord, have mercy." (3x)
The priest: "Wisdom. Attend..."
The priest reads the Gospel.
"Glory..." "Peace be to all" and the prayers "O Master, great and mercy…"[268]
Then the Petitions "Let us pray for the peace of the world".
While the choir chants "O good One, defend by thy mighty hand…" on Mondays and Wednesdays or "As she beheld thee..." on Tuesdays and Thursdays, the faithful come forward and kiss the hand of the bishop or presiding priest. [269]
Then "Through the prayers…" [270]

On every Wednesday and Friday morning of Great Lent, we celebrate the Presanctified Divine Liturgy.

The Service of Little Compline on Friday Evening of the 1st Week of Great Lent

After "It is truly meet..." the canon "I shall open my mouth…" after which we chant "To thee O Champion Leader…" slowly while the priest censes the faithful.
The priest reads the 1st Stasis of the Akathist Hymn followed by "To thee O Champion Leader…"[271]
"Holy God…" and the kontakion of St. Theodore. [272]
"Lord, have mercy" 40x
"Thou who at all times…" then "May God have compassion…"
The prayers, "O Lady, Bride of God.... And grant unto us, O Master..." without prostrations
"O most glorious, Ever-Virgin...The Father is my Hope.. In Thee, O Mother of God..."
"And that we may be accounted…" and the reading of the Gospel
The Dismissal. [273]
The Petitions "Let us pray for the peace of the world"
At the end, the choir chants "At the beauty…"
The priest says "Through the prayers of our Holy Fathers (or Master)…"[274]

[268] This prayer is said by the bishop, if present.
[269] On Tuesdays and Thursdays, in place of the above hymn, we chant "As she beheld thee and justly slain…"
[270] This order is followed throughout Great Lent even on Holy Tuesday night. However, the Gospel is read only during the first week.
[271] During the chanting of the above hymn, the bishop venerates the icon of the Theotokos and blesses the people. He does not ascend the throne but stands before the chair next to it without mandya holding in his hand, a simple staff.
[272] If a Feast of a Great Saint falls on one of the other Saturdays then we say its kontakion, otherwise we say "Unto thee, O Lord, the Author of Creation…"
[273] If the bishop is present, he blesses the faithful while the choir is chanting "Our Master and Archpriest…"
[274] This order is followed during the second, third and fourth week with the exception of the reading of the Gospel. If the canon of the Akathist is chanted on Saturday evening, then on Friday evening we say the Small Compline with the canon of the Departed with the exception of the first where we say the canons of St. Theodore.

SATURDAY OF THE FIRST WEEK OF GREAT LENT
DURING WHICH WE COMMEMORATE THE MIRACLE OF THE GREAT MARTYR THEODORE OF TYRE

At Matins on Saturday Morning

At "God is the Lord…" we chant:
- The troparion of the Saint (2x)
- The theotokion.

The Psalms.
The poetic kathisma for the Martyrs and the Saint.
Psalm 50.
The daily canon and the canons for St. Theodore.
- After the 3rd Ode, we chant the kathisma for St. Theodore.
- After the 6th Ode, we read the kontakion and oikos for St, Theodore followed by the monologion for the *Menaion* and the *Triodion*.
- The katavasia "I shall open my mouth…"
- "More honorable…" and the rest of the service for St. Theodore.

The Great Doxology followed by the troparion for the Saint.

At the Divine Liturgy on Saturday morning

The Typika.
At the Beatitudes, we chant:
- 4 troparia from the 3rd ode of the 1st canon of St. Theodore.
- 4 troparia from the 6th ode of the 2nd canon of St. Theodore.

The troparia:
- For St. Theodore.
- For the patron saint of the Temple.
- The kontakion "O undisputed Intercessor…"

The Epistle for the saint.
The Gospel of the day.
The Communion Hymn "The righteous shall be in everlasting…"
The Dismissal followed by the blessing of the wheat.

THE FIRST SUNDAY OF GREAT LENT KNOWN AS SUNDAY OF ORTHODOXY

At Vespers on Saturday evening

At "O Lord I have cried unto thee…" we chant 10 stichera:
- 6 for the Resurrection in the tone of the week.
- 4 from the *Triodion*.
- "Glory…" from the *Triodion.*
- "Now …" for the Resurrection in the tone of the week.

The aposticha for the Resurrection in the tone of the week.
"Glory…, Now…" from the *Triodion.*
The troparia:
- For the Resurrection in the tone of the week. (the apolytikion)
- For the Sunday of Orthodoxy.
- The theotokion in tone 2. [275]

At the Midnight Service on Sunday morning

Psalm 50.
The triadikos canon.
"Glory…" from the litia of the Sunday.
"Now…" for the feast.
The triadika megalynaria.
"It is truly meet…"
"Holy God…"
The troparion of the Sunday of Orthodoxy "We reverence Thine Immaculate Icon…"

At Matins

The 6 Psalms.
At "God is the Lord..." we chant the troparia as at Vespers:
- For the Resurrection in the tone of the week. (the apolytikion)
- For the Sunday of Orthodoxy.
- The theotokion in tone 2.

The Psalms "Blessed are those…"
The poetic kathisma for the Resurrection.
The evlogetaria.
The canons:
- For the Resurrection in the tone of the week.
- From the *Triodion* with the verse "Glory to thee our God…"
- After the 3rd Ode, we read the kontakion and oikos for the Resurrection in the tone of the week and the kathisma from the *Triodion* and the Theotokos.
- After the 6th ode we read the kontakion and the oikos for the *Triodion* followed by the monologion for the *Menaion* and the *Triodion*.
- The katavasia are for the *Triodion.*
- The Gospel of the eothinon followed by the Hymns from the *Triodion*.
- At the 9th ode, we sing "More honorable…"

The exaposteilaria:
- For the eothinon.
- From the *Triodion.*
- For the Theotokos

[275] In the Church of Constantinople, the Trisagion for the Departed is said as on Saturday of the Souls. Following the Troparia, the Patriarch mentions the names of the departed.

At the praises we chant 8 stichera.
4 for the Resurrection in the tone of the week.
4 from the *Triodion*.
"Glory…" from the *Triodion.*.
"Now…Most Blessed are thou…"
The Great Doxology. [276]

At the Divine Liturgy

We chant the Antiphons for the Sunday of Orthodoxy: [277]

The 1st Antiphon:
The Lord is King, He is clothed with majesty. (Psalm 92:1).
Through the intercessions of the Theotokos, O Saviour, save us.
For He established the world which shall not be shaken. (Psalm 92:2)
Through the intercessions of the Theotokos, O Saviour, save us.
Who shall tell of the mighty acts of the Lord? Who shall make all His praises to be heard? (Psalm 105:2)
Through the intercessions of the Theotokos, O Saviour, save us.
So let them say that have been redeemed by the Lord, whom He hath redeemed from the hand of the enemy. (Psalm 106:2)
Glory..., Now... Amen
Through the intercessions of the Theotokos, O Saviour, save us.

The 2nd Antiphon
Let them give thanks unto the Lord for His mercies, and for His wondrous works for the sons of men. (Psalm 106:8).
O Son of God, risen from the dead, save us who sing unto Thee, Alleluia.
Let them exalt Him in the assembly of the people, and in the seat of the elders, let them praise Him. (Psalm106:32)
O Son of God, risen from the dead, save us who sing unto Thee, Alleluia.
The eyes of the Lord are upon them that fear Him, upon them that hope in his mercy. (Psalm 32:18)
O Son of God, risen from the dead, save us who sing unto Thee, Alleluia.
To hear the groaning of them that be in fetters, to loose the sons of the slain. (Psalm 101:20)
O Son of God, risen from the dead, save us who sing unto Thee, Alleluia.
Glory..., Now... Amen.
O Son of God, risen from the dead, save us who sing unto Thee, Alleluia.

The 3rd Antiphon
Let the heavens and the earth praise Him. (Psalm 68:39)
The troparion for the Sunday of Orthodoxy. "We reverence Thine Immaculate Icon, O good One…"

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[276] It is customary to hold a special procession with the Holy Icons following the Great Doxology. The order of the procession is as follows: after we chant "Holy God…" the protos carries the Gospel Book and the Blessing Cross and is followed by the other clergy carrying icons. They exit from the North Door proceeded by the altar boys who carry the lanterns, the fans, and the cross while the choir chants "Let us all believers praise with hymns of thanksgiving…". Meanwhile the deacons carrying the censors and lit candles, cense while the procession moves around the church. When all reach the Royal Doors, the altar servers stand on each side of the door while the clergy enter the sanctuary, then the choir chants "Today salvation has come into the world…" Editor's Note: In contemporary North American Antiochian practice, the procession takes place at the conclusion of the Divine Liturgy.

[277] Farrow, *Psalm Verses of the Orthodox Liturgy*, pp. 81-82

This is the day which the Lord hath made; let us rejoice and be glad therein. (Psalm 117:24)
The troparion for the Sunday of Orthodoxy. "We reverence Thine Immaculate Icon, O good One…"
I will confess Thee among the peoples, O Lord. (Psalm 107:3)
The troparion for the Sunday of Orthodoxy. "We reverence Thine Immaculate Icon, O good One…"
Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
The troparion for the Sunday of Orthodoxy.

After the Little Entrance, we chant the troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the Sunday of Orthodoxy "We reverence Thine Immaculate Icon, O good One…"
For the patron saint of the Temple.
The kontakion "To thee the Champion Leader…"

The Epistle and Gospel for the Sunday of Orthodoxy.
The rest of the Divine Liturgy of St. Basil the Great.
At the end of Liturgy, the priest says the prayer "O Lord, who blessest those who bless thee…"[278]
The Dismissal.

The Trisagion for the Dead on the Sunday of Orthodoxy

After the Dismissal, the patriarch exits the Sanctuary and ascends his throne while the other hierarchs and clergy stand around him accord to their rank.
The archdeacon says "Bless Master."
The patriarch says "Blessed is our God…"
Then "Holy God…" is said followed by the troparia of the Trisagion for the Dead "With the Spirits of the Righteous…"
The chief celebrant and all concelebrating the clergy mention the names of the departed.
At the end of the service, the choir chants "Our Master…" followed by the Dismissal.

At Vespers on Sunday evening:

We follow the order for celebrate Lenten Daily Vespers as celebrated on the evening of Cheese Fare Sunday
The Great Prokemeinon is "Thou has given an inheritance…"

On Wednesday and Friday of the second week, the Presanctified Liturgy is celebrated as mentioned earlier. On Friday evening, we say the Little Compline with the 2nd Stasis of Akathist Hymn and.

At Matins on the 2nd Saturday of Great Lent

After the 6 Psalms and "God is the Lord…" we chant "O Holy Apostles and Martyrs…"
The Psalms followed by the poetic kathisma and martyria for the departed and the Theotokos in the tone of the week.
We say two parts of the Psalm "Blessed are they…" as found in service for the Saturday of the Souls before Meatfare Sunday.
The evlogetaria for the departed followed by the petitions for the departed "Again we pray for the repose of all Orthodox Christians…"
The troparion "Give rest O Christ…" followed by Psalm 50. [279]

[278] The prayer "We give thanks unto thee..." which is found at the end of the Liturgy of St. Basil the Great is not found in ancient manuscripts, for this reason it is only said on the Feast of St. Basil (January 1st) and on Mount Athos.

The canons:
For the Saint of the Day, alone, to the end of the 5th Ode.
Then after each ode, we chant the ode from the *Triodion*.
"Let us praise, bless…"
The heirmos of the 8th ode for the *Triodion*.
"More honorable…" followed by the heirmos of the 9th Ode.
The exapostelaria:
For the departed.
For the Theotokos. [280]
At the praises, we say the Martyria for the tone, followed by "To thee belongeth all Glory…" then "It is a good thing to confess unto the Lord…Holy God…O Holy Apostles and Martyrs…"

At the Divine Liturgy for the 2nd Saturday of Great Lent

The daily antiphons.
The kontakion "O thou who with wisdom…"
At "Especially..." we sing "It is truly meet…"
The Communion Hymn is"Blessed are those whom thou has chosen…"
We sing "We have seen the true light…"
Before the Dismissal, we say the petition for the departed as found in the Saturday of the Souls, before Meatfare Sunday. [281]

THE SECOND SUNDAY OF GREAT LENT
THE COMMEMORATION OF SAINT GREGORY OF PALAMAS, ARCHBISHOP OF THESALONIKA

At Vespers on Saturday evening

At "O Lord I have cried unto thee…," we chant 10 stichera:
6 for the Resurrection in the tone of the week.
4 for St. Gregory Palamas.
"Glory…" for St. Gregory Palamas
"Now…" for the Resurrection in the tone of the week.
The aposticha are for the Resurrection.
"Glory…" for St. Gregory Palamas.
The troparia:
For the Resurrection in the tone of the week. (the apolytikion)
For St. Gregory.
The theotokion in tone 8.

At the Midnight Service

Psalm 50.
The triadakios canon.
The triadikos, we say "Holy God…"
The troparion of St. Gregory Palamas.

At Matins on Sunday morning

After the 6 Psalms, we chant the troparion as at Vespers:

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[279] According to the Typikon of St. Saba, we say "O God save thy people…" after Psalm 50 followed by the praises 6, 7, 8 & 9.
[280] According to the *Typikon* of St. Sabbas, the hymn of light (photogogikon) is said before the exapostelarion.
[281] This same order is followed in the 3rd and 4th Saturday.

For the Resurrection in the tone of the week. (the apolytikion)
For St. Gregory.
The theotokion in tone 8.
The poetic kathisma for the Resurrection in the tone of the week.
The evlogetaria.
The hypakoe and anabathmoi for the Resurrection in the tone of the week.
The canons:
For the Resurrection in the tone of the week.
For St. Gregory Palamas.
After the 3rd Ode, we read the kontakion and kathisma for St. Gregory Palamas.
After the 6th ode we read the kontakion and the oikos for the Resurrection in the tone of the week.
The monologion from the *Menaion* and the *Triodion*.
The katavasia "I shall open my mouth…"
The Gospel of the eothinon followed by the hymns from the *Triodion*.
At the 9th ode, we sing "More honorable…"
The exaposteilaria
For the eothinon
For St. Gregory Palamas
For the Theotokos
At the praises, we chant 9 stichera
5 for the Resurrection in the tone of the week
4 from the *Triodion*.
3 for St. Gregory Palamas.
1 for Great Lent.
"Glory…" "In this season of abstinence..."
"Now…Most blessed are thou…"
The Great Doxology
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the canon of St. Gregory Palamas.
The kontakion "To thee O Champion Leader…"
The rest of the service for the Sunday.

At Vespers on Sunday evening

We celebrate Lenten Daily Vespers following the order from the evening of Cheese Fare Sunday

On Wednesday and Friday we follow the order from the 1st week of Great Lent.

On Saturday morning, we follow the order for Matins and the Divine Liturgy on the Second Saturday of Great Lent

THE THIRD SUNDAY OF GREAT LENT
THE ADORATION OF THE LIFE-GIVING CROSS

At Vespers on Saturday evening

At "O Lord I have cried unto thee…" we chant 10 stichera:

6 for the Resurrection in the tone of the week.

4 for the Holy Cross.

"Glory…" for the Holy Cross.

"Now…" for the Theotokos in the tone of the week.

The aposticha for the Resurrection in the tone of the week.

"Glory.., Now..." for the Holy Cross.

The troparia:

For the Resurrection in the tone of the week. (the apolytikion)

For the Holy Cross.

The theotokion in tone 1, "O Lord save thy people…".

At the Midnight Service

Psalm 50.

The triadikos canon.

"Glory and Now" from the litia of the Holy Cross.

The triadika.

"Holy God…"

The troparion of the Holy Cross, "O Lord save thy people…"

At Matins on Sunday morning

The 6 Matins Psalms.

At "God is the Lord..," we chant the troparia as in Vespers:

For the Resurrection in the tone of the week. (the apolytikion)

For the Holy Cross.

The theotokion in tone 1.

The Psalms and the polyeleos.

The 1st and 2nd poetic kathisma for the Resurrection in the tone of the week.

The evlogetaria.

The poetic kathisma for the Holy Cross.

The Little Ektenia with the exclamation.

The hypakoe and anabathmoi for the Resurrection in the tone of the week.

The canons:

For the *Triodion*, with each ode proceeded by the heirmos.

After the first troparion of each ode, we chant the verse "Glory to thy Holy Resurrection…"

After the remaining troparia of the ode we chant we chant "Glory to thee our God…" then "Glory..., Now..."

After the 3rd ode we read the kathisma for the *Triodion.*

After the 6th ode we read the kontakion and oikos for the *Triodion* followed by the Daily monologion and the monologion for the *Triodion*.

The katavasia for the Holy Cross, "Of old the divine Moses foreshadowed thy Cross…"

The Gospel of the eothinon followed by the hymns from the *Triodion.*

At the 9th ode we chant, "More honorable…"

The exposteilaria:

For the Resurrection in the tone of the week.

For the Holy Cross.

For the Theotokos.

At the praises we chant 8 stichera:[282]

4 for the Resurrection in the tone of the week.

4 for the Holy Cross.

"Glory…" for the *Triodion.*

"Now...Most blessed art thou…"

The Great Doxology.

The Procession of the Holy Cross

At the end of the Great Doxology, the chanters gather in front of the Deacon's door on the North Side carrying lit candles in their hands.

As the choir sings "Holy God…" very slowly, the Procession of the Holy Cross takes place.

The Holy Cross is placed in a tray of flowers with three lit candles.

The tray is placed on the Holy Table above the Gospel book.

The priest, who is the fully vested, censes the Holy Table and the Holy Cross.

Then he lifts the tray, above his head and processes around the Altar Table from right to left facing west.

The chanters and altar servers carry candles and the fans.

The Deacons carry the censors and lit candles.

They process around the Temple following the route of the Great Entrance.

A small table is placed in the middle of the solea.

When the priest reaches the solea, he processes around the table three times

When he reaches the front of the table facing east, he says in a loud voice "Wisdom! Attend!" and places the tray on the table.

The priest then takes the censor and censes around the table while chanting the troparion of the Holy Cross, "O Lord save thy people…"

The chanters repeat the troparion of the Holy Cross (2x).

The priest chants "Before thy Cross…" (1x).

The choir repeats "Before thy Cross…" (2x).

Each time they sing "Before thy Cross…" the priest venerates the Holy Cross and makes a prostration before the table.

As the choir chants "Come, ye believers, let us adore the life-giving Tree…" followed by the troparion "O Lord save thy people…" the faithful come forward to venerate the Cross and receive a flower from the priest. [283]

At the Divine Liturgy

We chant the Antiphons for the 3rd Sunday of Great Lent. [284]

The 1st Antiphon:

"The light of Thy countenance, O Lord, hath been signed upon us (Psalm 4:7)."

"Through the intercessions of the Theotokos, O Saviour, save us."

"Thou hath given a sign unto them that fear Thee, that they may flee from before the face of the bow (Psalm 59:4)."

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[282] The bishop does not venerate the icons as usual at this time because the Holy Cross will be presented to him later on for veneration.

[283] If the patriarch is present, then after the chanting of "O Lord save thy people…" he descends from his throne while chanting "Before thy Cross…". The choir repeats it 2x while the patriarch prostrates and venerates the Holy Cross. The patriarch then blesses the people while the choir chants "Many years, Master." The patriarch returns to his throne, meanwhile the bishops, two by two prostrate and venerate the Holy Cross and receive a flower from the Patriarch followed by the clergy according to their ranks while the choir chants the appropriate hymns. Then one of the priest takes the Holy Cross and presents it to the faithful who venerate the Holy Cross and receive flowers from the priest. Then the choir chants "O Lord save thy people…" followed by the Divine Liturgy.

[284] Farrow, *Psalm Verses of The Orthodox Liturgy*, pp. 89-90

"Through the intercessions of the Theotokos, O Saviour, save us."
"Thou hast ascended on high, Thou leadest captivity captive (Psalm 67:19)."
"Through the intercessions of the Theotokos, O Saviour, save us."
"Thou hast given an inheritance to them that fear Thy name (Psalm 60:5)."
"Glory...", "Now..."
"Through the intercessions of the Theotokos, O Saviour, save us."

The 2nd Antiphon:

"All the ends of the earth have seen the salvation of our God (Psalm 97:5)"
"O Son of God, risen from the dead, save us who sing unto Thee, Alleluia."
"Let us worship at the place where His feet have stood (Psalm 131:7)."
"O Son of God, risen from the dead, save us who sing unto Thee, Alleluia."
"God is our King before the ages, He hath wrought salvation in the midst of the earth (Psalm 73:13)."
"O Son of God, risen from the dead, save us who sing unto Thee, Alleluia."
"High above all the nations is the Lord (Psalm 112:4)."
"Thou art Lord Most High over all the earth (Psalm 96:10)"
"O Son of God, risen from the dead, save us who sing unto Thee, Alleluia."
"Glory...", "Now..."
"O Son of God, risen from the dead, save us who sing unto Thee, Alleluia."

The 3rd Antiphon:

"Exalt ye the Lord our God, and worship at the footstool of His feet (Psalm 98:5)."
The troparion of the Holy Cross.
"Save Thy people and bless Thine inheritance (Psalm 27:9)."
The troparion of the Holy Cross
"Shepherd them and bear them up unto eternity (Psalm 27:9)."
The troparion of the Holy Cross

After the Little Entrance, we chant the troparia:

For the Resurrection.
For the Holy Cross.
For the patron saint of the Temple.
The kontakion "To thee the Champion Leader…"

Instead of "Holy God…" we chant "Before thy cross…"
The rest of the Divine Liturgy of St. Basil.
The Communion Hymn is "The light of thy countenance hath been impressed on us, O Lord, Alleluia"
Instead of "We have seen the true light…", we chant "O Lord save thy people…"
We chant then "Blessed be the name of the Lord…"

At Vespers on Sunday evening

We celebrate Lenten Daily Vespers following the order as on the evening of Cheesefare Sunday

On Monday, Wednesday, and Friday

Instead of "My steps do thou direct according to thy saying…" we chant "Before thy cross…" [285]
After the "Holy God…" we read the kontakion "The fiery sword no longer guards the gate of Eden…"

On Wednesday at Vespers and the Presanctified Liturgy

We chant "Glory.., Now..." for the *Triodion*

[285] During the chanting of this Hymn, the faithful come forward and venerate the Holy Cross which is placed in the middle of the Solea.

We begin to chant the Ektenia for those Preparing for Illumination.

On Saturday morning, we follow the order for Matins and the Divine Liturgy as on the Second Saturday of Great Lent.

THE 4th SUNDAY OF GREAT LENT
THE COMMEMORATION OF ST JOHN, AUTHOR OF THE BOOK OF THE LADDER OF VIRTUES

At Vespers on Saturday evening

At "O Lord I have cried unto thee…," we chant 10 stichera:
- 6 for the Resurrection in the tone of the week.
- 4 for St. John of the Ladder.
- "Glory…" for St. John of the Ladder.
- "Now…" for the Resurrection in the tone of the week.

At the aposticha we sing:
- The stichera for the Resurrection.
- "Glory…" for St. St. John of the Ladder.
- "Now..." for the Theotokos in tone 2.

The troparia:
- For the Resurrection in the tone of the week. (the apolytikion)
- For St. John of the Ladder.
- The theotokion in tone 8.

At the Midnight Service

Psalm 50
The triadikos canon
"Holy God…"
The troparion of St. John of the Ladder

At Matins on Sunday morning

After the 6 Psalms, we chant the troparion as at Vespers:
- For the Resurrection in the tone of the week. (the apolytikion)
- For St. John of the Ladder.
- The theotokion in tone 8.

The rest of the Sunday Matins for the Resurrection from the *Oktoechos*.
The canons:
- For the Resurrection in the tone of the week.
- From the *Triodion* with the verse, "Glory to thee our God…"
- After the 3rd Ode, we read the kontakion and kathisma for St. John of the Ladder.
- After the 6th ode we read the kontakion and the oikos for the Resurrection in the tone of the week.
- The monologion from the *Menaion* and the *Triodion.*
- The katavasia "I shall open my mouth…"
- The Gospel of the eothinon followed by the hymns from the *Triodion.*
- At the 9th ode we sing, "More honorable…"

The exaposteilaria:
- For the eothinon.
- For St. John of the Ladder.
- For the Theotokos.

At the praises, we chant 8 stichera:

4 for the Resurrection in the tone of the week.
4 from the Great Vespers Service for St. John of the Ladder.
At the last two stichera, we chant the verses "Blessed is the Man…" at the first, and "Gracious in the eyes of the Lord, the death of His Righteous Ones…"
"Glory…" from the *Triodion.*
"Now…Most blessed are thou…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

The Typika.
At the Beatitudes we chant 8 hymns:
4 for the Resurrection in the tone of the week.
4 from the 6th ode of the first canon from the *Triodion*.
The kontakion "To thee O Champion Leader…"
The rest of the Divine Liturgy of St. Basil the Great.

At Vespers on Sunday evening

We celebrate the Lenten Daily Vespers following the order from the evening of Cheesefare Sunday.

At the Presanctified Liturgy on Wednesday evening of the 5th Week

At "O Lord I have cried…" we begin the stichera from the verse "Let the wicked fall into their nets…"
We chant the idiomela (2x) and the rest of the troparia as in the *Triodion*.
The Little Entrance. "O Gladsome Light…"
The Daily Readings and "Let my prayers…"
The rest of the Presanctified Divine Liturgy.

THURSDAY OF THE FIFTH WEEK
ON WHICH WE CELEBRATE THE SERVICE OF THE GREAT CANON

The Great Canon may be chanted with the Little Compline, or the Matins service.

The Order for Chanting the Great Canon with Little Compline

At Little Compline on Wednesday evening

After "It is truly meet…" we begin to chant the Great canon.
At each troparion we say the verse "Have mercy upon me, O God, have mercy upon me."
After the 6th ode we read the kontakion from the Great Canon"My soul, O my soul…" very slowly.
After the 9th ode we chant the heirmos, "Conception without seed…" followed by:
"Holy God…"
The kontakion of the Great Canon, "My soul, O my soul…"
"Lord have mercy (40x)…"
"He who at all times…"
"Lord have mercy (3x)…"
"Glory…Now…More honorable…"
The rest of the service of Little Compline without the prostrations.

At Matins on Thursday morning:

After the 6 Psalms we chant:

"Alleluia" (12x) with its verses in the tone of the week.

The triadika.

The first kathisma of the Psalms.

The submissive kathismata for the tone of the week.

The second kathisma of the psalms.

The kathismata found after the 3rd ode in the *Triodion.*

Psalm 50.

"O God save thy people…"

The canons:

The 9 Biblical Odes.

Odes 1 and 3 from the *Menaion.*

The heirmos.

The Little Ektenia.

The kathisma for the saint and the Theotokos.

The 4th ode from the *Triodion.*

The 5th and 6th odes from the *Menaion.*

The heirmos.

The Little Ektenia.

The kontakion and oikos from the *Triodion* and the monologion from the *Menaion* and the *Triodion*.

Then the troparia of the Typica with the verse "Have mercy on me O God, have mercy on me."

The 8th and 9th Odes from the *Triodion.*

"Let us praise, bless…" and heirmos of the 8th ode for the *Triodion.*

"More honorable…Conception without seed…" "It is truly meet…"

The hymn of light in the tone of the week.

"To thee belongeth glory…"

The aposticha from the *Triodion* followed by "It is a good thing to give thanks…Holy God…"

The rest of the order for the Lenten Matins service with the prostrations.

The Service of the Hours

As usual with the kontakion "My soul, O my soul"

After the Ninth Hour, the Typica

The Dismissal.

At Great Vespers and the Presanctified Divine Liturgy

The Sunset Psalm.

At "O Lord I have cried unto thee…" we chant 10 stichera:

6 from the *Triodion.*

4 from the *Menaion.*

The entrance hymn.

The Daily Reading for the *Triodion.*

"Let my prayer…"

The rest of the Presanctified Divine Liturgy.

The Order for Chanting the Great Canon at Matins

Some hold the service on Wednesday evening after Vespers while others serve it on early Thursday, with the Akathist Hymn.

The priest begins with "Blessed is our God…O Heavenly King..."
The reader says "Holy God…Come let us worship…The Lord answer you in time of distress…" while the priest censes with the hand censor.
The reader says "Holy God…O Lord save thy people…" followed by the 6 Matins Psalms.
Then we chant "Alleluia" (12x) in the tone of the week.
The Triadika.
"Throught the intercessions of the Apostle…"
"Through the prayers of our Holy Master [the hierarchs]…"
"Through the prayers of the Theotokos…"
The Psalms. [286]
The kathisma for the tone of the week.
Psalm 50.
The canons:
The 1st, 2nd, and 3rd Odes of the Great Canon and the canon to St. Mary of Egypt.
After the 3rd ode we chant the kathisma from the *Triodion.*
The Little Ektenia.
The 4th ode of the canon to the Apostles from the *Triodion* without the hermos and with the verse "Apostles of Christ, pray to God for us…"
The 4th, 5th and 6th Odes from the Great Canon and the canon of St. Mary and the heirmos "With my whole heart, I cried to the All-Compassionate God…"
The Little Ektenia.
The kontakion "My soul, O my soul…"
The oikos.
The monologion for the *Menaion* and the *Triodion.*
The Beatitudes "In thy kingdom…" with the troparia from the *Triodion.*
The 7th ode from the Great Canon and the canon of St. Mary with the troparia from the *Triodion.*
8th ode of the apostles.
The 8th ode from the Great Canon and the canon of St. Mary followed by "We praise, bless, and worship the Lord…"
Then we repeat the heirmos "The hosts of Heaven give Him glory…"
"The Theotokos and the Mother of Light…" then we chant the 9th ode of the canon to the Apostles, the Great Canon and the canon of St. Mary.
The hymn of light in the tone of the week.
"To thee belongeth all glory…"
The aposticha from the *Triodion.*
"It is a good thing to give thanks…Holy God…Lord have mercy (12x)…" [287]
"O Heavenly King make steadfast…" with 3 prostrations and the Dismissal.

Thursday morning

The Psalms.
The Hours as prescribed for Great Lent.
Then Vespers followed by the Presanctified Divine Liturgy.

[286] To shorten the service, it is permitted to move the reading of the Psalms to the next morning before the Hours.
[287] This order reflects modern practice, and is followed at the end of the Matins service during Holy Week. The original practice is: after "Holy God…" "As we stand in the temple of thy glory…Lord have mercy (40x)…Glory…Now…More honorable…O Heavenly King make steadfast our faithful Hierarchs…"

FRIDAY OF THE FIFTH WEEK
WITH THE AKATHIST SERVICE

At Great Vespers with the Presanctified Divine Liturgy on Friday morning

At Great Vespers, after "Unto the Lord in my affliction have I cried…"
At "O Lord I have cried unto thee…," we chant:
6 stichera from the *Triodion*.
"Glory.., Now..."Today is revealed the mystery that is from all eternity…"
The Little Entrance.
"O Gladsome Light…"
The daily readings
"Let my prayer…"
The rest of the Presanctified Divine Liturgy

At the Akathist Hymn on Friday evening

If the Akathist Hymn is chanted with Little Compline:

After "It is truly meet…" we chant the troparion "With mystic apprehension…" (2x), slowly, and (1x), quickly.
The 1st stasis of the Akathist Hymn .
The 1st, and 3rd Odes of the canon, "I shall open my mouth…"
After the 3rd Ode, we chant the kontakion, "To thee the Champion Leader…" slowly.
The 2nd stasis of the Akathist Hymn.
The 4th, 5th, and 6th Odes of the canon, followed by the kontakion, "To thee O Champion Leader…" fast.
The 3rd stasis of the Akathist Hymn.
The 7th, 8th and 9th Odes of the canon.
At the 9th ode the deacon censes the church.
After the 9th ode, the kontakion "To thee the Champion Leader…" fast.
The 4th Stasis of the Akathist Hymn.
"Holy God…" the kontakion "To thee the Champion Leader…"
The rest of the service of the Little Compline without prostrations.
At the end, we chant "At the Beauty…" slowly then "Through the prayers of our Holy Fathers…"

If the patriarch is present, we follow this order:

At the proper time, when the patriarch arrives with his entourage:
He dons his mandya
Holding his staff, he enters the Temple and blesses the faithful.
The patriarch ascends his throne while the choir chants, "Many years, Master."
The great archimandrite, archdeacon, and the 2nd deacon receive the blessing as usual.
The 3rd and 4th deacons receive the blessing from the patriarch.
The archdeacon and the 2nd deacon stand on both sides of the patriarch.
The rest of the clergy enter the sanctuary.
The archimandrite says "Blessed is our God…"
The patriarch says, "Glory to thee…"
Then the priest appointed for the readings stands near the person who is carrying the candle.[288]
He says "Holy God…" and the first part of Little Compline.
After "It is truly meet and right…" the choir chants very slowly "With mystic apprehension of the commandment divine…"

[288] The person designated to carry the candle in front of a patriarch or a bishop is called in Greek the primikerios.

At this point, the hierarch exits through the south door, led by the ecclesiarch.
They stand at their appointed places.
The ecclesiarch bows to the patriarch and returns to the sanctuary.
The archdeacon and 2nd deacon bow to the patriarch and return to the sanctuary.
When the choir begins to chant "With mystic apprehension…" slowly and for the second time, the deacons, fully vested and carrying the trikirion and dikirion, come and stand on both sides of the patriarch, proceeded by the ecclesiarch.
When the choir reaches the middle of "With mystic apprehension of the commandment divine…" the patriarch descends the throne and enters the Altar, led by the primikerios, the deacons and the ecclesiarch.
The primikerios remains standing outside the sanctuary while the rest enter the Altar.
The patriarch venerates the Holy Table and the archdeacon vests him with the epitrachelion and the omophorion.
The choir chants "With mystic apprehension of the commandment divine…" for the third time, faster than the two previous times.
While the hymn is chanted for the third time, the patriarch, preceded by the deacons, exits the sanctuary and comes to icon of the Theotokos.
He censes the icon 3 times, and intones the 1st stasis of the Akathist Hymn.
After each section, he censes the icon 3 times.
At the end of the 1st stasis, he venerates the icon, blesses the people with the trikirion, and enters the Sanctuary.
He takes off the epitrachelion and omophorion, places them on the Holy Table, and, led by The primikerios and the deacons, ascends the throne.
The primikerios bows his head to the patriarch and leaves while the archdeacon and the second deacon remove their vestments and come and stand on both sides of the patriarch.
The choir begins chanting the canon.
After the 3rd ode of the canon, the choir chants, slowly, "To Thee O Champion Leader…"
Near the end of this hymn, the ecclesiarch approaches the senior hierarch, bows to him, and invites him to receive the blessing of the patriarch.
The senior hierarch kisses the hand of the patriarch and preceded by the ecclesiarch, enters the sanctuary where he dons the epitrachelion and omophorion.
Then led by the two deacons carrying the trikirion and dikirion, the senior hierarch goes to the icon.
He censes the patriarch three times and the icon three times, and reads the 2nd stasis of the Akathist Hymn.
At the end of the 2nd Stasis of the Akathist Hymn, he venerates the icon, blesses the people with the trikirion.
The senior hierarch bows to the patriarch, enters the sanctuary. He takes off his vestment and remains in the sanctuary.
The Choir chants the 4th, 5th, and 6th Odes of the canon while the ecclesiarch escorts the second hierarch to receive the blessing of the patriarch.
The 2nd hierarch enters the sanctuary, dons his epitrachelion and omophorion.
At the end of chanting (fast), "To Thee O Champion Leader…", proceeded by the two deacons carrying the trikirion and dikirion, he goes to the icon, censes the patriarch three times, the icon three times, and intones the 3rd stasis of the Akathist Hymn.
He then enters the sanctuary and remains there.
The 7th, 8th, and 9th Odes of the canon are chanted.
When the choir begins to the 7th ode, the 2 deacons, exit, carrying censors.
At the end of the 9th Ode, the ecclesiarch exits and invites the third hierarch to receive the blessing of the patriarch.
The hierarch enters the sanctuary, puts on his vestments, as did the others, exits, censes the

patriarch and the icon, and reads the 4th stasis of the Akathist Hymn.
The hierarch venerates the icon, enters the sanctuary, takes off his vestments, and remains in the sanctuary.
At this time, the remaining heirarchs come forward, one after the other, bow to the patriarch, venerate the icon, and enter the sanctuary.
After chanting (in a fast mode) "To Thee O Champion Leader…," the priest says "Holy God…" and the kontakion.
The ecclesiarch, goes to stand in front of the patriarch with a lit candle. All the priests and the deacons follow him and stand in two rows before the patriarch.
After "May God have compassion over us…," two readers stand in front of the icons of the Lord and the Theotokos and read the prayers.
The senior priest gives the small Dismissal and the Petitions "Let us pray for the peace of the world…"
The choir chants, "At the beauty of thy Virginity…" in a slow mode.
The patriarch descends from his throne, blesses the people, and exits the temple while the priest is saying "Through the prayers of our Holy Master…"

Saturday Morning:
We read the Midnight Service

At Matins

The troparion is "With mystic apprehension…" (2x).
The Psalter and the kathisma "Coming to the city of Nazareth…" (2x) found before the 4th ode in the *Triodion.*
Psalm 50.
The canons:

"I shall open my mouth…" (Each ode has 6 troparia.)
After the 3rd ode, we chant the kathisma.
After the 6th ode, we chant the kathisma from the *Triodion* and read the kontakion "To Thee O Champion Leader…" and the oikos, "The archangel was sent from Heaven…"
The monologion for the *Menaion* and the *Triodion.*
The remaining odes for the Theotokos and the *Triodion.* The katavasia, "I shall open my mouth…"
At the 9th ode, we sing, "More honorable…"

The exapostilarion 2x.
The praises:

4 stichera from the *Triodion.*
"Glory..., Now…The Theotokos heard an ambiguous language…"

The Great Doxology.
The troparion, "With mystic apprehension…"

At the Divine Liturgy

The Typika.
The Beatitudes with the troparia from the 3rd and 6th odes of the canon for the Theotokos.
The troparion "With mystic apprehension…"
The kontakion, "To Thee O Champion Leader…"
The Epistle and the Gospel for the Theotokos.
The rest of the Divine Liturgy of St. John Chrysostom
At "Especially…" we chant the heirmos of the 9th ode of the canon for the Akathist, "Let all earthly rejoice…"

The Communion Hymn, "I will receive the cup of Salvation…" "We have seen the true light…"
The Dismissal.

If the Akathist Hymn is chanted with Matins

The bells are rung.
"Blessed is our God…Glory to thee…Holy God…Lord have mercy (12x)… Glory and now…"
Come let us worship..." (3x)
Psalm 19, "May the Lord hear me in the day of Tribulation…'
Psalm 20, "In thy strength, O Lord, the king shall joy…"
The Matins Psalms.
We chant "God is the Lord…" with its verses, in a slow mode (2x) and in a faster mode (2x), followed by the troparion "With mystic apprehension…" in a slow mode (2x) and in a faster mode (1x).
Then immdediately the 1st stasis of the Akathist Hymn is read, followed by "To Thee O Champion Leader…" in a slow mode.
The 2nd stasis of the Akathist Hymn, followed by "To Thee O Champion Leader…" chanted by the choir in a fast mode (2x).
The Little Ektinia.
Psalm 50.
The 1st and 3rd odes of the canon "I shall open my mouth…"
At the end of each ode, we chant the katavasia.
The Little Ektenia.
"To Thee O Champion Leader…," chanted by the Choir in a fast mode (2x).
The 3rd stasis of the Akathist Hymn followed by "To Thee O Champion Leader…" chanted by the choir. (2x)
The kathisma.
The 4th, 5th, and 6th odes of the canon.
The ode for the *Triodion* with the verse, "O Saint of God, intercede for us…" and ended with the heirmos "Thou hast delivered the prophet from the whale…"
"To Thee O Champion Leader…" (2x)
The 4th stasis of the Akathist Hymn.
The kontakion "To Thee O Champion Leader…," is read.
The monologion from the *Menaion* and the *Triodion*.
The 7th and 8th odes from the canon of the Theotokos and the *Triodion.*
Instead of "More honorable…" we chant the 9th ode for both canons.
The exaposteilaria 2x.
The praises.

3 stichera for the Saturday of the 5th Week, repeating the 1st to make a total of 4.
""Glory..., Now…The Theotokos heard an ambiguous language…"

The Great Doxology.
The troparion, "With mystic apprehension…"
The Ektenia and the Dismissal.

At the Divine Liturgy

The Typika.
The Beatitudes with the troparia from the 3rd and 6th odes of the canon for the Theotokos.
The troparion "With mystic apprehention…"
The kontakion, "To Thee O Champion Leader…"
The Epistle and the Gospel for the Theotokos.
The rest of the Divine Liturgy of St. John Chrysostom.

At "Especially…" we chant the heirmos of the 9th ode of the canon for the Akathist, "Let all earthly rejoice…"
The Communion Hymn, "I will receive the cup of Salvation…", then "We have seen the true light…"
The Dismissal.

THE FIFTH SUNDAY OF GREAT LENT

The Commemoration of our Righteous Mother Mary of Egypt

We follow the order for Vespers and Matins from the *Triodion* for the 5th Sunday of Great Lent.
The canons:
- For the Resurrection in the tone of the week.
- The two canons from the *Triodion.*
- The verse for the first canon from the *Triodion* is "Glory to thee O our God…"
- The verse for the second canon from the *Triodion* is "O Saint of God…"

The exapostilaria.
- For the eothinon.
- For St. Mary of Egypt.
- For the Theotokos.

At the praises, we chant 8 stichera:
- 4 for the Resurrection in the tone of the week.
- 4 for St. Mary of Egypt from the Vespers service with the verses.
- "I waited patiently for the Lord…"
- "He established my feet upon a rock…"
- "Glory…The Kingdom of God is not food and drink…"
- "Now… Most blessed art thou…"

The Great Doxology.

At the Divine Liturgy

The kontakion.
- Before the Annunciaton "To thee O champion leader…"
- After the Annunciation "O undisputed intercessor…"[289]

Sunday Evening

The service is as found on Cheesefare Sunday with a sermon.

Wednesday

The service is as found in the *Triodion* with the Liturgy of the Presanctified.

On Friday

At Vespers and the Presanctified Divine Liturgy

At "O Lord I have cried…" we chant 8 stichera:
- 2 from the *Triodion* repeating the 1st to make a total of 3.
- 5 for Saint Lazarus.
- "Glory…" for Saint Lazarus.
- "Now… Having completed the forty days…" from the *Triodion.*

[289] Refer to Section Six, part V for directions on the kontakia which are chanted during the Divine Liturgy.

The rest of the Presanctified Divine Liturgy.

At Little Compline in the evening

After "It is truly meet and right…" we chant the canon of St. Lazarus.
The verse is "Glory to thee our God…".
After the 9th ode we chant the heirmos, "The God of Israel has done a mighty…"
The Trisagion Prayers, "Holy God…"
The kontakion for St. Lazarus.
"Lord, have mercy…" (40x)
"Thou who at all times…"
The rest of Little Compline.[290]

LAZARUS SATURDAY

Saturday Morning

At the Midnight Service

Psalm 50.
The Trisagion Prayers, "Holy God…"
The troparion "O Christ God…"

At Matins

After the 6 Matins Psalms, we sing the troparion "O Christ God, when thou didst raise Lazarus..." (3x)
The Psalms "The Lord said to my Lord…Blessed are those…"
The kathisma from the *Triodion* (2x).
The evlogetaria for the Resurrection.
The Little Ektenia.
The 2nd kathismata. (2x)
"In that we have beheld…"
Psalm 50.
The canons:
The 2 canons from the *Triodion* with the verse "Glory to thee our God…"
After the 3rd ode, we read the kathisma.
After the 5th ode, we chant the 6th ode from the *Triodion*.
The kontakion, oikos and the monologion for the *Menaion* and the *Triodion*.
The katavasia from the *Triodion.*
We chant the 9th ode for both canons with the verse "Holy is the Lord our God" (2x)
We do not say "Exalt ye the Lord…"
The exapostilarion for Lazarus Saturday.
The praises:
We chant 8 stichera from the *Triodion.*
"Glory…Today hath been fulfilled..."
"Now…Most blessed…"
The Great Doxology.
"Today is salvation…"

At the Divine Liturgy

[290] From Lazarus Saturday until the Leavetaking of St. Thomas Sunday, we do not use the *Oktoechos*.

The Typika
The Beatitudes with the troparia from the 3rd and 6th odes from the Second Canon for Lazarus Saturday in the *Triodion*.
The Entrance Hymn, "Come let us worship…who rose from the dead…"
The troparion and kontakion for St. Lazarus.
The rest of the Divine Liturgy of St. John Chrysostom.
In place of "Holy God..." we chant "As many as have been baptized…"
At "Especially…" we chant the heirmos of the 9th ode of the 1st canon "Come ye people, let us honor..."
The Communion Hymn, "Out of the mouth of infants and of sucklings hast thou hast perfected praise. Alleluia."
In place of "We have seen the true light…" we chant the troparion of St. Lazarus.
"Blessed be the name of the Lord…"
The Dismissal with the characteristic phrase, "He who rose again from the dead…"[291]

PALM SUNDAY

At Great Vespers

The Sunset Psalm.
"Blessed is the man," we read entire kathisma.
At "O Lord, I have cried…"
We chant 5 stichera, repeating them, in tone 6 for a total of 10 stichera, "Today hath the grace of the Holy Spirit…"
"Glory…, Now …repeat the 1st sticherion, "Today hath the grace of the Holy Spirit…"
The entrance.
The Old Testament readings.
The aposticha from the *Triodion*.
The troparia:
"O Christ God, when thou didst raise Lazarus…" (2x).
"O Christ God, when we were buried with thee…" (1x).

At the Midnight Office:

Psalm 50.
The litia.
The Trisagion Prayers, "Holy God…"
The troparia.

At Matins on Sunday

The 6 Matins Psalms.
The troparia as Vespers:
"O Christ, God, when thou didst raise Lazarus…" (2x).
"O Christ God, when we were buried with thee…" (1x).
The Psalter.
The polyeleos.
The poetic kathisma.
The evlogetaria are not sung.

[291]On Palm Sunday and Thomas Sunday, Memorial Services with boiled wheat are not permitted. In case of extreme necessity, we chant at the end of the Divine Liturgy the 4 Troparia for the dead "With the spirits of the Righteous made perfect, give rest to the soul of thy servant…" and mention the name of the deceased. It is permitted to eat fish on Palm Sunday.

The 1st antiphon of tone 4, "From my youth…"
The prokeimenon, "Out of the mouths of infants…"
The Matins Gospel for Palm Sunday.
We do not read "In that we have beheld…"
Psalm 50 and the hymns from the *Triodion.*
The canons:
The canon from the *Triodion*, without verse except "Glory and Now…"
After the 3rd ode we chant the hypakoe.
After the 6th ode, we read the kontakion and oikos followed by the monologion for the *Menaion* and the Sunday.
The katavasia for Palm Sunday.
In place of "More honorable…" we chant the entire 9th ode.
We do not chant the exapostilaria, instead we only chant "Holy is the Lord our God…" (3x).
The blessing of the palms takes place after the exaposteilaria.
The praises with the idiomelon for Palm Sunday.[292]
The Great Doxology.
The troparion, "O Christ God, when we were buried with thee…"

At the Divine Liturgy

The antiphons for Palm Sunday.
The entrance hymn "Blessed is he who cometh…Save us O Son of God who didst sit upon the foul of an ass…"
The troparia:
"O Christ God, when thou didst raise Lazarus…"
"O Christ God, when we were buried with thee…"
The kontakion for Palm Sunday, "Upborne upon the heavenly throne...".
"Holy God…"
The Epistle and the Gospel for Palm Sunday.
The rest of the Divine Liturgy of St. John Chrysostom.
At "Especially…" we chant the heirmos of the 9th ode of the Canon for Palm Sunday, "God the Lord hath appeared unto us…"
The communion hymn is, **"**Blessed is he who comes in the name of the Lord…"
The Dismissal.

At Vespers on Palm Sunday Evening

At "O Lord, I have cried unto thee…"
We chant the 3 stichera from the *Triodion* "Rejoice and be glad O Zion…" repeating each for a total of 6 stichera.
"Glory…" "Rejoice and be glad …" from the *Triodion*
"Now…O thou who ridest on the Cherubim…" from the *Triodion*
The Entrance.
After "Lord, now lettest thou thy servant…" we chant the canon of Little Compline on Palm Sunday evening from the *Triodion* with the verse, "Glory to thee O God, Glory to thee…"[293]

[292] During the chanting of the praises, the hierarchs and all the clergy come forward, venerate the icon of the feast, kiss the hand of the patriarch, and receive branches of palms from him.
[293] According to one tradition, when the chanter reaches the seventh troparion of the 9th Ode ("…for behold the bridegroom cometh to his passion…"), the protos exits the sanctuary through the north door carrying the icon of the Bridegroom, preceded by the deacon with the censor and all other clergy. When he reaches the proper place in the middle of the Solea, the priest places the icon on the stand. All venerate the icon while the same troparion is chanted in a slow mode. The faithful approach the icon while the choir finishes the canon. According to North

After the 9th ode, we chant the heirmos "Virginity is alien to motherhood…" "Holy God…" followed by "Rejoice, O Virgin Theotokos…"
The Dismissal is given with the special characteristic phrase "May the Lord who comes to his voulentary passion for our salvation…"[294]
The troparion "On seeing thine unjust slaughter, O Christ, thy pure mother cried in grief…"[295]
The Dismissal.

THE SERVICES FOR GREAT AND HOLY WEEK[296]

GREAT AND HOLY MONDAY

At Matins or the Bridegroom Service
On Sunday evening, after sunset, we begin the service of Matins, which is also known as the Bridegroom Service as follows:

The priest intones "Blessed is our God…"
The presiding priest or bishop says "Glory to thee… O Heavenly King."
The reader reads the Trisagion Prayers, "Holy God…"
After "For thine is the Kingdom…" "Lord, have mercy…" twelve times.
"Glory and now…"
"Come let us worship (3x)…"
The Royal Psalms "May the Lord hear thee in the day of tribulation... (Psalm 19)" and "In thy strength, O Lord, the king shall joy... (Psalm 20)".
While the Psalms are chanted, the priest censes the whole church with the hand censer.
"Holy God…"
The Hymns "O God save thy people…"
The 6 Matins Psalms
The Great Ektenia.
We chant "Alleluia" (2x slowly and 2x fast) proceeded by the verses "My spirit seeks thee early in the nightwatches…"
The troparion "Behold, the Bridegroom cometh at midnight…" (2x slowly and 1x fast). [297]

The first time the troparion is chanted, the ending is "Through the intercessions of the incorporials…"[298]
The second time the troparion is chanted, the ending is :"Through the intercessions of St. (the patron saint of the Temple)…"
The third time the troparion is chanted, the ending is, "Through the intercessions of the Theotokos…"

The Psalms. [299]

American Antiochian practice, the procession of the icon is made later in the evening during the chanting of "Behold, the bridegroom cometh…".

[294] This phrase is said from now to the end of the Presanctified Divine Liturgy on Wednesday.

[295] This Troparion is said also on Monday and Tuesday at the end of Great Compline.

[296] The texts cited for Holy Week and Pascha are from Joseph Rahal, ed. *The Services of Great and Holy Week and Pascha: According to the Use of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America* (Englewood, New Jersey: Antakya Press, 2006).

[297] Editor's Note: According to North American Antiochian practice the procession with the icon of the Bridegroom takes place during the singing of "Behold, the bridegroom cometh…" on Palm Sunday evening.

[298] For Tuesday, "Through the intersession of the Forerunner…". For Wednesday, "Through the power of thy Cross …."

[299] These Psalms are usually read in the morning before the Hours. However, it is permitted to read one kathisma and leave the other four for the morning. The Psalms in our liturgical services are the spiritual food for every pure Christian – as it was and will always be.

The poetic kathisma.
The 1st two are chanted (1x).
The 3rd is chanted (2x).
Then immediately the priest says "And that we may be accounted worthy to hear the Holy Gospel…" and chants the Gospel lesson.
Psalm 50.
The canon from the *Triodion*.
We conclude each ode by repeating the heirmos.
The 1st ode, "Let us praise the Lord..."
The little ektenia.
The kontakion and oikos, "Joseph wailed the loss..."
The daily monologion.
The monologion from the *Triodion*.
After the 8th ode, in place of "Glory…" we say "We bless the Lord, Father, Son, and Holy Spirit…." and "We praise, bless, and worship the Lord" followed by the heirmos.
The deacon says "The Theotokos and the Mother of Light…"
During the chanting of the 9th ode, the deacon censes the whole church.
The exaposteilarion, "I behold thy bridal chamber..." (3x)
In the praises we sing 4 stichera for the Bridegroom Service [300]
"To thee belongeth all glory…"
"Let us complete our morning prayers…"
The aposticha, "The mother of the sons of Zebedee..."
It is a good thing to confess unto the Lord…"
The Trisagion Prayers, "Holy God…"
The kontakion "Jacob wailed the loss of Joseph…"
Lord have mercy (40x)
"O Heavenly King…" The Prayer of Saint Ephraim with the prostrations.
The Dismissal with the special characteristic of the Passion of Christ. "Through the prayers of our Holy Fathers…"[301]

Monday Morning

We read 5th kathismata from the Psalter
The Hours simplified with the troparion "Behold the Bridegroom…" and the kontakion, "Jacob wailed the loss of Joseph…"[302]
After the 9th Hour, we chant the Beatitudes as usual.
After the prayer, "O all-holy Trinity consubstantial Might…" The Dismissal is given with the characteristic phrase "He who is going to his voluntary passion…Through the prayers…"

At Great Vespers and the Presanctified Liturgy on Monday morning

At "O Lord, I have cried unto thee…" we chant 9 stichera for the Presanctified Liturgy for Holy Monday.
"Glory..., Now…The dragon verily found the Egyptian Eve…"
The Entrance is made with the Gospel.
The readings.
"Let my prayer…"

[300] At this time, the bishop venerates the Icon of the Passion of Christ, blesses the faithful, and returns to his throne.
[301] The above order is followed on Tuesday and Wednesday, whether the Bridegroom Service is celebrated in the evening or morning. On these three days, we only eat dry food.
[302] The *Typikon* of Saint Sabbas prescribes that the 1st and the 9th Hours are said with the above troparion and kontakion and the 3rd and the 6th Hours are said as it is in Great Lent.

"And that we may be accounted worthy…"
The Gospel reading.
The rest of the Presanctified Divine Liturgy.

Monday Evening

We read the Service of Great Compline. [303]
After the Doxology, the Choir begins chanting the canon from the *Triodion.*
After the 9th ode, we repeat the heirmos.
"Holy God…O Lord of hosts..."
The troparion "When the Virgin beheld thee unjustly sacrificed…"

GREAT AND HOLY TUESDAY[304]

At Matins, we follow the order from the Bridegroom Service for Great and Holy Monday with the texts for Great and Holy Tuesday from the *Triodion*.
At Great Compline, the Choir chants the canon for the *Triodion*.
This is the last time we sing the Great Compline and "O Lord of Hosts…."

GREAT AND HOLY WEDNESDAY [305]

At Matins, we follow the order from the Bridegroom Service for Great and Holy Monday with the texts for Great and Holy Wednesday from the *Triodion*. [306]
The Psalms.
At "O Lord, I have cried…," we chant 10 stichera.
In the evening, we read Little Compline. After "It is truly meet…" we chant the canon for the *Triodion*, with the verse "Glory to thee, O our God…"
After the 9th ode, we repeat the heirmos.
"Holy God…"
The kontakion "I have sinned against thee, O Good One…" and the rest of the service.

GREAT AND HOLY THURSDAY

At Matins [307]

After the Matins Psalms, we chant "Alleluia…"
The troparion "While the glorified disciples, being illuminated…" (3x)
The Matins Gospel.
Psalm 50.
The canons without verses.

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[303] Two hours before the service, the deacon reads in the Church the following Gospels: On Sunday, the entire Gospel of Saint Matthew; on Monday night the Gospel of Saint Mark; on Tuesday, the Gospel Saint Luke; and on Wednesday, the Gospel of Saint John.
[304] Editor's Note: In North American Antiochian Tradition this service takes place on Monday evening.
[305] Editor's Note: In North American Antiochian practice this service takes place on Tuesday evening. On Wednesday evening the Sacrement of Holy Unction is served.
[306] During the Bridegroom Service, the left side choir chants slowly, the "Now…" in the aposticha, the Hymn "O Lord, the woman who had fallen into many sins…", written either by the nun Kassiane. or Patriarch Photios.
[307] On this day, we celebrate the service of Holy Unction. In some churches, they celebrate Holy Unction on Thursday morning before Matins. In others, they hold the Matins Service on Thursday evening omitting the canon, followed by Holy Unction. Still, others celebrate Holy Unction on Palm Sunday morning, before the beginning of the Service. It is preferred to hold the sercice in the evening so that the faithful may hear the prayers of the blessings.

After each ode, we say the .
After the 3rd ode we chant the kathismata.
After the 6th ode, we read the kontakion, the oikos, and the Monologion for the *Menaion*, and the *Triodion*.
The heirmos for the 8th ode.
At "The Theotokos and the Mother of Light…," we chant the 9th ode.
The exaposteilarion, 3 times.
The praises and the aposticha. "It is a good thing to confess unto the Lord…"
"Holy God…"
Then we say the troparion
The Ektenia
The Dismissal.

The Royal Hours

Said simplified with the kontakion and without prostrations.
The Beatitudes are said and not chanted, with the kontakion only.[308]

At Great Vespers and the Divine Liturgy of Holy Thursday

At "O Lord, I have cried unto thee…," we chant the stichera for Holy Thursday, repeating the first to make a total of 6.[309]
"Glory.., Now…In truth, Judas is son of the vipers…"
The Entrance is made with the Gospel.
"O Gladsome Light…"
The readings
"Let us pray to the Lord…For Holy art thou…"
The Trisagion Hymn.
The Epistle and Gospel for Holy Thursday
The rest of the Divine Liturgy of St. Basil the Great.
In place of the Cherubic Hymn, we sing "Receive me today…"
We also chant "Receive me today…" in place of "We have seen the true Light…," then "Blessed be the name of the Lord…"
The Dismissal with the special characteristic phrase of the Passion.[310]

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[308] In many Churches, the washing of the Holy Table takes place on this day before the Vespers Service and the Divine Liturgy as follows.

After the Beatitudes and the Dismissal, the bishop begins the service of the washing, by intoning, "Blessed is our God…" followed by "Holy God…For thine is the Kingdom…"
Then the bishop says the prayer and the exclamation.
At this time, the covers of the Holy Table are removed, while the chanting of Psalm 50 and Psalm 26, "Vindicate me, O Lord, for I have walked in my integrity…"
Psalm 84, "How lovely is Your tabernacle, O Lord of Hosts…" while the clergy wipe the Holy Table by the sponges of the Antiminsion, collecting the dust in a vessel.
They wipe the Holy Table with new linen cloths and warm water.
They pour rose water and wipe it with the sponges.
After it is completely dry, the clergy put the covers on the Holy Table.
Meanwhile the bishop reads the proper prayer and censes around the Holy Table.
The bishop anoints the people with the water which was used for the washing and distributes more pieces of the sponges to the people (a new cotton cloth could be used instead of the sponges).
The extra water may be emptied in a sink that drains into the ground (for more detailed account, refer to the *Great Euchologion*)

[309] According to the Triodion, we chant 10 Stichera, repeating every one. This is fine if they are chanted in two languages.

The Service of the Passion of our Lord (The 12 Passion Gospels)

The Matins of the Passion of Our Lord takes place on Thursday evening at the proper time, after sunset.

The priest opens the service with "Blessed is our God…"

The rest of the beginning of Matins following the order from the Bridegroom Service.

The priest censes with the hand censer.

"Alleluia…" with its verses as chanted in a fast mode.

The troparion (2x) slowly.

"Glory..., Now…While the glorified Disciples, being illuminated…" (fast)

The bishop reads the 1st Gospel from the Royal Doors, then blesses the faithful with the trikirion and returns to his throne

After the first 11 Gospels, the choir chants "Glory to thy long-suffering, O Lord…"

Then the choir chants the 1st, 2nd, and 3rd antiphons and the kathisma.

The 2nd Gospel.

The 4th and 6th antiphons and the kathisma

The 3rd Gospel.

The 7th, 8th and 9th antiphons and the kathisma

The 4th Gospel.

The 10th, 11th and 12th antiphons (the choir on the left side chants the 10th antiphon) and the kathisma

The 5th Gospel.

The Procession with The Holy Cross.

When the choir on the right side begins chanting the 13th and 14th antiphons, the first archimandrite or the protos, vested in epitrachelion and phelonion, censes the Holy Cross, which is placed in front of the Holy Table.

He carries the Cross in procession around the Holy Table while chanting the first Hymn of the 15th Antiphon "Today He is suspended on the Tree…" in the tone of the Gospel.

He exits the sanctuary from the north door, preceded by the altar servers, carrying lit candles and two deacons who cense.

After he goes around the temple, he comes to the middle and places the cross in its proper base, which is made out of marble.

He then venerates the Cross and returns to the sanctuary.

The people come forward and venerate the Holy Cross while the choir repeats the above idiomela in its proper tone, and the rest of the antiphon.[311]

The kathisma.

The 6th Gospel.

The choir chants the Beatitudes and the prokeimenon "They parted my garments among them…".

The 7th Gospel.

Psalm 50.

The 8th Gospel.

The canon without verses.

The 5th ode.

The Little Ektenia, and the Exclamation.

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[310] On this day the Service of the Washing of the Feet takes place. This service is found in the Appendix of this book.

[311] The custom of the procession with the Holy Cross does not appear in the *Triodion* or in the ancient books of the Typikon. It became a custom at the time of Patriarch Sophronious of Constantinople in 1864. Today it is followed everywhere. The people respect it, and look forward to it.

The chanter reads the kontakion, the oikos and the monologion from the *Menaion* and the *Triodion.*

The 8th ode with the heirmos.

At "The Theotokos and the Mother of Light…," we chant the 9th ode.

The exapostilarion (3x).

The 9th Gospel.

The praises with the stichera for the Service of the Passion Gospels.

The 10th Gospel.

"To thee belongeth all glory…Let us complete our morning prayers…"

The 11th Gospel.

The aposticha.

The Deacon reads the 12th Gospel from the pulpit.

At its conclusion, the Choir chants "Glory to thee, O Lord, Glory to thee…," or "Many years Master…", "It is a good thing to confess unto the Lord…Holy God…".

The troparion "Thou didst redeem us, our Savior from the curse of the law…" (3x).

The Ektenia "Have mercy on us, O God…Again we pray for all pious and Orthodox Christians…Again we pray for our Father…For thou art a merciful God…" "Wisdom"

The Dismissal with the characteristic phrase for the Passion.

If the Patriarch is present, we follow this order.

The patriarch arrives to the church with his entourage as usual at sunset on Thursday evening.

The senior priest carries the staff of the patriarch, followed by the patriarch and the protosyngellos, on his right, and the archdeacon, on his left, then the rest of the deacons.

When they reach the narthex, the archdeacon vests the patriarch with the mandya and the senior priest gives the staff to the protosyngellos, who gives it to the patriarch and kisses his right hand.

They all process to the church, led by the primikerios.

The patriarch blesses the faithful and ascends his throne.

The first archimandrite, the archdeacon and the second deacon approach the patriarch for his blessing, followed by the other deacons.

All except the archdeacon enter the sanctuary.

The archdeacon remains near the Patriarch.

The first archimandrite standing in front of the altar table intones, "Blessed is our God…," then the patriarch says, "Glory to thee…"

The appointed priest, standing in front of the patriarchal throne, chants slowly, "Holy God…" and the two Psalms which follow.

Meanwhile the archimandrite, vested in epitrachelion and phelonion, led by a person carrying a candle, censes with the hand censor.

After "Holy God…" for the second time, the archimandrite who arrived in front of the Royal Doors, facing east, intones"For thine is the Kingdom…"

After the Matins Psalms, and the Great Ektenia, "Alleluia…" and the troparion are chanted slowly as stated above.

At the beginning of the chanting, the hierarchs, preceded by the pastor of the church and the ecclesiarch, stand at their appointed seats.

Then the ecclesiarch returns with the archdeacon, who vests him.

Another deacon stands next to the patriarch.

When the left side choir begins chanting the troparion, the archdeacon exits through the Royal Doors. He is accompanied by three other deacons (who are also vested), carrying the trikirion and dikirion. These deacons stand on both sides of the patriarch.

At the chanting of the troparion, for the 3rd time, the patriarch descends from his throne and enters the sanctuary through the Royal Doors, preceded by the ecclesiarch, the primikerios and the deacons.

The patriarch then dons his epitrachelion and omophorion.
The Gospel Book is placed on a lectern in the middle of the Royal Doors.
The deacons exit and stand on both sides of the lectern, carrying the trikirion and dikirion.
The primikerios stands in front of the Royal Doors.
At the end of the troparion, the archdeacon says, "And that we may be accounted worthy…," and the patriarch reads the 1st Gospel while the faithful listen with all attention and piety.
After the Gospel, the patriarch blesses the faithful with the trikirion and enters the sanctuary. He takes off the epitrachelion and omophorion and returns to his throne and stands there, led by the primikerios and the deacons.
The primikerios bows his head to the patriarch and leaves as do the archdeacon and the second deacon. They then enter the sanctuary, remove their vestments, and return to stand on both sides of the patriarchal throne.
During the chanting of the 3rd antiphon, the ecclesiarch and two deacons exit through the Royal Doors and stand on both sides of the Royal Doors.
The ecclesiarch goes to the senior hierarch, bows his head to him, and invites him to receive the blessing of the patriarch.
The senior hierarch kisses the hand of the patriarch and enters the sanctuary, led by the ecclesiarch and the two deacons.
He dons the epitrachelion and omophorion.
At the end of the 3rd kathisma, the two deacons stand on both sides of the lectern.
The deacon on the right says "And that we may be accounted worthy…"
The patriarch says, "Peace be to all…" The senior hierarch comes to the lectern and reads the 2nd Gospel.
At the end of the Gospel, the choir on the right side chants "Glory to thy long-suffering, O Lord." (This is sung after each Gospel, except the last one.)
In the same manner, all the heierarchs are invited to read one Gospel according to their rank.
Following the hierarchs, the protosyngellos, the first secretary, the great archimandrite, the syngellos, etc. read according to rank.
If the reader is not a hierarch, the deacon says from the sanctuary, "And that we may be accounted worthy…"
When the Choir begins the 15th antiphon, "Today is suspended on a Tree…," the archimandrite processes with the cross, as described above.
After the 7th Gospel, the patriarch reads Psalm 50.
After "The Theotokos and the Mother of Light…," the patriarch chants the 9th ode.
During the exaposteilarion, the primikerios stands in front of the patriarch.
During the praises, the patriarch descends from his throne, venerates the cross, blesses the faithful, and returns to his throne.
After the 10th Gospel, the patriarch says, "To Thee belongeth all Glory…"
The chanters then chant the aposticha.

> During the aposticha, the archdeacon enters the Sanctuary, dons his vestments, in preparation to read the final Gospel.
> During the chanting of "Now and ever…," the archdeacon brings the Gospel to the patriarch, and says, "Bless Master, him that proclaimeth the good tidings…"
> The patriarch blesses him as usual.
> The archdeacon returns to the Sanctuary and exits through the north door and goes to the Pulpit.

After the aposticha, the archimandrite, stands in the Royal Doors and says "Wisdom. Attend. Let us hear the Holy Gospel."
The patriarch gives the blessing, saying "Peace be to all…"
The choir responds "And with thy spirit."
The archdeacon reads the 12th Gospel.

The patriarch blesses the faithful while the choir chants, "Many years, Master."
The archdeacon brings the Gospel to the patriarch.
After the patriarch venerates the Gospel, the archdeacon kisses his hand.
The patriarch says, "It is a good thing to confess unto the Lord…"
The appointed priest says "Holy God…"
The archimandrite says, "For thine is the Kingdom…"
Then the choir chants the troparion (3x).
The archimandrite intones the ektenia and gives the dismissal with the special characteristic phrase of the Passion.
Meanwhile, the patriarch blesses the faithful from his throne as usual while the choir chants "Our Master…"
The patriarch then descends and blesses himself, while the priests say "Through the prayers of our holy Master…"
The patriarch exits.
When he reaches the narthex, he takes off his mandya and blesses the faithful while the primikerios chants the Patriarchial Polychronion.

Great and Holy Friday

The Service of the Royal Hours

At the proper time, the priest begins the Service and the first Hour with the changes for Great and Holy Friday.
After "What shall we call thee, O thou who art full of grace…"
The Choir on the right side chants the first idiomela.
The Choir on the left side chants the second idiomela with the verse "Why do the heathen rage…"
The choir on the right side chants, "Glory..., Now…" and the 3rd idiomela.
The Old Testament reading, the Epistle and Gospel, and the rest of the 1st Hour is read.
In the 3rd Hour, the choir on the left side chants the idiomela while the deacon, vested in a mandya, censes with the hand censer.
The Choir on the right side says the verse, "Harken to the voice of my prayer…" and chants the second idiomela.
The Choir on the left side chants, "Glory..., Now…" and the third idiomela as stated before.
The Old Testament reading, the Epistle and Gospel, and the rest of the 3rd Hour is read.
In the 6th Hour, the choir on the right side begins the idiomela while the deacon censes with the hand censer.
The verse is "In my food, they gave me gall…"
"Glory..., Now…" "O ye nations, which have put on Christ, come ye, let us see…"
The Old Testament reading, the Epistle and Gospel and the rest of the 6th Hour are read.
In the 9th Hour, the Choir on the left side, begins the idiomela. The choir on the right side chants the verse, "They parted my garments among them…" and the hymns which follow while the deacon censes with the hand censer.
The choir on the left side chants the last sentence of the hymn.
The choir on the right side chants "Glory…," the choir on the left side chants "Now…"
At this point, the chanter comes to the middle of the church and chants "Today he is suspended on a Tree…"
Then both choirs repeat it alternatively, sentence by sentence, in a slow mode.
The reading of the Old Testament, followed by the Epistle and Gospel.
"Holy God…" and the kontakion, and the rest of the 9th Hour.
After the prayer, the Small Dismissal and we begin the Great Vespers.

At Great Vespers

At "O Lord, I have cried unto thee…" we chant 6 stichera.

"Glory…O how the assembly of the law-transgressors…"

Now…Today is beheld the working of a dread and strange mystery…"

The Entrance is made with the Gospel.

"O Gladsome Light…"

The Old Testament readings and the Epistle.

The Gospel is read from the pulpit.

The Ektenia of Fervent Supplication "Let us all say with all our soul…"

The Evening Prayer "Vouchsafe, O Lord, to keep us this night…"

The Litany of Supplication "Let us complete our evening prayer…"

The Prayer at the bowing of the heads

After the Exclamation, "Blessed and glorified be thy might...." the chanters come to the north door of the sanctuary and begin to chant the aposticha.

6 priests approach the epitaphion with uncovered heads, each vested in the epitrachelion and pheloneon.

They raise the epitaphion over their heads.

The great archimandrite, carries the Gospel Book.

They all process around the Holy Table and exit the Sanctuary through the north door led by altar servers carrying candles, and fans.

The priests carrying the epitaphion, the chanters, the primikerios (if present), and two deacons with censers make the usual procession around the church until they reach the center where a special decorated table (the bier) is placed.

While the chanters continue the aposticha the priests carry the epitaphion around the bier (3x).

They place the epitaphion in the bier

The great archimandrite places the Gospel Book on the epitaphion.

The senior celebrant spreads flower petals over the epitaphion.

The patriarch venerates the Gospel and the epitaphion, blesses the faithful, and returns to his throne.

The rest of the hierarchs come, two by two, venerate the epitaphion and receive flowers from the patriarch, followed by the rest of the clergy.

The choir on the left side sings "Glory...Now…O thou who puttest on light like a robe…" very slowly.

St. Simeon's Prayer "Lord, now let us thou thy servant depart in peace…"

The Trisagion Prayers, "Holy God…"

The troparia

"The pious Joseph,…" to the words "…laid it in a new tomb."

"Verily, the angel came to the tomb…" to the words "…free from corruptions."

The Dismissal with the special characteristic phrase of Good Friday.

GREAT AND HOLY SATURDAY

First: Matins with the Lamentations Service

About the 7th Hour of the night, on Friday evening, we read the Psalm "Blessed are those…" followed by the readings which were omitted at Vespers.[312]

[312] Since the 7th Hour is midnight according to modern useag, it is difficult for many of the faithful to attend the Service at this time. Therefore, it is now customary for parishes to begin Matins at the first hour after sunset and to celebrate vespers and the Divine Liturgy on Great and Holy Saturday morning.

At Matins

"Blessed is our God… Holy God… O Lord save thy people…"

At "God is the Lord…" we chant

"The pious Joseph... and laid it in a new tomb…"

"Glory…When thou didst submit thyself unto death…Now … Verily the angel came..."

The Little Ektenia.

The poetic kathisma.

"Verily, Joseph requested of Pilate…" chanted in a very slow mode.

"Glory.., Now…" The ranks of the angels were dazzled…"[313]

Psalm 50.

The canon.

Each ode has 6 troparia

"The children of those who were saved…"

At the end of each ode, we chant its heirmos.

After the 3rd ode, the Little Litany followed by the kathisma "The soldiers who watched thy tomb, O Savior…" in a very slow mode.

At this time the patriarch or the bishop enters the sanctuary and vests fully.

After the 6th ode, the Little Litany followed by the kontakion and oikos followed by the monologion for the *Menaion* and the Saturday.

The 7th and 8th odes

The deacon says "The Theotokos and the Mother of Light…" and the choir chants the 9th ode.

At the conclusion of the 9th ode, the patriarch, fully vested, led by the hierarchs, and the other clergy, fully vested, chants the first stasis of the Lamentations "In a grave they lay thee…" while censing the four sides of the bier led by the deacons carrying the bishop's candles. [314]

The other hierarchs remain in their appointed places and continue to chant the first stasis until the patriarch returns and stands on this throne.

At the end of the 1st stasis, the first troparion "In a grave they laid thee…" is repeated.

The Small Ektenia and the Exclamation, "Blessed and glorified be the majesty of thy kingdom…" by the patriarch.

The second stasis, "Right it is indeed…" are sung by the patriarch and the hierarchs.

At the end of the second stasis, the 1st troparion is repeated, "Right it is indeed…"

The Little Ektenia with the exclamation, "For holy are thou, O our God…" by the patriarch.

Then the 3rd stasis, "Every generation…"

As the troparion "Myrrh, the women sprinkled…" begins, the patriarch descends from his throne and receives the sprinkler containing rose water, from the ecclesiarch, and sprinkles the tomb while chanting, "Myrrh, the women sprinkled…" (3x).

Then he returns to his throne.

The Small Ektenia with the Exclamation, "For thou are the King of Peace…" by the patriarch.[315]

The hierarchs chant the evlogetaria for the Resurrection.

The Little Ektenia with the exclamation "For all the powers of heaven praise thee…" by the

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If the service is done at the first hour after sunset, "Blessed are those…" and the readings are said on Saturday morning.

[313] During the chanting of the kathisma, the clergy take the kairon, enter the Sanctuary, and vest. The deacons take the bishop's candles and stand near the patriarch.

[314] Before the patriarch exits, the altar servers, carrying lit candles and the fans, stand on both sides of the bier. Candles are distributed to the faithful.

[315] At certain churches, at the chanting of the 1st Stasis, the patriarch censes and says the first exclamation. At the chanting of the 2nd Stasis, the 2nd hierarch censes and says the second exclamation. At the 3rd stasis, the 3rd hierarch censes and says the 3rd exclamation. If there is only one bishop, he stands in front of the bier with the deacons. The priests stand on both sides of the bishop.

patriarch.
The exaposteilarion "Holy is the Lord our God" (three times).
The praises with the idomelonia for the Lamentations Service.
When the second choir chants "Praise ye him, all his angels…" the patriarch descends his throne, venerates the epitaphion, blesses the people and returns to his place. While the praises are chanted, the Hierarchs, two by two, come forward and venerate the epitaphion and return to their places.
"Glory…The great Moses forshadowed this day mystically…" "Now and ever…Most blessed art thou…"
The Great Doxology
After the Great Doxology, both choirs chant "Holy God…" very slowly, during the Great Procession with the epitaphion.

The priests lead the procession followed by the choirs and the patriarch.
The hierarchs, process around the church and return to the Sanctuary carrying the epitaphion.[316]

The patriarch exclaims "Let us attend. Peace be to all. Wisdom." and chants the troparion "When thou O immortal life…" while censing around the Holy Table (3x) led by the hierarchs who carry the epitaphion
Then "The angel… a stranger to corruption." and "Noble Joseph... and laid it in a new tomb..." at the words "and laid it in a new tomb…" the epitaphion is placed on the Holy Table.
The Old Testament and Epistle readings.
The patriarch reads the Gospel from the middle of the Royal Doors.
At the end, the choir chants "Many years Master" while the patriarch takes off his vestments, puts on the mandya, exits from the Sanctuary and stands before his throne carrying his pastoral staff.
The archdeacon says the Ektenia of Fervent Supplication and the Litany of Supplication.
The patriarch blesses the Faithful
The priest gives the Dismissal with the special characteristic phrase of Good Friday.

The above order is followed if the service takes place at the 1st Hour after sunset.

If the service takes place at the 7th Hour and is combined with the Vesper Service, the patriarch (or the bishop) remains in the sanctuary fully vested and gives the Dismissal of Matins. He then takes off his vestments and puts on his mandya, takes his pastoral staff and stands in his throne, and the Vespers Service begins.

Vespers and the Divine Liturgy for Holy Saturday

The deacon intones "Bless Master."
The priest "Blessed is the Kingdom…"
The patriarch reads the Sunset Psalm.
At "O Lord, I have cried unto thee…" we chant 8 stichera:
4 for the Resurrection in tone 1.
4 Ideomela for Great and Holy Saturday.
"Glory…" "Now and ever...The great Moses..."
The Entrance is made with the Gospel.

[316] During this procession, the altar servers carry lit candles and fans, followed by the choir and those who are carrying the epitaphion and the priests who carry nothing, and the faithful who carry lit candles. When they return to the middle of the church, the senior priest says the Ektenia of Fervent Supplication "Have mercy on us, O God…Again we pray for all pious and Orthodox Christians… For our Father…For the blessed and ever memorable founders…For those who bare fruit and do good work…" and the exclamation "For thou art a merciful God…"

"O Gladsome Light…"
The readings.
Genesis 1:1-13.
Jonah 1:1-4; 11
Daniel 3:1-23; The Song of the Three Children 1-66 [317]
After the reader reaches the words, "…Blessed art thou in the firmament of heaven and to be sung and glorified for ever." all stand and chant in tone 1, "Praise ye the Lord, and exalt him more and more unto all the ages."
Both choirs repeat "Praise ye the Lord..." after each verse of the 8th Biblical Ode.
The deacon chants "Let us pray to the Lord."
The priest intones, "For Holy art thou…"
Instead of "Holy God..." we chant "As many as have been baptized…"
The Epistle for Great and Holy Saturday.
We do not chant "Alleluia". Instead the priest chants "Arise, O God, judge thou the earth…" in tone 7 from the Sanctuary.
The choirs repeat "Arise, O God..." with its verses from Psalm 81, while the priest sprinkles bay leaves in the Sanctuary and throughout the nave.
The Gospel, from Matthew, is read from the pulpit "After the Sabbath, towards the dawn of the first day of the week... to the close of the age. Amen."
The rest of the Divine Liturgy of Saint Basil the Great.
Instead of the Cherubic Hymn, we sing, "Let all mortal flesh keep silence and in fear and trembling stand and pondering nothing earthly minded. For the King of kings and the Lord of lords cometh forth to be slain and given as food to the faithful. Before him go the ranks of angels, with all the principalities and powers."
After the Great Entrance, we continue, "The many-eyed Cherubim and the six-winged Seraphim, covering their faces and chanting the hymn. Alleluia, alleluia, alleluia."
The Communion Hymn, "The Lord was awakened, as one out of sleep, and arose as one delivered unto us, alleluia, alleluia, alleluia."
Instead of "We have seen the true light…" we chant, "Remember us O merciful One, as thou didst remember the thief in the Kingdom of Heaven."
"Blessed be the name of the Lord…" in tone 2.
The dismissal with the characteristic phrase "…who rose again from the dead…"

[317] Editor's Note The Readings for Great and Holy Saturday are:
Genesis 1:1-13
Isaiah 60:1-16
Exodus 12:1-11
Jonah 1:1-4; 11
Joshua 5:10-15
Exodus 13:20-15, 19
Zephaniah 3:8-15
I Kings 17:8-24
Isaiah 61:10-62; 5
Genesis 22:1-18
Isaiah 61:1-9
2 Kings 4:8-37
Isaiah 63:11-64;5
Jeremiah 31:31-24
Daniel 3:1-23; The Song of the Three Children 1-66

CHAPTER VII

THE PENTECOSTARION[318]

Containing the order of the services of the *Pentecostarion* beginning from Pascha to First Sunday after Pentecost (All Saint's Sunday)

GREAT AND HOLY PASCHA

At The Midnight Office of Pascha on Saturday Night

The priest begins the service intoning:

"Blessed is our God…,"

"Glory to Thee, our God, Glory to Thee"

"O Heavenly King…

The chanter responds:

The Trisagion Prayers "Holy God"

"Lord, have mercy." (12x)

"Glory..., Now...O Come, let us worship…"

Psalm 50 (read)

The Canon of Great and Holy Saturday in tone 6: "The children of those who were saved…"

From inside the Sanctuary we say:

The Trisagion Prayers ("Holy God...")

The troparion of the Resurrection in tone 2 (the apolytikion) "When thou didst submit thyself unto death…"

The Ektenia, "Have mercy on us…"

The Little Dismissal with the characteristic phrase, "He who rose again from the dead..."

At The Rush Procession and Gospel

The Temple is darkened and the Rush Procession begins.

The priest lights a candle from the vigil light on the Holy Table, carries it through the Royal Doors, and offers it to the faithful who come to light their candles while he chants, "Come ye, take light from the Light…" in tone 5.

The choir repeats "Come ye, take light from the Light…" many times while the faithful light their candles.

After everyone has lit their candles the clergy, altar servers, choir and faithful process out of the Temple according to the local tradition.

During the procession the choir sings, "Thy resurrection, O Christ..." in tone 6.

When the procession has reached the traditional place where a lectern has been placed for the Gospel, the doors of the Temple are closed with everyone outside except for one person who remains inside; the priest chants the Gospel.

The priest intones, "And that we may be accounted worthy to hear the Holy Gospel…"

He then chants the Gospel of the 2nd eothinon (Mark 16:1-8)

At Matins for Pascha

The priest intones: "Glory to the holy, consubstantial, life-giving and undivided Trinity..."

The priest censes the Gospel on the lectern before him while he sings the Paschal troparion three times in dialogue with the choir as follows:

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[318] Editor Note: Whenever possible, we have used texts from Antiochian Service Books. When no official Antiochian text is available, we have also used texts from *The Pentecostarion* (Boston: Holy Transfiguration Monastery, 1990)

The priest: “Christ is risen from the dead, trampling down death by death, and upon those in the tombs.”
The choir: “bestowing life.”

While censing, the priest and choir chant the Paschal Verses:

The priest: “Let God arise, and let his enemies be scattered, and let those who hate him flee from before his face.”
The choir: “Christ is risen…”
The priest**:** “As smoke vanishes, so let them vanish; as wax melts before the fire.”
The choir: “Christ is risen…”
The priest: “So let sinners perish at the presence of God; and let the righteous be glad.”
The choir: “Christ is risen…”
The priest: “This is the day which the Lord has made; let us rejoice and be glad therein..”
The choir: “Christ is risen…”
The priest: “Glory…”
The choir: “Christ is risen…”
The priest: “Now...”
The choir: “Christ is risen…”
The priest: “Christ is risen from the dead, trampling down death by death, and upon those in the tombs.”
The choir: “bestowing life.”

The Great Ektenia

The Opening of the Doors

The priest knocks three times on the doors of the Church, and says:
The priest: “Lift up your gates; O ye princes; and be lifted up, ye everlasting gates, and the King of Glory shall enter in.”
The person who has remained inside the Temple responds: “Who is the King of glory?”
The priest: “The Lord strong and mighty, the Lord, mighty in war.”
The priest: “Lift up your gates; O ye princes; and be lifted up, ye everlasting gates, and the King of Glory shall enter in.”
The person inside the Temple responds: “Who is the King of glory?”
The priest: “The Lord strong and mighty, the Lord, mighty in war.”
The priest: “Lift up your gates; O ye princes; and be lifted up, ye everlasting gates, and the King of Glory shall enter in.”
The person inside the Temple responds: “Who is the King of glory?”
The priest: “The Lord of hosts, he is the King of glory”

After the doors are opened, the clergy and faithful re-enter the Church.

The Paschal Canon in tone 1: “Today is the day of Resurrection…”

At the 1st, 3rd, 4th, 5th, 6th and 7th odes:

We say “ Glory to thy Holy Resurrection O Lord” after first troparia of each ode.
We say, “Glory…” before the next to last troparion of each ode
We say, “Now...” before the last troparion of each ode.

After each ode we say:

“Christ is risen...”
“Verily, Jesus is risen...”

After the 3rd ode, we chant the hypakoe of Pascha
After the 6th ode, we chant the kontakion, oikos and synaxarion of Pascha
At the 8th ode, we say:

“Glory..., and Now...” before the next to last troparion.
“We praise, bless and worship the Lord!” before the last troparion.

Before the 9th ode, the Deacon says, “The Theotokos and Mother of Light...” and censes the sanctuary, the iconostasis and the entire temple.

We sing the 9th ode with its verses:
"Magnify, O my soul, him who died..."
"Shine, shine, O New Jerusalem..."
"Magnify, O my soul, the life-giving Christ..."
"Shine, shine, O New Jerusalem..."
"Verily, Christ is a new Pascha..."
"O how noble! O how dear!..."
"Today doth all creation rejoice and is glad..."
"O how noble! O how dear..."
"Glory…"
"Magnify, O my soul..."
"O Christ, the perfect, most exalted Pascha..."
"Now..."
"O Virgin, rejoice; rejoice..."
"O Christ, the perfect, most exalted Pascha..."
"The angel spake to her..."
"Shine, shine, O new Jerusalem..."

We say the Little Ektenia and Exclamation after each ode.
After the 1st ode the Exclamation is, "For thine is the might..."
After the 3rd ode the Exclamation is, "For thou art our God..."
After the 4th ode, the Exclamation is, "For thou art a good God..."
After the 5th ode, the Exclamation is, "For sanctified and glorified..."
After the 6th ode, the Exclamation is, "For thou art the King of peace..."
After the 7th ode, the Exclamation is, "For blessed and glorified be the might..."
After the 8th ode, the Exclamation is, "For blessed is thy Name..."
After the 9th ode, the Exclamation is, "For all the powers of heaven praise thee..."

The exaposteilarion of Pascha, "When thou didst fall asleep…" (3x)

At the praises, we sing:
4 stichera for the Resurrection in tone 1
The Paschal Verses, "Let God arise..."
"Glory..., Now...Today is the Day of Resurrection..."
While the chanters sing "Today is the Day of Resurrection..." the clergy and altar servers come out of the Sanctuary. The faithful come forward and kiss the Gospel being held by the senior priest.

At the Divine Liturgy of Pascha

The priest intones, "Blessed is the Kingdom..."
The priest: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs."
The choir: "bestowing life."

The priest censes the Holy Table as he and the choir chant the Paschal Verses.
The priest (censing the front of the Holy Table): "Let God arise, and let his enemies be scattered, and let those who hate him flee from before his face."
The choir: "Christ is risen…"
The priest (censing the south side of the Holy Table**):** "As smoke vanishes, so let them vanish; as wax melts before the fire."
The choir: "Christ is risen…"
The priest (censing the east side of the Holy Table): "So let sinners perish at the presence of God; and let the righteous be glad."
The choir: "Christ is risen…"

The priest: (censing the north side of the Holy Table): "This is the day which the Lord has made; let us rejoice and be glad therein.."
The priest (censing the Prothesis): "Glory…"
The choir: "Christ is risen…"
The priest: (censing the front of the Holy Table): "Now..."
The choir: "Christ is risen…"
The priest: (standing in the Holy Doors and censing the Iconostasis) "Christ is risen from the dead, trampling down death by death, and upon those in the tombs."
The choir: "bestowing life."

The Great Ektenia.

The 1st Antiphon for Pascha:

"Shout with joy to God, all the earth."
"Through the intercessions of the Theotokos, O Savior, save us. "
"Sing to his name; give glory to his praises. "
"Through the intercessions of the Theotokos, O Savior, save us. "
"Say to God: 'How awesome are thy works.' "
"Through the intercessions of the Theotokos, O Savior, save us. "
"Let all the earth worship thee, and sign to thee. Let it sing a song to thy Name. O most "High. "
"Through the intercessions of the Theotokos, O Savior, save us. "
"Glory...", "Now..."
"Through the intercessions of the Theotokos, O Savior, save us. "

The Little Ektenia.

The 2nd Antiphon for Pascha:

"May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us. "
"Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia. "
"That Thy way may be known upon earth, Thy salvation among all nations. "
"Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia. "
"Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee. "
"Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia. "
"May God bless us, and may all the ends of the earth fear Him. "
"Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia. "
"Glory"..., "Now... O Only-begotten Son and Word of God..."

The Little Ektenia.

During the Little Entrance, we sing the 3rd Antiphon, "Christ is risen..." with its verses.

The Entrance Hymn for Pascha **"**In the gathering places…" then "Save us O Son of God…"[319]

After the Little Entrance, we sing:

The troparion of Pascha, "Christ is risen…"
The hypakoe of Pascha in tone 4: "They who were with Mary…"
The kontakion of Easter in tone 8: "Though thou, O deathless One…"

Instead of the Trisagion Hymn ("Holy God"): we sing: "As many of you as have been baptized…" [320]

The Epistle: Acts: 1:1-8.

The Holy Gospel: St. John 1:1-17.

The rest of the Divine Liturgy of St. John Chrysostom.

[319] We sing this entrance hymn every day until the Leavetaking of Pascha.

[320] We sing "As many as have been baptized..." in place of the Trisagion Hymn at every Divine Liturgy during Bright Week, until the Saturday before Thomas Sunday and on the Leavetaking of Pascha.

Instead of "It is truly meet..." we sing the megalynarion of Pascha, "The angel spake to her... Shine, thou O new Jerusalem…"
The communion hymn, "Receive ye the Body of Christ…"
Instead of "We have seen the true light" we sing "Christ is risen…" (1x.)
Instead of "Blessed be the name of the Lord..." we sing, "Christ is risen..." (3x)
The Dismissal with the Characteristic Phrase, "May he who rose from the dead, trampling down death..."
Instead of "Through the prayers..." we say, the Paschal Dialogue:

The priest: "Christ is risen!"
The faithful: "He is risen indeed!"
The Pascal greeting is repeated 3 times.
After the 3rd time, the priest and faithful exchange the final dialogue

The priest: "Glory to His holy third-day Resurrection!
The faithful: "We adore His third-day Resurrection!"
The priest: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs."
The faithful: "bestowing life." [321]

After the dismissal, the patriarch and all the clergy process to the Ceremonial Hall of the Patriarchate, fully vested led by altar servers carrying candles and fans while chanting, "Christ is risen...!" [322]

At The Agape Vespers (The Baouth Service)

The priest is fully vested in bright colors.
Instead of "Blessed is our God..." the priest intones, "Glory to the Holy, Consubstantial, Life-giving and undivided Trinity…"

The priest: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs."
The choir: "bestowing life."

The priest censes the Holy Table as he and the choir chant the Paschal Verses.

The priest (censing the front of the Holy Table): "Let God arise, and let his enemies be scattered, and let those who hate him flee from before his face."
The choir: "Christ is risen…"
The priest (censing the south side of the Holy Table)**:** "As smoke vanishes, so let them vanish; as wax melts before the fire."
The choir: "Christ is risen…"
The priest (censing the east side of the Holy Table): "So let sinners perish at the presence of God; and let the righteous be glad."
The choir: "Christ is risen…"
The priest: (censing the north side of the Holy Table): "This is the day which the Lord has made; let us rejoice and be glad therein.."
The priest (censing the Prothesis Table): "Glory…"
The choir: "Christ is risen…"
The priest: (censing the front of the Holy Table): "Now..."
The choir: "Christ is risen…"
The priest: (standing in the Holy Doors and censing the Iconostasis) "Christ is risen from the dead, trampling down death by death, and upon those in the tombs."
The choir: "bestowing life."

The Great Ektenia.

[321] Every service during the Paschal Season ends with this dialogue.
[322] This is the 60th time that we chant "Christ is risen...!" during the celebration of Pascha.

At "O Lord, I have cried…" we chant 6 stichera:
For the Resurrection in tone 2.
"Glory…Come let us sing; with our mouths…" in tone 2.
The Little Entrance is made with the Gospel while the chanters sing, "Now...O Virgin, verily, the shadow of the law..." in tone 2.
We sing, "O Gladsome Light…"
The Great Prokeimenon "Who is so great a God as our God..." in tone 7.
The Holy Gospel (St. John 20:19-25) is read in several languages.
"Let us complete our evening prayer…"
The aposticha:
One sticherion, "Thy Resurrection, O Chirst..." in tone 2.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory..., and Now...Today is the Day of the Resurrection…" in tone 5:
"Christ is risen..." (3x)
During the aposticha, it is customary for the clergy and faithful to make a procession around the Church carrying lighted candles.
Instead of saying "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

The Paschal Office

From Pascha until the Saturday before Thomas Sunday and on the leavetaking of Pascha, we sing the Paschal Office instead of the Hours, Compline and the Midnight Service.

The priest intones, "Blessed is our God..." [323]
The chanter: "Amen."
"Christ is risen...! (3x)
"In that we have beheld..." (3x)
The hypakoe of Pascha, "They who were with Mary..."
The kontakion of Pascha, "Though thou, O deathless One..."
"In the grave with the body..."
"Glory... As life-bearing, as more splendid than paradise..."
"Now..." "Rejoice, O thou hallowed divine abode..."
"Lord, have mercy." (40x)
"Glory..., Now...More honorable than the cherubim..."
"Bless father..."
The priest: "Through the prayers..."
The chanter: "Amen."
"Christ is risen..." (3x)
"Glory..., Now..."
"Lord, have mercy." (3x)
"Father bless!
The priest: "May he who rose again..." The Little Dismissal.

General Rules for the Paschal Season

- According to North American Antiochian tradition the Royal Doors and the north and south doors of the Iconostasis are left open during Bright Week until Saturday Vespers for St. Thomas.

[323] If the Paschal Office is sung without a priest, the parts belonging to a priest are omitted.

- The Holy Synod of Antioch has decreed that there will be no fasting on Wednesday and Friday, not only during Bright week, but during the entire Paschal season until the Feast of the Ascension.
- If a death occurred between Easter and Ascension, the funeral service for Bright Week should be celebrated instead of the regular funeral service.
- From Easter Sunday to the Sunday of Pentecost, we do not say, "O Heavenly King…"
- From Easter Sunday to the Leave-taking of Pascha, instead of "Holy God…" during Matins, "O come, let us worship and fall down…" during Vespers, and "We have seen the true light..." during the Divine Liturgy we sing, "Christ is risen..." (3x)

BRIGHT WEEK

At Matins on Monday Morning:

Fully vested in bright colors the priest begins the service with "Glory to the Holy, Consubstantial and Life-giving Trinity…"
We sing "Christ is risen …" with the verses as was done in the Paschal Liturgy.
The Great Ektenia.
The katavasia:
The whole canon for Pascha in tone 1, "Today is the day of the Resurrection…"
After the 6th ode we read the kontakion, "Though thou, O deathless one…"
We read "In that we have beheld the Resurrection of Christ..."
The exaposteilarion for Pascha in tone 2, "When thou didst fall asleep…" (2x)
At the praises, we chant 8 stichera:
4 for the Resurrection in tone 2.
4 for Pascha in tone 5.
"Glory..., Now..." Today is the Day of Resurrection…"

At the Divine Liturgy of St. John Chrysostom as celebrated on Pascha

"Blessed is the Kingdom…"
We sing "Christ is risen..." with its verses as during the Paschal Liturgy.
Instead of "Holy God..." we sing "As many of you as have been baptized…"
The Epistle for Monday of Bright Week: Acts 1:12-17, 23-26.
The Gospel for Monday of Bright Week: St. John 1: 18- 28.

Friday of Bright Week
The Service of the Most Holy Theotokos of the Life-Giving Fountain

At Vespers on Thursday Evening

"O Lord, I have cried unto thee…" we chant 10 stichera:
6 for the Resurrection in tone 6.
4 for the Theotokos of the Life-Giving Fountain in tone 6.
"Glory … Who can tell of thy mighty deeds..." in tone 8 from the *Pentecostarion*.
"Now…Who would not call thee blest..." in tone 6 from the *Pentecostarion.*
The Little Entrance.
"O Gladsome Light…"
The prokeimenon, "I will love Thee, O Lord..." with its verses.
At the aposticha we chant 4 verses:
1 for the Resurrection in tone 6.
3 for the Theotokos of the Life-Giving Fountain.
"Glory…" for the Theotokos of the Life-Giving Fountain.

"Now… Today is the Day of Resurrection…"

Instead of saying "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

At Matins on Friday Morning of Bright Week

The Canon:

At each ode, we chant 8 troparia:

4 from the Canon for Pascha.

4 from the Canon for the Theotokos of the Life-Giving Fountain with the verse "Most Holy Theotokos save us."

After every ode:

We sing the appropriate ode of the katavasia for Pascha.

At the end of each ode, we chant "Christ is risen..."and the verses which follow as at Pascha.

The Little Ektenia with the exclamations as on Pascha.

After the 3rd ode we read the kontakion of Pascha followed by the kathisma for the Theotokos of the Fountain of life.

After the 6th ode we read the kontakion, oikos and synaxarion of the Theotokos of the Life-Giving Fountain followed by "In that we have beheld the resurrection of Christ..."

The 7th and 8th odes followed by "Christ is risen..." and the verses which follow as at Pascha.

The 9th ode for Pascha, followed by the 9th ode for the Theotokos of the Life-Giving Fountain.

The exaposteilaria:

For Pascha.

For the Theotokos of the Life-Giving Fountain

At the praises we sing:

4 stichera for the Resurrection in tone 6.

4 stichera for the Theotokos of the Life-Giving Fountain.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory..., Now... Today is the Day of Resurrection…" in tone 5

At the Divine Liturgy of St. John Chrysostom

"Blessed is the Kingdom…"

"Christ is risen..." with its verses as during the Divine Liturgy of Pascha.

During the Little Entrance we sing "Christ is risen…"

The entrance hymn for Pascha **"**In the gathering places…"

After the entrance we chant the troparia:

"Christ is risen…"

For the Theotokos of the Life-Giving Fountain.

The kontakion for the Theotokos of the Life-Giving Fountain.

The kontakion for Pascha.

Instead of "Holy God..." we sing "As many of you as have been baptized…"

The Epistle: Acts 3:1-9.

The Holy Gospel: St. John 2:12-22.

After "And the mercies of our great God..." we sing the magnification for the Theotokos of the Life-Giving Fountain, "Come, let us now honour..."

The communion hymn, "Receive ye the Body of Christ…"

Instead of saying "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

New Sunday, or Thomas Sunday

At Great Vespers on Saturday Evening

After "Blessed is our God…" we sing "Christ is risen..." (3x)
The Sunset Psalm.
"O Lord, I have cried unto thee…" we chant 10 stichera:
For Thomas Sunday in tone 1 (we repeat the first 4 stichera)
"Glory..., Now...Thou didst come to thy Disciples…" for Thomas Sunday
At the aposticha, we sing:
The stichera for St. Thomas in tone 4
"Glory..., Now..." for St. Thomas in tone 5.
The troparion for St. Thomas (3x).
Instead "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

At Matins on Sunday Morning

After "Blessed is our God..."
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
The chanter continues the Trisagion Prayers omitting "Holy God..." and beginning with "Glory..., Now... All holy Trinity..."
At "God is the Lord…" we sing the troparion for Thomas Sunday. (3x)
The poetic kathisma for Thomas Sunday.
The evlogetaria are not sung.
The anabathmoi in tone 4, "From my youth…"
The prokeimenon**:** "Praise thy Lord, O Jerusalem…"
The Matins Gospel for the 1st eothinon, read from the Holy Doors.
"In that we have beheld…"
During the reading of Psalm 50, the faithful do not venerate the Holy Gospel Book.
After Psalm 50, we chant the verses:
"Glory…Through the intercessions of the Apostles…" in tone 2.
"Now...Through the intercessions of the Theotokos…"
"Have mercy upon me, O God, according to Thy loving kindness...Jesus having risen from the grave…" in tone 6.
The katavasia for Pascha in tone 1, "Today is the Day of Resurrection…"
After the 3rd ode, we sing the hypakoe in tone 6 "As you were present in the midst of your Disciples..."
After the 6th ode we read the kontakion and oikos for Thomas Sunday, followed by the synaxarion of the day from the *Menaion* and the synaxarion for Thomas Sunday.
At the 9th ode we sing the magnification for Thomas Sunday
"O most radiant lamp…"
"On thy all-radiant day…"
"O thou, whose side was probed…"
"O Christ, who didst rise from the tomb…"
We sing the 9th ode of the katavasia for Pascha "The angel spake to her…Shine, shine, O new Jerusalem…"
The exaposteilarion for Thomas Sunday in tone 3:
"Be not faithless, O Thomas..."
"Today the fragrance of Spring…"
At the praises, we sing 6 stichera for Thomas Sunday:
We repeat the 1st and 3rd stichera
"Glory..., Now... Eight days after thy Resurrection…" for St. Thomas in tone 6:

The Great Doxology in tone 6.
The troparion for St. Thomas in tone 7: "While the tomb was sealed…"

At the Divine Liturgy of Thomas Sunday

After "Blessed is the Kingdom…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
The antiphons for Pascha.
During the Little Entrance we sing, "Christ is risen…"
The entrance hymn for Pascha, "In the gathering places bless ye God…"
After the Little Entrance, we sing:
The troparion for Thomas Sunday in tone 7, "While the tomb was sealed…"
The kontakion of Pascha in tone 8: "Though thou, O deathless One…"
The Epistle for Thomas Sunday, Acts 5:12-20
The Gospel for Thomas Sunday, St. John 20:19-31
Instead of "It is truly meet..." we sing the megalynarion for Thomas Sunday in tone 1, "O most radiant lamp…"
The communion hymn is "Praise the Lord, O Jerusalem. O Praise thy God, O Zion."
Instead of "We have seen the true light…" we sing: "Christ is risen..." (1x)
We sing "Blessed be the name of the Lord…"
In place of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

On Sunday Evening and Monday morning we follow the order from the *Pentecostarion*.

The Sunday of the Myrrh-Bearing Women and Ss. Joseph of Arimathea and Nicodemos

At Great Vespers on Saturday Evening

After "Blessed is our God…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
The Sunset Psalm.
At "O Lord, I have cried…" we sing 10 stichera:
7 for the Resurrection in tone 2.
3 for the Myrrh-Bearing Women in tone 2.
"Glory…The ointment-bearing women…" for the Myrrh-Bearing Women in tone 6.
"Now...O Virgin, verily the shadow of the Law…" in tone 2.
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone 2 "Thy Resurrection, O Christ Saviour…"
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…O thou who puttest on light…" the "Glory..., Now" from the aposticha from Vespers for Great and Holy Friday.
"Now…Today is the day..." from the "Glory..., Now" from the praises of Matins on Pascha.
The troparia:
For the Resurrection in tone 2. (the apolytikion)
From Vespers for Great and Holy Friday in tone 2:
"The pious Joseph…"
"Verily the angel came to the tomb…"
Instead of saying "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

At Matins on Sunday Morning

After "Blessed is our God…" sing "Christ is risen…" (3x)
At "God is the Lord…" we sing the troparia:
For the Resurrection in tone 2. (the apolytikion)
From Vespers for Great and Holy Friday in tone 2.
"The pious Joseph…"
"Verily the angel came to the tomb…"
The poetic kathisma for the Resurrection in tone 2.
The evlogetaria.
The hypakoe, anabathmoi and prokeinenon for the Resurrection in tone 2.
The Matins Gospel for the 4th eothinon.
"In that we have beheld…"
Psalm 50 and the following troparia.
"Glory…Through the intercessions of the Apostles…" in tone 2.
"Now…Through the intercessions of the Theotokos…"
The verse in tone 6, "Have mercy upon me, O God, according to Thy loving kindness..."
"Jesus having risen from the grave…" in tone 6.
The katavasia for Pascha in tone 1, "Today is the day of Resurrection…"
At the 9th ode we sing the Magnifications for Easter Pascha with its magnifications concluding with "The angel spake to her that is full of grace…Shine, shine O new Jerusalem…"
The exaposteilaria:
For Pascha.
For the Myrrh Bearing Women.
For Pascha in tone 2, "When thou didst fall asleep in the body…" (1x)
For the Myrrh-Bearing Women in tone 2: "Hear the voice of gladness, O women…"
At the praises we sing:
4 stichera for the Resurrection in tone 2.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…They who were with Mary…" for the 2nd eothinon in tone 2.
"Now…Today is the day of Resurrection…" for Pascha in tone 5:
The Great Doxology in tone 2.
The troparion, "Today is salvation come unto the world..." in tone 4.

At the Divine Liturgy

After "Blessed is the Kingdom…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
The antiphons for Pascha.
During the Little Entrance, we sing "Christ is risen…"
The entrance hymn for Pascha, "In the gathering places bless ye God…"
After the Little Entrance we sing the troparia:
For the Resurrection in tone 2. (the apolytikion)
From Vespers for Great and Holy Friday in tone 2.
"The pious Joseph…"
"Verily the angel came to the tomb…"
The troparion of the patron saint of the Temple.
The kontakion for Pascha in tone 8, "Through thou, O deathless One…"
The Epistle for the Sunday of the Myrrh-bearing Women (Acts 6:1-7).
The Gospel for the Sunday of the Myrrh-bearing Women (St. Mark 15:43-16:8).
At "Especially..." we sing the megalynarion for Pascha**:** "The angel spake to her…Shine, shine, O new Jerusalem…"

The communion hymn, "Receive ye the Body of Christ…"
Instead of "We have seen the True Light…" we sing "Christ is risen…"
We sing, "Blessed be the name of the Lord…"
Instead of saying "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

The Sunday of the Paralytic

At Great Vespers on Saturday Evening

After "Blessed is our God…"
- The priest sings "Christ is risen..." (1x)
- The choir sings "Christ is risen..." (2x)

The Sunset Psalm.
At "O Lord, I have cried…" we chant 10 stichera:
- 7 for the Resurrection in tone 3.
- 2 for the Paralytic in tone 1, repeating the 1st sticherion to make a total of 3 stichera.
- "Glory…Jesus went up to Jerusalem…" for the Paralytic in tone 5:
- "Now…O Lady of exceeding honor…" for the Theotokos in tone 3.

At the aposticha, we sing:
- The 1st sticherion for the Resurrection in tone 3: "O Christ who didst darken the sun…"
- The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
- "Glory… In Solomon's porch many sick were lying…" for the Paralytic in tone 8.
- "Now… Today is the day of Resurrection…" for Pascha in tone 5:

The troparia:
- For the Resurrection in tone 3 (the apolytikion)
- The Theotokion in tone 3.

Instead of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

Matins on Sunday Morning

After "Blessed is our God…"
- The priest sings "Christ is risen..." (1x)
- The choir sings "Christ is risen..." (2x)

At "God is the Lord..." we sing the troparia as at Vespers.
- For the Resurrection in tone 3. (the apolytikion)
- The Theotokion in tone 3.

The poetic kathisma for the Resurrection in tone 3.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 3.
The Matins Gospel of the 5th eothinon.
"In that we have beheld…"
Psalm 50 and the following troparia:
- "Glory…Through the intercessions of the Apostles…" in tone 2.
- "Now…Through the intercessions of the Theotokos…"
- The verse in tone 6, "Have mercy upon me, O God, according to Thy loving kindness..."
- "Jesus having risen from the grave…" in tone 6.

The katavasia for Pascha in tone 1, "Today is the Day of Resurrection…"
At the 9th ode, we sing the Magnifications for Easter Pascha with its magnifications concluding with "The angel spake to her that is full of grace…Shine, shine O new Jerusalem…"
The exaposteilaria:
- For Pascha in tone 2, "When thou didst fall asleep in the body…" (1x)

For the Paralytic in tone 2, "The all-compassionate and philanthropic Lord…"

At the praises we chant:

4 stichera for the Resurrection in tone 3.

The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."

"Glory... The Paralytic was not healed by the pool…" for the Paralytic in tone 8.

"Now… Today is the day of Resurrection…" for Pascha in tone 5:

The Great Doxology.

"Today is salvation…"

The Divine Liturgy

After "Blessed is the Kingdom…"

The priest sings "Christ is risen..." (1x)

The choir sings "Christ is risen..." (2x)

The antiphons for Pascha.

During the Little Entrance we sing, "Christ is risen…"

The Entrance Hymn for Pascha, "In the gathering places bless ye God…"

After the Little Entrance we sing the troparia:

For the Resurrection in tone 3. (the apolytikion)

For the patron saint of the Temple.

The kontakion for Pascha in tone 8, "Through thou, O deathless One…"

The Epistle for the Sunday of the Paralytic, Acts 9:32-42

The Gospel for the Sunday of the Paralytic, St. John 5:1-15.

At "Especially..." we sing the megalynarion for Pascha**:** "The angel spake to her...Shine, shine, O new Jerusalem…"

The communion hymn: "Receive ye the body of Christ…"

Instead of "We have seen the True Light…" we sing: "Christ is risen…"

We sing "Blessed be the name of the Lord…"

Instead of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

Wednesday after the Sunday of the Paralytic
The Feast of Mid-Pentecost

Great Vespers on Tuesday Evening

After "Blessed is the Kingdom…"

The priest sings "Christ is risen..." (1x)

The choir sings "Christ is risen..." (2x)

At "O Lord, I have cried…" we chant.

3 stichera for Mid-Pentecost in tone 4 repeating each stichera.

"Glory..., Now..." for Mid-Pentecost in tone 6.

The Little Entrance.

"O Gladsome Light..."

The Old Testament readings for Mid-Pentecost.

The aposticha for Mid-Pentecost.

The troparion for Mid-Pentecost (3x)

Instead of "Through the prayers..." the priest and faithful exchange the Greeting as at the conclusion of the Divine Liturgy for Pascha.

Matins on Wednesday Morning

After "Blessed is our God…"

The priest sings "Christ is risen..." (1x)

The choir sings "Christ is risen..." (2x)
At "God is the Lord ..." we sing the troparion for Mid-Pentecost.
The poetic kathisma for Mid-Pentecost in tone 4.
"In that we have beheld…"
Psalm 50.
The katavasia for Mid-Pentecost in tone 4.
After the 3rd ode we sing the kathismata for Mid-Pentecost.
After the 6th ode we read the kontakion, oikos and monologion for Mid-Pentecost
At the 9th ode, we sing the magnifications of Mid-Pentecost.
The exaposteilarion for Mid-Pentecost.
At the praises we chant:
3 stichera for Mid-Pentecost repeating the 1st sticherion to make a total of 4.
"Glory..., Now..." for Mid-Pentecost in tone 4.
The Great Doxology in tone 4.
The troparion for Mid-Pentecost.

At the Divine Liturgy on Wednesday Morning

After "Blessed is the Kingdom…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
The antiphons for Pascha.
During the Little Entrance, we sing, "Christ is risen…"
The entrance hymn for Pascha, "In the gathering places bless ye God…"
After the Little Entrance we sing the troparia:
For Mid-Pentecost in tone 8.
For the patron saint of the Temple.
The kontakion of Mid-Pentecost in tone 4.
The Epistle for Mid-Pentecost, Acts 14:6-18.
The Gospel for Mid-Pentecost, St. John. 7:14-30.
At "Especially..." we sing the megalynarion for Easter**:** "The angel spake to her...Shine, shine, O new Jerusalem…"
The communion hymn, "The Lord saith, He that eateth my flesh, and drinketh my blood abideth in me, and I in him."
Instead of "We have seen the True Light…" we sing the troparion of Mid-Pentecost.
We sing "Blessed be the name of the Lord…"
Instead of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

The Sunday of the Samaritan Woman

At Great Vespers on Saturday Evening

After "Blessed is our God…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
At "O Lord, I have cried…" we sing 10 stichera:
4 for the Resurrection in tone 4.
3 for Mid-Pentecost in tone 4.
3 for the Samaritan Woman in tones 1 and 2.
"Glory… At Jacob's well, Jesus met the Samaritan…" for the Samaritan Woman in tone 6.
"Now…"David the Prophet…" for the Theotokos in tone 4:
The Little Entrance.

"O Gladsome Light…"
At the aposticha, we chant:
The 1st sticherion for the Resurrection in tone 4: "When thou wast lifted upon the cross…"
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory… When by thine ineffable dispensation…" for the Samaritan Woman in tone 8:
"Now… Today is the day of Resurrection…" for Pascha in tone 5:
The troparia:
For the Resurrection in tone 4.
For Mid-Pentecost in tone 8: "In the midst of this Feast…"
Instead of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

At Matins on Sunday Morning

After "Blessed is our God…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
At "God is the Lord…" we sing the troparia as at Vespers.
For the Resurrection in tone 4.
For Mid-Pentecost in tone 8, "In the midst of this Feast…"
The poetic kathisma for the Resurrection in tone 4.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 4.
The Matins Gospel of the 7th eothinon.
"In that we have beheld…"
Psalm 50 and the following troparia:
"Glory…Through the intercessions of the Apostles…" in tone 2.
"Now…Through the intercessions of the Theotokos…"
The verse in tone 6, "Have mercy upon me, O God..."
"Jesus having risen from the grave…" in tone 6.
The katavasia for Pascha in tone 1, "Today is the Day of Resurrection…"
At the 9th ode we sing the magnifications for Pascha with its magnifications concluding with "The angel spake to her that is full of grace…Shine, shine O new Jerusalem…"
The exaposteilaria:
For Pascha, "When thou didst fall asleep in the body…" in tone 2 (1x)
For the Samaritan Woman in tone 2, "O almighty Savior, who didst pour forth…"
For Mid-Pentecost in tone 2 "Thou didst come to the Temple…"
At the praises, we sing:
4 stichera for the Resurrection in tone 4.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory**…**Our Savior Jesus, the Element of Life…" for the Samaritan Woman in tone 6.
"Now…Today is the Day of the Resurrection…" for Pascha in tone 5
The Great Doxology in tone 5
"Today is salvation…" in tone 4

At the Divine Liturgy

After "Blessed is the Kingdom…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
The antiphons of Pascha.
During the Little Entrance, we sing: "Christ is risen…"
The Entrance Hymn for Pascha, "In the gathering places bless ye God…"

After the Little Entrance, we sing the Troparia:
For the Resurrection in tone 4: "When the women…"
For Mid-Pentecost in tone 8: "In the midst of this Feast…"
For the patron saint of the Temple.
The kontakion of Pascha in tone 8: "Though thou, O deathless One…"
The Epistle for the Samaritan Woman (Acts 11:19-34).
The Gospel for the Samaritan Woman (St. John 4:5-42).
At "Especially..." we sing the megalynarion for Pascha, "The angel spake to her…Shine, shine, O new Jerusalem…"
The communion hymn: "Receive ye the body of Christ…"
Instead of "We have seen the true light...," we sing: "Christ is risen…"
We sing "Blessed be the name of the Lord…"
In place of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

The Sunday of the Blindman

At Great Vespers on Saturday Evening

After "Blessed is our God…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
At "O Lord, I have cried…" we sing 10 stichera:
7 for the Resurrection in tone 5.
3 for the Blindman in tone 2.
"Glory… Passing by, O Lord…" for the Blindman in tone 5.
"Now… The sign of the virgin bride…" for the Theotokos in tone 5.
The Little Entrance.
"O Gladsome Light..."
At the aposticha, we sing:
The 1st sticherion for the Resurrection in tone 5: "O Christ Savior who didst become incarnate..."
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…O Christ God supersensuous…" for the Blindman in tone 8:
"Now…Today is the Day of the Resurrection…" in tone 5:
The troparion:
For the Resurrection in tone 5.
The Theotokion for the Resurrection in tone 5.
In place of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

Matins on Sunday Morning

After "Blessed is our God…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
At "God is the Lord…" we sing the troparia as at Vespers:
For the Resurrection in tone 5.
The Theotokion for the Resurrection in tone 5.
The poetic kathisma for the Resurrection in tone 5.
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 5.
The Matins Gospel of the 8th eothinon.

"In that we have beheld…"
Psalm 50 and the following troparia:
"Glory…Through the intercessions of the Apostles…" in tone 2.
"Now…Through the intercessions of the Theotokos…"
The verse in tone 6, "Have mercy upon me, O God..."
"Jesus having risen from the grave…" in tone 6.
The katavasia for the Blindman in tone 5, "Let us praise our God…"
At the 9th ode, we sing the magnifications for Pascha with its verses concluding with "The angel spake to her that is full of grace…Shine, shine O new Jerusalem…"
The exaposteilaria:
For Pascha in tone 2: "When thou didst fall asleep in the body…" (1x)
For the Blindman in tone 2: "Lighten, O Lord, my supersensous…" and "Our Savior, passing by…"
At the praises we sing:
4 stichera for the Resurrection in tone 5.
The stichera for Pascha (Paschals) with their verses in tone 5, "Let God arise..."
"Glory…Who shall declare thy might…" for the Blindman in tone 8.
"Now… Today is the day of the Resurrection…" for Pascha in tone 5:
The Great Doxology in tone 5
"Having risen from the tomb…"

At the Divine Liturgy

After "Blessed is the Kingdom…"
The priest sings "Christ is risen..." (1x)
The choir sings "Christ is risen..." (2x)
The antiphons of Pascha.
During the Little Entrance, we sing: "Christ is risen…"
The Entrance Hymn for Pascha, "In the gathering places bless ye God…"
After the Little Entrance we sing the troparia:
For the Resurrection in tone 5.
For the patron saint of the Temple.
The kontakion for Pascha in tone 8, "Though thou, O deathless One…"
The Epistle for the Blindman, Acts 16:16-34.
The Gospel for the Blindman, St. John 9:1-38.
At "Especially..." we sing the megalynarion for Easter**:** "The angel spake to her…Shine, shine, O new Jerusalem…"
The communion hymn, "Receive ye the body of Christ…"
Instead of "We have seen the true light..." we sing: "Christ is risen…".
We sing, "Blessed be the name of the Lord…"
Instead of "Through the prayers..." we conclude the Dismissal as at the Divine Liturgy for Pascha.

Wednesday of the Leavetaking of Pascha

At the Ninth Hour on Tuesday Evening

The troparion of the Resurrection in tone 5.
The kontakion for the Sunday of the Blind Man.

At Great Vespers

Instead of "Blessed is our God…" the priest says, "Glory to the holy, consubstantial and undivided Trinity..."

The priest sings “Christ is risen...” (1x)
The choir sings “Christ is risen...” (2x)
The priest censes the Holy Table as he and the choir chant the Paschal Verses.
The priest (censing the front of the Holy Table): “Let God arise, and let his enemies be scattered, and let those who hate him flee from before his face.”
The choir: “Christ is risen…”
The priest (censing the south side of the Holy Table**):** “As smoke vanishes, so let them vanish, as wax melts before the fire.”
The choir: “Christ is risen…”
The priest (censing the east side of the Holy Table): “So let sinners perish at the presence of God and let the righteous be glad.”
The choir: “Christ is risen…”
The priest: (censing the north side of the Holy Table): “This is the day which the Lord has made, let us rejoice and be glad therein..”
The choir: “Christ is risen…”
The priest (censing the Prothesis): “Glory…”
The choir: “Christ is risen…”
The priest: (censing the front of the Holy Table): “Now...”
The choir: “Christ is risen…”
The priest: (standing in the Holy Doors and censing the Iconostasis) “Christ is risen from the dead, trampling down death by death, and upon those in the tombs.”
The choir: “bestowing life.”
At “O Lord, I have cried…” we sing 6 stichera:
For the Resurrection in tone 1.
“Glory…for the Resurrection in tone 1.
“Now…for the Theotokos in tone 1.
The Little Entrance.
“O Gladsome Light...”
At the aposticha we sing:
The 1st sticherion for the Resurrection in tone 1.
The stichera for Pascha (Paschals) with their verses in tone 5, “Let God arise...”
"Glory..., and Now...Today is the Day of the Resurrection…” in tone 5:
For the troparia, we sing, “Christ is risen...” (3x)
The Dismissal.

At Matins and the Divine Liturgy

We repeat the Pascha Matins without the Rush Service.
During the Divine Liturgy, we read the Epistle and the Gospel for the day.
The Paschal Sermon of St. John Chrysostom is not read.

The Holy Ascension of Our Lord God and Savior Jesus Christ

At Great Vespers on Wednesday Evening

At “O Lord, I have cried…” we sing 10 stichera:
5 stichera for the Ascension in tone 6 repeating each to make a total of 10.
“Glory..., Now...” for the Ascension in tone 6.
The Little Entrance.
“O Gladsome Light…”
The readings from the Old Testament as in the *Pentecostarion*.
At the aposticha we sing:
The idiomela for the Ascension in tone 2.

"Glory..., and Now..." for the Ascension in tone 6.
The troparia for the Ascension, "Thou didst ascend in Glory…" in tone 4. (3x)
The characteristic phrase in the Dismissal**:** "He who ascended in glory into heaven, and didst sit on the right hand of God the Father, Christ our True God…"

At Matins on Thursday Morning

At "God is the Lord…" we sing the troparia of the Ascension in tone 4.
The poetic kathisma for the Ascension:
The 1st poetic kathisma for the Ascension in tone 1.
The 2nd poetic kathisma for the Ascension in tone 3.
The 3rd poetic kathisma for the Ascension in tone 5.
The anabathmoi in tone 4, "From my youth up…"
The prokeimenon for the Ascension in tone 4.
The Matins Gospel for the 3rd eothinon.
"In that we have beheld…"
The troparia after Psalm 50**:**
"Glory…Through the intercessions of the Apostles…" in tone 2.
"Now…Through the intercessions of the Theotokos…"
The verse for the Ascension in tone 6, "Today the Powers..."
The katavasia for the Ascension in tone 4, "The heavy of tongue…"
At the 9th ode, we sing the magnification of the Ascension
The exaposteilarion for the Ascension in tone 2.
At the praises, we sing:
4 stichera for the Ascension in tone 1.
"Glory..., Now..." for the Ascension in tone 2.
The Great Doxology in tone 2.
The troparion for the Ascension.

At the Divine Liturgy

We sing the antiphons for the Ascension.
The entrance hymn for the Ascension.
After the Little Entrance, we sing:
The troparion for Ascension in tone 4.
The kontakion in tone 8.
The Epistle for the Ascension, Acts 1: 1-12.
The Gospel for the Ascension, St. Luke 24:36-53.
At "Especially..." we sing the megalynarion for Ascension, "In unison do we magnify thee…"
The communion hymn for the Ascension, "God hath ascended..."
Instead of "We have seen…" we sing the troparion of the Ascension.
The characteristic phrase in the Dismissal**:** "He who ascended in glory into heaven, and didst sit on the right hand of God the Father, Christ our True God…"

The Sunday after the Ascension
The Sunday of the Holy Fathers of the First Ecumenical Council, The First Council of Nicea

At Great Vespers on Saturday Evening

At "O Lord, I have cried…" we sing 10 stichera:
3 for the Resurrection in tone 6.
3 for the Ascension in tone 6.
4 for the Holy Fathers in tone 6.
"Glory…Let us extol today those mystical trumpets…" for the Holy Fathers in tone 6.

"Now…Who shall not beatify thee…" for the Theotokos in tone 6:

The readings for the Sunday of the Holy Fathers after "Gladsome light..."

Genesis 14:14-20.

Deuteronomy 1:18-11, 15-17.

Deuteronomy 10:14-21.

At the aposticha we sing:

4 stichera for the Resurrection in tone 6.

"Glory…Come, ye assemblies of Orthodoxy…" for the Fathers in tone 4:

"Now…When thou didst fulfill…" for the Ascension in tone 4:

The troparia:

For the Resurrection in tone 6.

For the Holy Fathers in tone 8, "Thou, O Christ, art our God…"

For the Ascension in tone 4.

The characteristic phrase in the Dismissal**:** "He who rose again from the dead and ascended in glory into heaven, and didst sit on the right hand of God the Father, Christ our True God…"

At Matins on Sunday Morning

At "God is the Lord..." we sing the troparia:

For the Resurrection in tone 6.

For the Holy Fathers in tone 8, "Thou, O Christ, art our God…"

For the Ascension in tone 4.

The poetic kathisma for the Resurrection in tone 6.

The evlogetaria.

The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 6.

The Matins Gospel from the 10th eothinon.

"In that we have beheld…"

Psalm 50 and the following troparia:

"Glory…Through the intercessions of the Apostles…" in tone 2

"Now…Through the intercessions of the Theotokos…"

The verse in tone 6, "Have mercy upon me, O God, according to Thy loving kindness..."

"Jesus having risen from the grave…" in tone 6.

The katavasia for the Ascension, "The heavy of tongue…" in tone 4.

At the 9th ode, we sing "More honorable than the Cherubim…" with its verses followed by the 9th ode of the katavasis, "Rejoice, O Queen, pride of virgins and mothers..."

The exaposteilaria:

For the Resurrection from eothinon 10 in tone 2, "Verily the sons of Zebedee…"

For the Holy Fathers in tone 2, "By celebrating today…"

For the Ascension in tone 2: "When the Disciples beheld…"

At the praises, we sing 8 stichera:

4 for the Resurrection in tone 6.

4 for the Holy Fathers in tone 6.

"Glory…When the ranks of the Holy Fathers…" for the Holy Fathers in tone 8.

"Now…Most Blessed art thou…" for the Theotokos in tone 8.

The Great Doxology in tone 8.

"Having risen from the tomb…"

At the Divine Liturgy

During the Little Entrance we sing the troparia of the Resurrection in tone 6.

The Entrance Hymn, "O Come, let us worship…"

After the Little Entrance we sing the troparia:

For the Resurrection in tone 6.

For the Ascension in tone 4.
For the Holy Fathers in tone 8.
For the patron saint of the Temple.
The kontakion for the Ascension.

The Epistle for the Holy Fathers, Acts 20:16-18, 28-36.
The Gospel for the Holy Fathers, St. John 17-1-13.
The communion hymn, "Praise ye the Lord…"
Instead of "We have seen the true light…" we sing the troparion of the Ascension
The characteristic phrase in the Dismissal**:** "He who rose again from the dead and ascended in glory into heaven, and didst sit on the right hand of God the Father, Christ our True God…"

The Saturday of the Souls

At the Divine Liturgy

The refrain of the 2nd antiphon, "O Son of God who art wondrous in thy saints…"
During the Little Entrance, we sing the troparion for the Saturday of the Souls as on Meatfare Saturday in tone 8: "O only Creator, who directest all…"
The entrance hymn: "O Come, let us worship...Who art wondrous in thy saints…"
After the Little Entrance, we sing the troparia:
For the Saturday of the Souls as on Meatfare Saturday in tone 8: "O only Creator, who directest all…"
For the patron saint of the Temple.
The kontakion for The Departed in tone 8: "With the saints give rest O Christ…"
The Epistle for the Saturday of Souls, Acts 28: 4-31.
The Gospel for the Saturday of Souls, St. John 21:15-25.
The communion hymn. "Blessed are they whom thou hast chosen and taken to thee, O Lord: And their mention is from generation to generation. Alleluia."
Instead of "We have seen the true light…" we sing the troparion of the Saturday of the Souls as on Meatfare Saturday in tone 8.
After the prayer behind the Ambon and "Blessed be the name of the Lord…", we celebrate a Memorial Service for all the faithful Christians who have fallen asleep throughout the ages.

The Sunday of Pentecost

At Great Vespers on Saturday Evening

At "O Lord, I have cried…" we sing 10 stichera:
3 in tone 1 repeating the 1st sticherion to make a total of 4.
5 in tone 2, repeating the 1st sticherion to make a total of 6.
"Glory...", "Now..." the doxasticon for Pentecost in tone 8, "Come ye nations…"
The Little Entrance.
The prokeimenon and Old Testament readings.
Numbers 11:16-17, 24-29.
Joel 2:23-32.
Ezekiel 36:24-28.
At the aposticha, we sing:
The stichera for Pentecost in tone 6.
"Glory..., Now..." for Pentecost in tone 8.
The troparion for Pentecost in tone 8, "Most blessed art thou O Christ our God…" (3x)
The characteristic phrase in the Dismissal, "He that sent down from Heaven the All-Holy Spirit, in the form of fiery tongues upon His Holy Disciples and Apostles, Christ our True God…"

At Matins on Sunday Morning

At "God is the Lord…," we sing the troparion for Pentecost in tone 8, "Most blessed art thou O Christ our God…" (3x)
The poetic kathisma for Pentecost.
The evlogetaria are not sung.
The anabathmoi in tone 4 "From my youth…"
The prokeimenon for Pentecost.
The Matins Gospel for Pentecost, St. John. 20:19-23, read from the Holy Doors.
While Psalm 50 is read there is no veneration of the Gospel Book.
After "Glory...", "Now..." we sing the usual troparia.
At "Have mercy on me O God…" in tone 6, we sing, "O Heavenly King…"
The katavasia.
For the Ascension in tone 4, "The heavy of tongue…"
For Pentecost in tone 7, "Let us praise Him…"
Instead of "More honorable…" we sing the 9th ode of both canons for Pentecost, "O Mother that hath known no man…" in tone 7 and "Rejoice, O Queen, pride of Virgins…" in tone 4.
The exaposteilarion for Pentecost in tone 3.
At the praises, we sing:
3 stichera for Pentecost repeating each in tone 4.
"Glory..., Now...O Heavenly King…" for Pentecost in tone 6.
The Great Doxology in tone 6.
The troparion of Pentecost in tone 8

At the Divine Liturgy

We sing the antiphons for Pentecost.
The Entrance Hymn, "Be thou exalted, O Lord in thine own strength. We will sing and praise thy powers...Save us O Good Comforter…"
After the Little Entrance we sing:
The troparion of Pentecost in tone 8.
The kontakion of Pentecost in tone 8.
Instead of "Holy God..." we sing "As many of you as have been baptized…"
The Epistle for Pentecost, Acts 2:1-11.
The Gospel for Pentecost, St. John 7:37-52, 8:12.
At "Especially..." we sing the megalynarion for Pentecost from the 9th ode of the katavasia of Pentecost in tone 7, "O Mother that hath known no man…"
The communion hymn, "Thy good spirit shall lead me into the right land, Alleluia."
Instead of "We have seen the true light…", we sing the troparion of Pentecost.
The characteristic phrase in the Dismissal, "He that sent down from Heaven the All-Holy Spirit, in the form of fiery tongues upon His Holy Disciples and Apostles, Christ our True God…"

At the Kneeling Vespers on the Sunday of Pentecost

At "O Lord, I have cried…" we sing:
3 stichera from the praises for Pentecost in tone 4, repeating each for a total of 8.
"Glory..., and Now...O heavenly King…" for Pentecost in tone 6.
The Little Entrance **.**
The prokeimenon, "Who is so great a god as our God..." in tone 7 with its verses.
While everyone is kneeling the priest reads the 1st 2 Kneeling Prayers.
The Ektenia of Fervent Supplication.
While everyone is kneeling the priest reads the 2nd 2 Kneeling Prayers.
The prayer "Vouchsafe O Lord to keep us…"

While everyone kneels the priest, reads the 3rd 2 Kneeling Prayers.
The Ektenia, "Let us complete our evening prayer …"
The aposticha:
For the Kneeling Vespers of Pentecost in tone 3.
"Glory..., Now...Come all ye nations…" in tone 6.
The troparion for Pentecost.

All Saints Sunday: The First Sunday after Pentecost

At Great Vespers on Saturday Evening

At "O Lord, I have cried…" we sing 10 stichera:
6 for the Resurrection in tone 8.
4 for All Saints Sunday in tone 8.
"Glory…Ye are the pillars of the Church…" for All Saints Sunday in tone 8:
"Now… Verily the king of heaven…" for the Theotokos in tone 8:
At the aposticha, we sing**:**
For the Resurrection in tone 8.
"Glory…Come ye believers…" for All Saints Sunday in tone 6.
"Now…O most pure one…" for the Theotokos in tone 6.
The troparia:
For the Resurrection in tone 8 "O Compassionate One…"
For All Saints Sunday in tone 4 "Thy Church, O Christ God…"
For the Theotokos in tone 4 "The mystery which was hidden…"

At Matins on Sunday Morning

At "God is the Lord…"we sing the troparia:
For the Resurrection in tone 8.
For All Saints Sunday in tone 4, "Thy Church, O Christ God…"
For the Theotokos in tone 4, "The mystery which was hidden…"
The poetic kathisma for the Resurrection in tone 8, "Thou hast risen from the dead…"
The evlogetaria.
The hypakoe, anabathmoi and prokeimenon for the Resurrection in tone 8.
The Matins Gospel of the 1st eothinon 1.
"In that we have beheld…"
The troparia following Psalm 50:
"Glory…Through the intercessions of the Apostles…" in tone 2.
"Now…Through the intercessions of the Theotokos…"
"Have mercy upon me, O God, according to Thy loving kindness..." in tone 6
"Jesus having risen from the grave…" in tone 6
The katavasia for the Akathist in tone 4: "I shall open my mouth…"
At the 9th ode we sing "More honorable…" with its verses. We conclude with the 9th ode of the katavasia, "Let all earth-born mortals rejoice in the Spirit…"
The exapostilarion and theotokia:
For the Resurrection from eothinon 1 in tone 2, "Let us gather with the Disciples…"
For All Saints Sunday in tone 2, "As a duty, let us crown with songs…"
For the Theotokos in tone 2, "Thou didst rejoice with the Disciples…"
At the praises we chant 8 stichera:
4 for the Resurrection in tone 8.
4 for the Saints in tone 4.
"Glory…Verily, the Lord appeared to the Disciples…" for eothinon 1 in tone 1

"Now…Most blessed art thou…" for the Theotokos in tone 1:
The Great Doxology in tone 1.
"Having risen from the tomb…"

At the Divine Liturgy

During the Little Entrance we sing the troparion of the Resurrection in tone 8.
The Entrance Hymn**,** "O Come, let us worship…"
After the Little Entrance we sing the troparia:
For the Resurrection in tone 8.
For All Saints Sunday in tone 4.
For the patron saint of the Temple
The kontakion for All Saints Sunday in tone 8: "To Thee, O Lord and Author…"
The Epistle for the 1st Sunday after Pentecost: Hebrews 11:33-12:2.
The Gospel for the Sunday of All Saints: St. Matthew 10:32-33, 37-38; 19:27-30.
The communion hymn: "Praise ye the Lord from the heavens. Rejoice in the Lord, O ye just: Praise becometh the upright. Alleluia.

CHAPTER VIII: SPECIAL SERVICES

THE ORDER OF THE SERVICE OF THE CONSECRATION OF A CHURCH.

If the consecration takes place on a feast of a great saint, we follow this order:

At Vespers

At "O Lord I have cried unto thee…," we chant 10 stichera:
- 4 for the consecration of a Temple.
- 3 for the saint of the day.
- 3 for the patron saint of the Temple being consecrated.
- "Glory…" for the saint of the day.
- "Now…" for the consecration of a Temple.

The Old Testament readings:
- 2 for the consecration of a Temple.
- 1 for the saint of the day.

The Aposticha for the patron saint of the Temple and the saint of the day.
- "Glory…" for the patron saint of the Temple.
- "Now…" for the consecration of a Temple.

The Troparia:
- For the saint of the day.
- For the patron saint of the new Temple.
- For the consecration of a Temple.

At Matins

The poetic kathisma for the saint of the Day.

In place of the theotokion, we chant the poetic kathisma for the consecration of a Temple.

The canons:
- For the consecration of a Temple.
- For the saint of the day.
- For the patron saint of the new Temple.

The exaposteilaria:
- For the saint of the day.
- For the patron saint of the Temple.
- For the consecration of a Temple.

At the praises, we chant 8 stichera:
- 2 for the consecration of a Temple.
- 3 for the saint of the day.
- 3 for the patron saint of the Temple.
- "Glory…" for the patron saint of the Temple.
- However on a feast of an Apostle, the Forerunner, the Evangelists, or a saint which has a special celebration the "Glory…" is for the saint of the day.
- "Now…" for the consecration of a Temple.

The Great Doxology.

The troparion for the consecration of a Temple.

If the consecration takes place on a Sunday, we follow this order:

At Vespers

At "O Lord I have cried unto thee…," we chant 10 stichera:
- 4 for the Resurrection in the tone of the week.

3 for the consecration of a Temple.
3 for the patron saint of the new Temple.
"Glory…" for the patron saint of the Temple.
"Now and Ever…" for the Resurrection in the tone of the week.

The readings for the consecration of a Temple.

The aposticha for the Resurrection in the tone of the week.
"Glory…" for the patron saint of the Temple.
"Now and Ever…" for the consecration of a Temple.

The Troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the patron saint of the Temple.
For the consecration of a Temple.

At Matins

The Troparia are sung as at Vespers:
For the Resurrection in the tone of the week (the apolytikion).
For the patron saint of the Temple.
For the consecration of a Temple.

The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the Resurrection in the tone of the week.
"Now..." for the consecration of a Temple (in place of the Theotokion).

The canons:
For the Resurrection in the tone of the week.
For the consecration of a Temple.
For the patron saint of the Temple.

The exaposteilaria:
For the patron saint of the Temple.
For the consecration of a Temple.

At the praises, we chant 8 stichera:
4 for the Resurrection in the tone of the week.
4 for the consecration of a Temple.
"Glory…" for the patron saint of the new Temple.
"Now…" for the consecration of a Temple.

The Great Doxology.

"Today is salvation come unto the world…"

If the consecration takes place on a Sunday on which a feast of a great saint falls we follow this order:

At Vespers

At "O Lord I have cried unto thee…," we chant 10 stichera:
3 for the Resurrection in the tone of the week.
2 for the consecration of a Temple.
3 for the saint of the day.
2 for the patron saint of the Temple.
"Glory…" for the saint of the day. `
"Now…" for Resurrection in the tone of the week.

The Readings:
2 for the consecration of a Temple.
1 for the saint of the day.

The aposticha for the Resurrection in the tone of the week.

"Glory…" for the patron saint of the Temple.
"Now…" for the consecration of a Temple.

The Troparia:

For the Resurrection in the tone of the week. (the apolytikion)
For the saint of the day.
For the patron saint of the Temple.
For the consecration of a Temple.

At Matins

The Troparia as at Vespers:

For the Resurrection in the tone of the week. (the apolytikion)
For the saint of the day.
For the patron saint of the Temple.
For the consecration of a Temple.

The poetic kathisma

For the Resurrection in the tone of the week.
For the saint of the day.
For the consecration of a Temple. (in place of the theotokion)

The canons:

For the Resurrection in the tone of the week.
For the consecration of a Temple.
For the saint of the day.

The exaposteilaria:

For the Resurrection in the tone of the week.
For the saint of the day.
For the patron saint of the Temple.
For the consecration of a Temple.

At the praises, we chant 10 stichera:

3 for the Resurrection in the tone of the week.
2 for the consecration of a Temple.
3 for the saint of the day.
"Glory…" for the patron saint of the Temple (except if it is a feast of a saint which has a special celebration, then we sing "Glory…" for the saint of the day).
"Now and Ever…" the consecration of a Temple.

The Great Doxology.

"Today is salvation come unto the world…"

If the consecration takes place on a feast of the Theotokos and Ever Virgin Mary, we follow this order:

At Vespers

At "O Lord I have cried unto thee…," we chant 10 stichera:

4 for the feast.
3 for the consecration of a Temple.
3 for the patron saint of the Temple.
"Glory…" is for the feast.
"Now…" is for the consecration of a Temple.

The Readings:

2 for the feast.
1 for the consecration of a Temple.

At the aposticha, we sing

The stichera for the feast.

"Glory…" for the patron saint of the Temple.
"Now…" for the feast.

The troparia:
For the feast.
For the consecration of a Temple.
For the patron saint of the Temple
Kontakion for the feast.

At Matins

The troparia sung as at Vespers:
For the feast.
For the consecration of a Temple.
For the patron saint of the Temple
Kontakion for the feast.

The poetic kathisma sung according to the following pattern:
For the feast.
"Glory…" for the consecration of a Temple.
"Now…" for the feast.

The canons:
For the feast.
For the consecration of a Temple.

The exaposteilaria:
For the feast.
For the consecration of a Temple.

At the praises, we chant 8 stichera:
4 for the feast.
2 for the consecration of a Temple.
2 for the patron saint of the Temple.
"Glory…" for the feast.
"Now…" for the consecration of a Temple.

The Great Doxology.
The troparion for the feast.

If the consecration takes place on a feast of the Lord, we follow this order:

At Vespers

At "O Lord I have cried unto thee…," we chant 8 stichera:
6 for the feast.
2 for the consecration of a Temple.
"Glory…" for the feast.
"Now…" for the consecration of a Temple.

The readings:
2 for the feast.
1 for the consecration of a Temple.

At the aposticha, we sing.
The stichera for the feast.
"Glory…" for the patron saint of the Temple.
"Now..." for the feast.

The troparia:
For the feast.
For the consecration.

For the patron saint of the Temple.
Kontakion for the feast.

At Matins

The Troparia as at Vespers:
For the feast.
For the consecration.
For the patron saint of the Temple.
Kontakion for the feast.
The poetic kathisma sung according to the following pattern:
For the feast.
"Glory..." for the consecration.
"Now..." for the feast.
The canons:
For the feast.
For the consecration of a Temple.
The exaposteilaria:
For the feast.
For the consecration of a Temple.
For the patron saint of the Temple.
At the praises, we chant 8 stichera:
4 for the feast.
2 for the consecration of a Temple.
2 for the patron saint of the Temple.
"Glory…" for the feast.
"Now…" for the consecration of a Temple.
The Great Doxology.
The troparion for the feast.

If the consecration takes place on a Sunday which is also a feast of the Theotokos, we follow this order.

At Vespers

At "O Lord I have cried unto thee…," we chant 10 stichera:
4 for the Resurrection in the tone of the week.
4 for the feast.
2 for the consecration of a Temple.
"Glory…" for the feast.
"Now…" is for the consecration of a Temple.
The readings:
2 for the feast.
1 for the consecration of a Temple.
The aposticha for the Resurrection in the tone of the week.
"Glory…" for the patron saint of the Temple.
"Now…" for the feast.
The troparia:
For the Resurrection in the tone of the week (the apolytikion).
For the feast.
For the patron saint of the Temple.
For the consecration of a Temple.

At Matins

The Troparia as at Vespers:
For the Resurrection in the tone of the week. (the apolytikion)
For the feast.
For the patron saint of the Temple.
For a consecration of a Temple.
The poetic kathisma sung according to the following pattern:
For the Resurrection in the tone of the week.
"Glory..." for the consecration of a Temple.
"Now and ever..." for the feast.
The canons:
For the Resurrection in the tone of the week.
For the feast.
For the consecration of a Temple.
The exaposteilaria:
For the Resurrection in the tone of the week. (the apolytikion)
For the feast.
For the patron saint of the Temple.
For the consecration of a Temple.
At the praises, we chant 8 stichera:
3 for the Resurrection in the tone of the week.
3 for the feast.
2 for the patron saint of the Temple.
"Glory…" for the feast.
"Now…" for the consecration of a Temple.
The Great Doxology.
"Today is salvation come unto the world…"

The Epistle and Gospel readings for each of the above arrangements may be chosen by the celebrant as appropriate for the particular feast

THE CEREMONY

On the evening before the consecration

- The bishop must make sure that all the materials needed for the consecration of the new Temple, as listed in the *Great Book of Needs*, are ready before the beginning of the service.
- The evening before the consecration the bishop and clergy gather in the new Temple before Great Vespers to prepare the holy relics.
- The bishop places the relics on the discos arranged in three places.
- The bishop then places the discos on the Holy Table covered by the star cover and a veil.
- He then begins, saying "Blessed is our God…" followed by the Trisagion Prayers and the troparia for the martyrs as found in the *Great Book of Needs* followed by the Dismissal.
- If there is another consecrated church near by, the bishop transfers the holy relics to it before Vespers and places them on the Holy Table where a candle burns through the whole night.
- In this case, Vespers and the all night Vigil are celebrated in the old church which received the relics of the saints.[324]
- If, however, there is no consecrated Temple near by, the whole service takes place in the new Temple, in accordance with the prescribed order.

[324] In the present practice, the all night Vigil is not chanted in the big cities. It is sufficient to chant the Great Vespers and for the church to be locked until the next day.

In the morning:

- Matins is chanted according to the *Typikon* of the day, as outlined above.
- At the praises, after the 2nd choir chants "Praise the Lord…" the bishop descends his throne into the middle of church and kneels facing east.
- He reads the 2 preparatory prayers of the consecration by Patriarch Kallistos. (these are found in the *Great Book of Needs* in the section of the consecration of churches)
- He then rises and venerates the holy icons and prepares as usual for the Divine Liturgy.
- The choir continues with the chanting of the stichera of the praises, the Doxology and the troparion of Matins and the Dismissal.
- The wax mastic is then prepared.
    - The ingredients of the wax-mastic are poured into a vessel which is then heated.
    - After they have melted together, the vessel is kept close to the fire so that the wax-mastic does not get cold.
    - At the same time other vessels are filled with water and placed on the fire, so that they are heated for the washing of the Holy Table.
    - Papers are then tied round the lips of the column, so that they extend about an inch above the lip.
    - The ring of papers is filled inside with crushed marble, so that the wax-mastic does not run.
- When everything else needed is ready, the bishop gives the blessing, "Blessed is our God…"
    - Psalm 142 ("Lord hear my prayer…") is chanted.
    - The Small Litany by the deacon.
    - The exclamation, "For Thou, our God are holy…" by the bishop.
    - The deacon, 'Let us pray to the Lord."
    - The bishop reads the prayer.
    - The bishop reads "Peace be to all."
    - The deacon, "Let us bow our heads unto the Lord…"
    - The bishop says the prayer in a low voice.
    - The exclamation, "Blessed and glorified…"
- The procession around the Temple. [325]
    - The bishop then lifts the discos and the relics onto his head.
    - Led by the priests with the Gospels, Cross, fans and Lanterns he goes in procession around the Temple.
    - Meanwhile the choir chants the troparia, "Ye Holy Martyrs…', "Glory…" Glory to you, Christ God..".
    - The chanters chant the idiomelon "Be renewed…" and the troparia which follow it.
    - The doors of the Temple are locked.
    - When the procession arrives in front of the main doors of the Temple, he puts the relics on a table specially prepared for this purpose.
    - The deacon reads the Epistle.
    - The bishop reads the Gospel.
    - After this the procession goes again round the Temple, while the 3rd ode of the canon of the consecration is chanted.
    - When they have reached the doors another Epistle and Gospel are read.
    - They process for a 3rd time round the Church, while the 6th ode of the canon is chanted.
    - When he comes to the doors a final time, the bishop intones, "Blessed are you, Christ our God, to the ages of ages. Amen."
    - The bishop then places the paten on a special table.
    - Meanwhile the choir chants the troparion "Christ God, who founded…"

[325] If the relics are in a church, the bishop and all the clergy process, fully vested, with the relics from the nearby church to the new where the Consecration and the Divine Liturgy take place.

    - After this the bishop says the prayer, "God and Father…" followed by the Prayer of the Entrance.
- The entrance into the Temple.
    - With the doors of Temple shut, the bishop intones, "Lift up your gates you rulers; and be lifted up you eternal gates, and that the king of glory may enter."
    - From inside the Temple some one answers, 'Who is this king of glory?'
    - The bishop replies, 'The Lord mighty and powerful, the Lord powerful in war…"
    - This dialogue is said three times.
    - After this he makes the sign of the Cross three times on the doors with the relics.
    - After the doors are opened, he enters the Church with the clergy and the faithful while chanting the troparion of the consecration. "As the splendour of the firmament…"
- The placing of the relics in the Holy Table.
    - The bishop enters and places the relics in a silver box that has been prepared for them.
    - Meanwhile he intones three times, "Eternal the memory of the founders of this holy House."
    - The people answer "May their memory be eternal."
    - The bishop says the two prayers found of the service.
    - After the "Amen," the vessel which contains the melted wax-mastic is brought.
    - The bishop pours the wax mastic on the crushed marble in the recess in the middle of the column and folds the papers on them.
    - Then those assisting the bishop place the top of the Holy Table on the column.
    - Meanwhile the choir chants Psalm 144 (145, "I will extol You, my God, O King…") in Tone 2.
    - While any spilt wax-mastic is cleaned up Psalm 22 (23 "The Lord is my Shepherd…") is chanted.
- The washing of the Holy Table.
    - The bishop intones, 'Blessed is our God…' and dons the savanon, a white linen garment, over his vestments and ties it with a belt, both in front and behind, so that it covers his vestments, and his two arms are wrapped in two new cloths, which are also tied with a belt.
    - After the bishop has donned the savanon, a prayer mat is placed in front of the Holy Doors and, when the deacon has said, 'Again and again on bended knees let us pray to the Lord," the bishop kneels and says the Prayer, 'God without beginning…"
    - Then the deacon says, 'Help us, save us, have mercy on us, raise us up and keep us", to which he adds the Litany of Peace.
    - After the exclamation, the bishop goes to the front of the Holy Table and takes bars of soap and, having blessed them with the sign of the Cross on both sides, puts them on the Holy Table in the form of a Cross.
    - Then warm water is brought, and after the deacon has said, "Let us pray to the Lord…" the bishop bows his head and prays quietly the prayer to bless the water.
    - After the exclamation he pours the water over the Holy Table saying, "In the Name of the Father and of the Son and of the Holy Spirit, Amen"
    - After the water has been poured the bishop takes the pieces of soap and new sponges and washes the Holy Table.
    - Meanwhile, Psalm 83 (84 "How lovely is your tabernacle, O Lord of Hosts…") is chanted.
    - After the washing and drying the Holy Table, the bishop intones, "Glory to our God to the ages…"
    - The bishop then takes the sprinkler filled with rose water and pours and sprinkles the rose water on the holy Table
    - The bishop then washes the Holy Table and dries it with the antiminsia.
    - Meanwhile the choir chants the verse, "Sprinkle me with hyssop and I shall be clean; wash me, and I shall be made whiter than snow..." in Tone 7.

- The anointing of the Holy Table.
    - The bishop intones "Blessed is our God, always now and for ever, and to the ages of ages.", as he takes the vessel of Holy Chrism the deacon says, "Let us attend."
    - As he chants "Alleluia," as at a Baptism the bishop pours the Holy Chrism on the Holy Table in the form of making three Crosses, one in the middle and two on either side.
    - With his hand he anoints the whole of the Holy Table with the holy Chrism from the three Crosses.
    - The bishop wipes off the Chrism with the antiminsia.
    - He does the same to the column of the Table.

- Vesting of the Holy Table.
    - Meanwhile Psalm 132 is read ("Behold, how good and how pleasant it is…") is chanted.
    - When the Psalm is completed the bishop again intones, "Glory to the Father, and to the Son, and to the Holy Spirit. Both now and for ever, and to the ages of ages. Amen" and "Glory to Thee, Holy Trinity, our God, to the ages of ages. Amen''.
    - Then he glues four pieces of material which have imprinted on them the icons of the four Evangelists, or simply their names, with the wax-mastic on the four corners of the Holy Table.
    - After this he places the cover katasarkion on the Holy Table. The katasarkion is made from linen cloth. It has four strings one on each corner which are tied in the form of a Cross underneath the top of the Holy Table and onto the Column.
    - Meanwhile Psalm 131 is read ("Lord, remember David and all his afflictions…")
    - After the Psalms, the bishop intones again, "Glory to God to the ages. Amen" and washes his hands in a new bucket, or in a basin which drains into the ground, so that not one single drop falls outside.
    - The bishop wipes his hands with a new towel and then takes the cloth of the holy Table and spreads it over it, while Psalm 92 ("The Lord reigns, he is clothed with majesty...") is chanted.
    - He then intones, "Glory to Thee, holy Trinity, our God, to the ages of ages. Amen."
    - After the "Amen" he unfolds the dedicated antiminsia on the holy Table one on top of the other and places on them the antiminsion for the Temple.
    - The bishop places the Holy Gospel Book on the antiminsion.
    - Then the tabernacle is placed on the Holy Table in its proper place.
    - Then the bishop and the clergy, standing at their places, venerate the Holy Table.
- The conclusion of the consecration.
    - After the veneration, the bishop takes the censor and censes the Holy Table, the clergy, the Sanctuary and the entire Temple.
    - During the censing of the Temple, the choirs chant Psalm 25 (26 "Vindicate me, O Lord, for I have walked in my integrity…").
    - While the bishop is censing, one of the priests follows him carrying the vessel of Holy Chrism and makes Crosses with the Chrism on each one of the pillars and arches of a Temple.
    - When the censing, anointing and chanting of the psalm are finished, the bishop glorifies God saying in a loud voice "Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity always, now and ever and unto the ages of ages."
    - The deacon says the Little Litany and the bishop the exclamation, 'For unto thee are due all glory..."
    - The deacon says "Let us pray to the Lord". The bishop then says the Prayer, "Lord our God, Maker of heaven and earth…"
    - The bishop blesses the people saying "Peace be to all." The deacon intones, "Let us bow our heads…". The bishop reads the prayer, "We thank you, Lord our God…".

- The deacon intones, "Let us go forth in peace."
  The deacon reads the Epistle.
  The bishop reads the Gospel.
  After this, a lamp is brought to the bishop with a wick and olive oil.
  The bishop lights the wick with his own hands and places the lamp on the Prothesis Table.
  Then the bishop removes the savanon which is cut into small pieces and given to the faithful.
  At this time, the altar servers may light the lamps and candles.
  Meanwhile the choir chants "Glory…" for the patron saint of the Temple.
  Then "Now…" for the consecration.
  The Trisagion.
  The troparion of the patron saint of the Temple.
  The troparion for the consecration of a Temple.
  The deacon intones, "Let us complete our morning prayers…"
  The exclamation by the bishop "For you, O God are merciful…"
  The Dismissal.

THE DIVINE LITURGY FOR THE CONSECRATION OF A TEMPLE

The antiphons for the consecration of a Temple.

The 1st antiphon [326]

"O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth (Psalm 25:7 8)."
"Through the intercessions of the Theotokos, O Saviour, save us
"How beloved are Thy dwellings, O Lord of hosts. My soul longeth and fainteth for the courts of the Lord. (Psalm 83:l)."
"Through the intercessions of the Theotokos, O Saviour, save us."
"Even Thine altars, O Lord of hosts, my King and my God (Psalm 84, 83:43)."
"Through the intercessions of the Theotokos, O Saviour, save us."
"Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee (Psalm 83:5)."
"Through the intercessions of the Theotokos, O Saviour, save us."
"Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages. Amen."
"Through the intercessions of the Theotokos, O Saviour, save us."

The 2nd antiphon [327]

"To Thee is due praises, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem (Psalm 64:1)."
"O Son of God, risen from the dead, save us who sing unto Thee. Alleluia."
"Hearken unto my prayer, for unto Thee shall all flesh come (Psalm 64:2)."
"O Son of God, risen from the dead, save us who sing unto Thee. Alleluia."
"Blessed is he whom Thou hast chosen and hast taken to Thyself; he shall dwell in Thy courts (Psalm 64:4)."
"O Son of God, risen from the dead, save us who sing unto Thee. Alleluia."
"We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness. (Psalm 64:5)"
"Glory...", "Now..."
"O Son of God, risen from the dead, save us who sing unto Thee. Alleluia.
"Only Begotten Son…"

[326] Farrow, *Psalm Verses of the Orthodox Liturgy*, p. 152
[327] Ibid.

The 3rd antiphon

"I'd rather be a doorkeeper in the house of God, than dwell in the tents of wickedness (Psalm 24:10)."

The troparion for the consecration of a New Temple

"For the Lord loves mercy and justice."

The troparion for the consecration of a New Temple

"The Lord will not withhold good things from those who walk uprightly."

The troparion for the consecration of a New Temple

The Epistle and Gospel readings

The Communion Hymn "I loved the beauty of thy House, O Lord…"

The Dismissal.[328]

[328] If the Consecration happens to fall on the feast day of the Lord, the feast takes precedent over the consecration. The Epistle and Gospel readings are for the feast.

THE ORDER OF THE SERVICE OF THE WASHING OF THE FEET[329]

THE PREPARATION FOR THE SERVICE:

A spacious platform is constructed accessed by stairs from the west side and surrounded by railings. On it is placed, on the west side, a large chair for the patriarch and on the right and left of the chair are placed 12 smaller chairs for the priests who will participate in the Service. In the middle of the platform a pitcher of water and basin with two towels are placed on a table.

At the Dismissal of the Divine Liturgy of Holy Thursday, the clergy (one archimandrite and eleven archpriests), fully vested, exit two by two, and stand on both sides of the Royal Doors. Meanwhile the patriarch takes the Holy Gospel Book from the Altar Table, and gives it to the evangelist (the deacon who is assigned to read the Gospel for the Washing.) The Choir chants Psalm 50 "Have mercy on me, O God…" *The evangelist ascends the pulpit. The man with the jar of water stands near the stage. The patriarch stands in the middle of the Royal Doors facing the people. After the choir completes the chanting of Psalm 50, the evangelist reads the first Gospel with a loud voice as follows:*

Deacon: And that we may be accounted…

Patriarch: Peace be to all.

The evangelist or the deacon: "The reading is from the Holy Gospel according to St. Matthew… Let us attend."

St. Matthew 26: 1-2[330]

Deacon: When Jesus had finished all these saying, he said to his disciples.

Patriarch: You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.

St. Luke 22:7-17

Deacon: Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John saying:

Patriarch: Go and prepare the Passover for us, that we may eat it.[331]

Deacon: They said to him:

Peter and John: Where will you have us prepare it?

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[329] This Service of the Washing of the Feet does not appear in the *Typikon*. It appears in the *Great Euchologion*. It is placed here just for the benefit of the reader. It takes place on Holy Thursday after the Divine Liturgy. In Jerusalem, since this Divine Liturgy takes place at the Cathedral of St. James, the celebration takes place in front of the Doors of the Church of the Resurrection. (The Church of the Holy Sepulchre, The Anastasis) The service takes place on a platform in the courtyard and not inside the church.

[330] The text for the Washing of feet is taken from *The Revised Standard Version of the Bible*, Copyright 1971 by the Division of Christian Education of the National Council of Churches of Christ in the United States of America.

[331] Since the 12 priests in this service represent the 12 disciples of Jesus Christ, therefore, each priest is given a name of one of the twelve in this service.

Deacon: He said to them:

Patriarch: Behold, when you have entered the city, a man carrying a jar of water will meet you, follow him to the house which he enters, and tell the householder, 'The Teacher says to you, Where is the guest room where I am to eat the Passover with my disciples? There make ready.''

Peter and John: *(go towards the platform and they say to the man with the jar of water.)* The teacher says, "Where is the guest room, where I am to eat the Passover with my disciples?"

The man with the jar: *(shows them the platform and says)* Here it is.

Peter and John: *(return to the Patriarch and say)*, 'Lord, all is done.'

All proceed to the platform, led by altar servers carrying the cross and the fans, while the choir chants the 5TH Ode of the canon of Holy Thursday. Deacons carrying the trikirion and dikirion cense the patriarch, who comes between the two lines of disciples (priests) to the platform. Those carrying the cross and the fans stand near the first stair of the platform. The chanters ascend the platform and stand on the top of the stairs. The patriarch stand at the first step and immediately, the deacon says

Deacon: And when the hour came, He sat at table, and the disciples with him.

The patriarch ascends and sits on his chair. The 12 priests come, two by two, and bow their heads to the patriarch and sit on their appointed seats while the deacon repeats, chanting slowly, the above verse until all take their places. Then the deacon says

Deacon: And he said to them.

Patriarch: I have earnestly desired to eat this Passover with you before I suffer: For I tell you, I shall not eat it until it is fulfilled in the kingdom of God.

The choir chants the idiomelon for the Washing (found in the Great Euchologion.) The deacon says the ektenia from the euchologion and the Patriarch says the exclamation.

Deacon: Let us pray to the Lord.
All rise and the patriarch says the appointed prayer followed by "Peace be to all."

Deacon: Let us bow our heads to the Lord. Let us pray to the Lord.

The patriarch says the second prayer in a quiet voice followed by the exclamation in a loud voice. The Patriarch and the disciples sit.

Deacon: And that we may be accounted worthy…

Patriarch: Peace be to all.

Deacon: The reading is from St. John…Let us attend.

St. John 13:3-11

Deacon: At that time, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper, laid aside His garments, and girded Himself with a towel. Then He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

When the deacons says "rose from supper," the patriarch stands up removes his crown, engolpion, panagia, cross, omophorion, sakkos, and the epigonation. He then girds himself with the towel. The two deacons carry a basin and a pitcher. The patriarch takes the pitcher in his right hand and comes to the last disciple, bowing his knee, pours water in the basin, washes the disciples' feet, wipes them with a towel and kisses them. He does this to every disciple until he reaches Peter. Meanwhile, while he washes the feet, the deacon repeats slowly the words "And he pours water…" *until the patriarch reaches Peter.*

Deacon: He came to Simon Peter. And Peter said to Him,

Peter: *(rises and says)* "Lord, do You wash my feet?"

Deacon: Jesus answered him,

Patriarch: What I am doing you do not know now, but afterward you will understand.

Deacon: Peter said to Him:

Peter: You shall never wash my feet!

Deacon: Jesus answered him:

Patriarch: If I do not wash you, you have no part with Me.

Deacon: Simon Peter said to Him,

Peter: Lord, not my feet only, but also my hands and my head! (then he sits down.)

Deacon: Jesus said to him:

Patriarch: He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you.

Deacon: For He knew who would betray Him; that was why He said, "You are not all clean." (the Patriarch kneels and washes Peter's feet as he did to the others)

Deacon: *(reads the third Gospel)* "The reading is from Gospel of St. John…Let us attend.

When he had washed their feet, taken his garments, and resumed his place, he said to them (the deacons take the towel from the Patriarch and vest him with his vestments.)

St. John 13:12-18

Deacon: When he had washed their feet, and taken his garments...(*The deacon repeats the words* "taken His garments" *until the deacons finish vesting the Patriarch and he sits on his chair.)*

Deacon: And when He had resumed His place, he said to them." *The deacon repeats this phrase many times.*

Patriarch: Do you know what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them. I am not speaking of you all: I know whom I have chosen; but that the Scripture may be fulfilled, "He who eats bread with Me has lifted up his heel against Me."

St. John 13:21-26

Deacon: When Jesus had thus spoken, He was troubled in spirit, and testified.

Patriarch: Truly, truly, I say to you, one of you will betray Me.

Deacon: The disciples looked at one another, uncertain of whom He spoke. One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; *(John leans on the patriarch's breast)* So Simon Peter beckoned to him and said, "Tell us who it is of whom he speaks. "So lying thus, close to the breast of Jesus, he said to him

John: Lord, who is it?

St. Mark 14:20-21

Deacon: He said to them:

Patriarch: It is the one of the twleve, one who is dipping bread into the dish with me. For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed!. It would have been better for that man if he had not been born.

Deacon: Jesus said to them,

St. John 13:33-14:9

Patriarch: Little children, yet a little while I am with you. You will seek Me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come. A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.

Deacon: Simon Peter said to Him,

Peter: Lord, where are You going?

Deacon: Jesus answered him,

Patriarch: Where I am going you cannot follow Me now, but you shall follow Me afterward.

Deacon: Peter said to Him,

Peter: Lord, why can I not follow You now? I will lay down my life for Your sake.

Deacon: Jesus answered him,

Patriarch: Will you lay down your life for Me? Truly, truly, I say to you, the cock will not crow till you have denied Me three times. Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you. And when I go and prepare a place for you, I will come again and will take you to Myself; that where I am, there you may be also. And you know the way where I am going.

Deacon: Thomas said to Him

Thomas: Lord, we do not know where You are going, how can we know the way?

Deacon: Jesus said to him:

Patriarch: I am the way, the truth, and the life. No one comes to the Father except through Me. "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.

Deacon: Philip said to Him:

Philip: Lord, show us the Father, and we shall be satisfied.

Deacon: Jesus said to him,

Patriarch: Have I been with you so long, and yet you do not known Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?

St. John 14:15

Deacon: Jesus said to them:

Patriarch: If you love Me, you will keep My commandments.

St John 14:19

Patriarch: A little while and the world will see Me no more, but you will see Me. Because I live, you will live also.

St. John 14: 21-24

Patriarch: He who has My commandments and keeps them, he it is who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.

Deacon: Judas (not the Iscariot) said to Him:

Judas: Lord, how is it that You will manifest Yourself to us, and not to the world?"

Deacon: Jesus answered him:

Patriarch: If a man loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words.

St. Matthew 26:31

Deacon: Jesus said to his disciples:

Patriarch: You will all fall away because of me this night; for it is written, "I will strike the shepherd, and the sheep of the flock will be scattered."

St. John 16:17-23

Patriarch: A little while, and you will see Me no more; again a little while, and you will see Me, because I go to the Father.

Deacon: Matthew said to the disciples,

Matthew: What is this that He says to us, "A little while, and you will not see Me; and again a little while, and you will see Me"; and, "because I go to the Father?"

Deacon: Then Bartholemew said,

Bartholomew: What does it mean, "A little while?"

Deacon: Simon of Cyrene said to them:

Simon: We do not know what He is talking about.

Deacon: Now Jesus knew that they desired to ask Him, and He said to them:

Patriarch: Is this what you are asking yourselves what I meant by saying said, "A little while, and you will not see Me; and again a little while, and you will see Me?" Truly, truly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. When a woman is in travail, she has sorrow because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. And in that day you will ask nothing of Me.

St. John 16: 25

Patriarch: I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.

St. John 16:29-17:6

Deacon: James of Alpheous said to Him,

James: Ah, now You are speaking plainly, not in any figure!

Deacon: James the son of Zebedee said:

James: Now we know that You know all things, and need none to question You.

Deacon: Andrew said to him,

Andrew: By this, we believe that you came from God.

Deacon: Jesus answered him:

Patriarch: Do you now believe? The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave Me alone. And yet I am not alone, because the Father is with Me. I have said this to you, that in Me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.

Deacon: When Jesus had spoken these words, He lifted up His eyes to heaven, and said:

Patriarch: Father, the hour has come. Glorify thy Son, that the Son may glorify Thee, since Thou hast given him power of all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I glorified thee on earth, having accomplished the work which thou gavest me to do, and now, Father, glorify thou me in Thy own presence with the glory which I had with Thee before the world was made. "I have manifested Thy name to the men whom thou gavest me out of the world. Thine they were , and Thou gavest them to me, and they have kept Thy word.

St. John 17:11-12

Patriarch: Holy Father, keep them in Thy name which thou hast given me, that they may be one even as we are one. While I was with them, I kept them in Thy name, which Thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled.

St. John 17: 20

Patriarch: I do not pray for these only, but also for those who believe in Me through their word.

St. John 17:24-18:1

Patriarch: Father, I desire that they also whom Thou hast given Me may be with Me where I am to behold My glory which Thou hast given Me in Thy love for me before the foundation of the world.

O righteous Father! The world has not known Thee, but I have known Thee; and these that Thou hast sent me. I made known to them Thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them. have known that You sent Me.

Deacon: When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples.

The deacon then reads the fourth Gospel.

St. Matthew 26:36-39

Deacon: "The Reading is from the Holy Gospel according to saint Matthew…Let us attend."

Then Jesus went with them to a place called Gethsemane, and he said to His disciples

Patriarch: Sit here while I go yonder and pray.

Deacon: And taking with Him Peter and the two sons of Zeb'edee, he began to be sorrowful and troubled.

When he reads the verse "And took with Him Peter...,*" the Patriarch calls the first three disciples and descends from the platform.*

Patriarch: My soul is very sorrowful, even to death; remain here, and watch with me.

Then He goes to a special place, near the platform, which is designated for prayers, and the deacon says:

Deacon: And going a little farther he fell on his face and prayed:

Patriarch: My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

St. Luke 22:43-44

Deacon: And there appeared to Him, an angel from Heaven strengthening Him. And being in agony, He prayed more earnestly: and His sweat became like great drops of blood falling down upon the ground.

St. Matthew 26:40-46

And He came to the disciples and found them sleeping, and said to Peter:

Patriarch: So, Could you not watch with Me one hour? Watch and pray, that you not enter into temptation. The spirit indeed is willing, but the flesh is weak.

Deacon: Again, a second time, He went away and prayed, saying:

Patriarch: O My Father, if this cup cannot pass away from Me unless I drink it, Thy will be done.

Deacon: And again He came and found them sleeping, for their eyes were heavy.

So leaving them again, He went away again, and prayed the third time, saying the same words.

Patriarch: "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done."

Deacon: Then He came to His disciples and said to them,:

Patriarch: Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand.

(The patriarch ascends the platform and the evnagelist decends from the pulpit and the preacher ascends the pulpit.)

Deacon: "Let us pray to the Lord."

The patriarch reads the third prayer loud (this is found in the Great Euchologion.) After the exclamation, the preacher gives a brief teaching homily. The choir then chants, "Many years Master." The patriarch then blesses the faithful with the Trikirion. All descend the platform the way they ascended, while the patriarch dips a bundle of flowers in the water of the washing and sprinkles the faithful with it. Then they proceed to the Patriarchate while the choir chants the anabathmoi of the 4th Tone. The Dismissal takes place in the reception hall of the Patriarchate.[332]

[332] Please note that the above order is followed in the Church of Jesusalem. It does not contain only the Service of the Washing, but it also contains many other events of the Passion. It is up to the main celebrant to omit whatever he sees fit.

- When one of the faithful passes away, the family invites the clergy to the house where the dead person lays and they begin the procession to the final resting place with prayers.
- If a bishop is present, the clergy receive the blessing from him and the priests don their epitracheilion and the deacons their sticharion and orarion.
- The deacons carry the censors and the trikirion and dikirion. A priest and deacon enter the room where the body lays, then the deacon says: Bless Master.
- The priest: Blessed is our God…
- The deacon: Holy God…
- The priest: For Thine is the Kingdom…
- The choir chants the 4 troparia: "With the Spirits of the Righteous…"
- The deacon intones the ektenia and the priest the prayer and the exclamation with the characteristic phrase for the dead.
- Then the body is carried, led the clergy (carrying lit candles), followed by the deacons and the bishop who wears his mandya and holds his staff.
- While the choir chants "Holy God…" many times until they reach the Temple where they lay the body in the middle of the Temple
- The bishop then blesses the faithful with the trikirion and ascends this throne.
- The deacon says: "Bless Master."
- The bishop says: "Blessed is our God…" then immediately the choir chants Psalm 118 in tone 2.[333]

The First Stasis

Blessed are the undefiled in the way, who walk in the Law of the Lord. Alleluia.
Blessed art Thou, O Lord, teach me Thy statutes. Alleluia.
My soul has longed exceedingly for Thy judgments at all times. Alleluia.
My soul has slumbered from despondency; strengthen me with Thy words. Alleluia.
Incline my heart unto Thy testimonies and not unto covetousness. Alleluia.
Despair took hold of me because of the sinners who have forsaken Thy law. Alleluia.
I am a companion of all them that fear Thee, of them that keep Thy commandments. Alleluia.
Glory to the Father and to the Son and to the Holy Spirit. Now and ever and unto ages of ages. Amen. Alleluia.

The deacon says the Ektenia and the bishop says the exclamation. Then the left side chior begins the 2nd stasis in tone 5.

The Second Stasis

Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments. Have mercy on me O Lord.
For I have become like a wineskin in the frost; yet Thy statutes I have not forgotten. Have mercy on me O Lord.
I am Thine, save me, for I have sought after Thy statutes. Have mercy on me O Lord.
From Thy judgments have I not turned aside, for Thou hast set a law for me. Have mercy on me

[333] Editor's Note: Instead of Psalm 118, the Funeral Service begins with Psalm 90 in contemprary North American Antiochian practice as found in John G. Winfrey, *The Funeral Service Book According to the Use of the Antiochian Orthodox Christian Archdiocese in NA.* (Englewood: The Antiochian Orthodox Christian Archdiocese, 2001)

O Lord.
I have inclined my heart to perform Thy statutes forever for a recompense. Have mercy on me O Lord.
I am Thy servant; give me understanding, and I shall know Thy testimonies. Have mercy on me O Lord.
Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever and unto ages of ages. Amen. Have mercy on me O Lord.

The deacon says "Let us pray to the Lord" and the priest intones the exclamation. The right side choir begins the 3rd stasis in tone 8.

The Third Stasis

Look upon me and have mercy on me, according to the judgment of them that love Thy name.
I am young and despised, yet Thy statutes have I not forgotten.
Hear my voice, O Lord, according to Thy mercy; according to Thy judgment give me life.
Princes have persecuted me without a cause, and because of Thy words my heart has been afraid.

The deacon says: "Let us pray to the Lord."
The 2nd priest says the exclamation.
The choirs chant the evlogetaria for the dead.
If there are many priests, after each hymn the deacons says: "Let us pray to the Lord."
The priests say the exclamation at the end.
Then the choir chants the following idiomela by St. John of Damascus: [334]

Tone I

What earthly sweetness remaineth unmixed with grief? What glory standeth immutable on earth? All things are but feeble shadows, all things are most deluding dreams: yet one moment only and Death shall supplant them all. But in the light of Thy countenance, O Christ, and in the sweetness of Thy beauty, give rest unto him whom Thou hast chosen: forasmuch as Thou lovest mankind.

Tone II

Woe is me! What manner of ordeal doth the soul endure when it is parted from the body! Woe is me! How many then are its tears, and there is none to show compassion! Turning its eyes to the angels, it supplicates in vain; stretching out its hands to men, it findeth none to succour. Wherefore, my beloved brethren, meditating on the brevity of our life, let us beseech of Christ rest for him who hath departed hence; and for our soul great mercy.[335]

[334] Editor's Note: The troparia and the Canon of Theophanes are sung before the idiomela in contemporary North American Antiochian practice.
[335] The *Typikon* prescribes the following hymn in place of the one mentioned above. "Every mortal is like a flower that withers a passing form that vanishes. Yet when the trumpet sounds, all the dead will rise up as in an earthquake to meet You, Christ our God. Will You then, Master, assign a place where Your Saints abide for the soul of him (her) whom You have summoned from our midst."

Tone III

All mortal things are vanity and exist not after death. Riches endure not, neither doth glory accompany on the way: for when death cometh, all these things vanish utterly. Wherefore let us cry unto Christ the Immortal King: Give rest, in the dwelling- place of all those who rejoice to him who is departed from among us.

Tone IV

Where is desire for the world? Where is the display of transient mortals? Where are the gold and the silver? Where is the multitude of household servants and their clamour? All are dust, all are ashes, all are shadows. But come, let us cry aloud unto the deathless King: O Lord, of Thine eternal good things account him worthy who hath departed from among us, giving unto him rest in Thy blessedness which groweth not old.[336]

Tone V

I called to mind the Prophet, as he cried: I am earth, and ashes; and I looked again into the graves and beheld the bones laid bare, and I said: Who then is the king or the warrior, the rich man or the needy, the upright or the sinner? Yet, O Lord, give rest unto Thy servant with the righteous.

Tone VI

Thy creating command was my origin and my foundation: for it was Thy pleasure to fashion me out of nature visible and invisible, a living creature. From the earth Thou didst shape my body, and didst give me a soul by Thy divine and quickening breath. Wherefore, O Christ, give rest to Thy servant in the land of the living, in the habitation of the Just.

Tone VII

When in the beginning, Thou didst create man after Thine own image and likeness, Thou didst set him in Paradise to reign over Thy creatures. But when, beguiled by the malice of the Devil, he tasted of the food, he became a transgressor of Thy commandment. For which cause, O Lord, Thou didst condemn him to return again unto the earth whence he was taken, and to entreat repose.[337]

Tone VIII

I weep and I wail when I think upon death, and behold our beauty, fashioned after the image of God, O marvel! What is this mystery which doth befall us? Why have we been given over unto corruption, and why have we been wedded unto death? Truly, as it is written, by the command of God, who giveth the departed rest.

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[336] The *Typikon* of Constantinople prescribes the following Hymn in Tone 4 in place of the one mentioned above. "Truly awesome is the mystery of death: how the soul's harmony with the body is violently broken; how the natural bond that unites them is severed by the divine will. Therefore, we entreat You, giver of life and lover of mankind, to him (her) now departed, grant rest where the righteous dwell."

[337] The *Typikon* of Constantinople prescribes the following Hymn in tone 7 in place of the one above. "O Savior, giver of like, grant rest to our brother (sister) whom You have called away from temporal things, crying to You, 'Glory to You, O Lord!'"

The two choirs chant the Beatitudes alternately in Tone 6:[338]

Remember us, O Lord, when Thou comest into Thy kingdom.
Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they that do hunger and thirst for righteousness' sake: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.

A citizen of Paradise, O Christ, Thou didst make of the Thief, who, because of his repentance upon the cross cried unto Thee: Remember me! Make Thou me, a sinner, worthy also of the same.

Blessed are the pure in heart: for they shall see God.

O Thou who reignest over life and death, in the courts of Thy saints grant rest unto him whom Thou has removed from temporal things, and who crieth unto Thee: Remember me also, O Lord, when Thou comest into Thy kingdom.

Blessed are the peacemakers: for they shall be called the children of God.

O Thou who rulest over souls and bodies, in whose hand is our breath, the Consolation of the afflicted: In the land of the Just give rest unto Thy servant whom Thou hast taken from us.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

May Christ give thee rest in the land of the living, and open unto thee the gates of Paradise, and make thee a citizen of His kingdom; and give thee remission of those things wherein thou in life hast sinned, O thou who lovest Christ.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.

Let us go forth, and gaze into the tombs: man is naked bones, food for the worms, and stench; and we shall learn what are riches, and comeliness, and beauty, and strength.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Let us hearken unto what the Almighty crieth: Woe unto those who seek to behold the terrible day of the Lord! For lo, it is darkness: for all things shall be tried with fire.

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[338] The *Typikon* of Constantinople does not prescribe the chanting of the Beatitudes. In place of it, the following two hymns are chanted, in tone 8:
"Glory to the Father and to the Son and to the Holy Spirit "Your death, Lord, became the cause of immortality. For had You not lain in the tomb, then Paradise would not have been opened. Wherefore, as loving God give rest to him (her) who is now parted from us.
Now and ever, and unto ages of ages, amen. Pure Virgin, gateway for the Word, Mother of our God, intecede that his (her) soul may know mercy."

Glory to the Father, and to the Son, and to the Holy Spirit.

Him who hath no beginning in birth or cause, the Father, I worship; Him who is the Only-begotten Son, I glorify; and unto the Holy Spirit who shineth together with the Father and the Son, I sing praises.

Now and ever, and unto ages of ages. Amen.

Theotokion

How didst thou press milk in abundance from thy breasts, O Virgin? How dost thou nourish the Nourisher of creation? He knoweth it who made the water to well forth from the rock; streams of water for a people that were athirst, as it was written.

The Epistle and the Gospel.
The ektenia by the deacon
The bishop reads the prayer of Absolution and the Dismissal, and the prayer. "O God of Spirits and of all flesh…"
The deacon "Let us pray to the Lord" and each priest says the exclamation separately.
The Dismissal by the bishop with the characteristic phrase for the dead
"Glory to thee our God…May He who is Sovereign of the living and the dead, who is immortal King rose from the dead, Christ our true God, through the prayers of His all-pure and holy Mother; of the holy, glorious and praiseworth Apostles…of his beloved friend Lazarus, the holy and just, who lay four days in the tomb; and of all the saints, assign the soul of His servant (N.) departed from our midst, where the righteous dwell, granting it rest in the bosom of Abraham, and numbering him (her) among the just. And may He have mercy on us, for He is good and loves humankind."

"May your memory be eternal, our brother (or sister), worthy to be deemed happy and ever to be remembered."

"Memory eternal…" (3x)

While the faithful files by the coffin to pay last respect the left side Choir chants "Come, brethren, let us give one final sign of affection to the departed…"

Then they proceed to the cemetery while chanting, in tone 8, "I weep and I wail, when I think upon death…"[339]

THE FUNERAL SERVICE DURING BRIGHT WEEK[340]

If one of the faithful passes away during Bright week, we chant "Christ is Risen…" until the procession reaches the church.
After "Blessed is our God…" we chant "Christ is Risen…" (3x)
The katavasia for Pascha.

[339] Some chant the Hymn for the Theotokos in tone 5, "We praise the, O pure Mother of God…"
[340] Editor's Note: A more detailed service for the Funeral During Bright Week is found in Winfrey, *The Funeral Service Book*. The Holy Synod of Antioch has declared that this service should be used throughout the Paschal season, not just during Bright Week.

After each ode, we chant "Christ is Risen" (three times)
"In that we have beheld…" (1x).
The deacon "Let us pray to the Lord"
The bishop or the priest, the exclamation "For thou art the Resurrection…"
The exapostilarion "When thou didst fall asleep in the body as mortal…" (2x)
The Epistle and the Gospel
The ektenia and the prayer of Absolution.
After that, the prayer "O God of Spirits and of all flesh…"
Then the Dismissal.
While the faithful file by the coffin to pay last respect the left side Choir chants "Today is the day of Resurrection…"
We chant "Today is the day of Resurrection…" during the procession to the cemetery. [341]

MEMORIAL SERVICES

- The 3rd Day Memorial reminds us that man was created in the image of the Triune God, as Symeon of Thesalonica tells us.
- The 9th Day Memorial reminds us that man was decomposed of the elements out of which he was composed and that he will be numbered among the 9 choirs of the bodiless powers of Heaven, because he is without body.
- The 40 Day Memorial indicates that at the 2nd Resurrection, he will return to the body which is without corruption, and that he ascends as the Lord ascended to the clouds to stand before the Great Judge.
- These 3 month, 6th and 9th month services have the same meaning as the 3rd, 9th and 40th day Memorials.
- In General, the Memorial Services are held for the repose of the deceased brethren and to keep their memory alive.

[341] After Bright Week and until the Leavetaking of Pascha, we chant "Christ is Risen…" from the house to the church and also during the beginning while censing. Please note: this order for funerals is followed for every departed faithful Christian, whether a king, a patriarch, a bishop, a priest, a laymen, whether male or female, old or young, because "For you all are one in Christ Jesus…" (Galatians 3:28) with the exception during the funeral for children, the ideomila of the 8 tones are omitted, and the prayer is said from the funeral for children.

CHAPTER IX OUTLINES OF SERVICES[342]

Great Vespers.

The Priest: "Blessed is our God…"
Reader: "Amen…O Come let us worship and fall down…"
Psalm 104.
The Great Ektenia.
"O Lord, I have cried…" in the proper tone.
Psalms 141, 142, 130, 117 sung alternately.
The Stichera.
"Glory…Now…" The Theotokion and Little Entrance.
"O Gladsome Light…"
The Prokeimenon.
The Ektenia of Fervent Supplication.
The Evening Prayer, "Vouchsafe, O Lord to keep us this evening…"
The Litany of Supplication.
The Peace and Prayer of the Bowing of the Heads
The Aposticha.
St. Simeon's Prayer, "Lord, now lettest thou thy servant depart in peace…"
The Trisagion Prayers.
The Troparia and Theotokion.
The Dismissal.

Litia and Artoklasia at Great Vespers

The service takes place following the Peace and Prayer of the Bowing of the Heads.
While the chanters sing the litia of the feast, the clergy process carrying the icon of the feast to the Solea, where a table stands, upon which 5 loaves of bread and containers of wheat, wine and olive oil.
The Deacon intones the Litany of the Litia, "Have mercy on us…" or "O God, save thy people…"
The Deacon: "Again we pray that he may keep this holy church…"
Chanters: "Lord, have mercy" (40x)
Deacon: "Again we pray…"
Chanters: "Lord, have mercy." (3x)
Presiding Priest or Bishop: "Hear us, O God our Saviour…"
Chanters: "Amen."
Presiding Priest or Bishop gives the peace and prays the prayer, "O Master, great in mercy…"
The Clergy sing, "Rejoice, O Virgin Theotokos…"
The Priest or Bishop reads the pray to bless the 5 loaves, "O Lord Jesus Christ our God…"
"Rich men have turned poor…"
The Aposticha.
The Trisagion Prayers.
The Troparia and Theotokion.
The Dismissal:
Deacon: "Let us pray to the Lord."
Chanters: "Lord, have mercy."

[342] Editor's Note: The order given below is that followed in contemporary North American Antiochian practice and is based on the structure of services from Fr. Elia Shalhoub, ed., *The Liturgical Guide for Priests, Chanters & Choirs 2010* (Englewood: The Department of Liturgics and Translations of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America, 2010)

Priest: “The blessing of the Lord and His mercy…”
Chanters: “Amen.”
Priest: “Glory to thee, O Christ our God…”
Chanter: “Glory…Now…Lord, have mercy. Lord, have mercy. Lord, have mercy. Father bless.”
The Priest says the Great Dismissal.

Daily Vespers

The Priest: “Blessed is our God…”
Reader: “Amen…O Come let us worship and fall down…”
Psalm 103 the Sunset Psalm
The Psalms.
The Little Litany.
“O Lord, I have cried…”
Psalms 141, 142, 130, 117.
The Stichera.
“Glory…Now…” The Theotokion.
“O Gladsome Light…” (read, not sung).
The Prokeimenon.
The Evening Prayer, “Vouchsafe, O Lord to keep us this evening…”
The Litany of Supplication.
The Peace and the Prayer of the Bowing of the Heads
The Aposticha
St. Simeon’s Prayer, “Lord, now lettest thou thy servant depart in peace…”
The Trisagion Prayers.
The Troparia and Theotokion.
The Ektenia of Fervent Supplication.
The Dismissal

Lenten Daily Vespers

The Priest: “Blessed is our God…”
Reader: “Amen…O Come let us worship and fall down…”
Psalm 103.
The Great Litany.
The Psalms.
The Little Litany.
“O Lord, I have cried…”
Psalms 141, 142, 130, 117.
The Sticheira.
“Glory…Now…” The Theotokion and Little Entrance.
“O Gladsome Light…” (read, not chanted).
The Prokeimenon.
The Evening Prayer, “Vouchsafe, O Lord to keep us this evening…”
The Litany of Supplication.
The Peace and the Prayer of the Bowing of the Heads.
The Aposticha.
St. Simeon’s Prayer, “Lord, now lettest thou thy servant depart in peace…”
The Trisagion Prayers.
After “Holy God…” we chant the Troparia:
“Rejoice O Virgin Theotokos…”

"O Baptizer of Christ..."
"Glory..." "O pure Apostles, and all ye saints..."
"Now..." We have taken refuge under the wing...."
"Lord have mercy" (40x)
"Christ our God, who remaineth…"
"O Heavenly King…"
The Prayer of St. Ephraim the Syrian with its prostrations.
The Dismissal.

Matins on a Sunday or a Feast Day with a Matins Gospel when followed by the Divine Liturgy

The Priest intones, "Blessed is our God…" "Glory to thee…" "O heavenly King…" (omitted from Pascha to Pentecost)
The Trisagion Prayers.
The Troparia at the beginning of Matins.
"O Lord save thy people…"
"Glory… Do thou, who of thine own good will…"
"Now… O fearsome champion…"
The Ektenia at the beginning of Matins.
The Priest intones, "Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages."
The Reader:
"Amen"
"Glory to God in the highest…" (3x)
"O Lord, thou shalt open my lips…" (2x)
The 6 Matins Psalms during which the Priest prays the Prayers of Matins.
The Litany of Peace.
"God is the Lord…"
The Troparia and Theotokion
The Little Litany.
The Poetic Kathisma
The Evlogetaria (if called for in the order of the day.)
The Little Litany.
The Hypakoe and Anabathmoi.
The Prokeimenon.
The Matins Gospel.
Let us pray…" "For holy art thou, O our God…"
"Let every breath praise the Lord…"
The Matins Gospel
Psalm 50.
"In that we have beheld the Resurrection…"
"Glory…Through the intercessions of the apostles…"
"Now…Through the intercessions of the Theotokos…"
"Have mercy on me…"
The Idiomelon, "Jesus having risen…" on a normal Sunday.
The Intercession, "O God save thy people…"
The kontakion, Ikos and Synaxarion for the day.
The katavasia.
The Little Litany.
"Holy is the Lord…" (3x)
"Exalt ye the Lord…" (omitted from Holy Friday to Pentecost)

The Exaposteilaria.
The Praises.
The Doxastikon and Theotokion.
The Great Doxology.
“”Today is salvation…”if the tone of the week is 1,2,3,or 4.
“Having risen from the tomb…” if the tone of the week is 5, 6, 7, or 8.

Daily Matins

The Priest intones, “Blessed is our God…”
The Trisagion Prayers
The Troparia at the beginning of Matins:
“O Lord save thy people…”
“Glory…Do thou, who of thine own good will…”
“Now…” O fearsome champion…”
The Ektenia at the beginning of Matins.
The Priest intones, “Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.
The Reader:
“Amen.”
“Glory to God in the highest…” (3x).
“O Lord, thou shalt open my lips…” (2x).
The 6 Matins Psalms during which the Priest prays the Prayers of Matins.
The Litany of Peace.
“God is the Lord…” and the Troparia.
The Little Litany.
The Psalms and Poetic Kathisma.
The Little Litany.
Psalm 50.
The Canons.
The Little Litany.
The Exaposteilaria.
The Psalms of Praise (Psalm 148, 149 and 150).
The Little Doxology.
The Ektenia of Supplication.
The Peace and the Prayer at the bowing of the heads.
The Aposticha
The Priest intones, “It is a good thing to confess unto the Lord…”
The Trisagion Prayers
The Troparia
The Epistle and Gospel for the Day
The Dismissal.

Lenten Daily Matins

The Priest intones, “Blessed is our God…”
The Trisagion Prayers
Lord, have mercy. (12x)
“Glory…”
“O come, let us worship and fall down before God our King.” (metania)
O come, let us worship anf fall down before Christ our King and our God.” (metania)

"O come, let us worship and fall down before the Very Christ our King and our God (metania)."
Psalm 19 and 20 while the Priest does a great censing.
The Trisagion Prayers
The Troparia at the beginning of Matins:
"O Lord save thy people…"
"Glory…Do thou, who of thine own good will…"
"Now… O fearsome champion…"
The Ektenia at the beginning of Matins.
The Priest intones, "Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.
The Reader:
"Amen."
"Glory to God in the highest…" (3x).
"O Lord, thou shalt open my lips…" (2x)
The 6 Matins Psalms during which the Priest prays the Prayers of Matins.
The Litany of Peace.
"Alleluia…" and the Troparia.
The Triadika Troparia from the *Triodion*.
The Psalms and Poetic Kathisma.
Psalm 50.
The Biblical Odes and Canons.
The Little Litany.
The Photogogikon (Hymns of Light).
The Psalms of Praise (Psalm 148, 149 and 150).
The Little Doxology.
The Ektenia of Supplication.
The Peace and the Prayer at the Bowing of the Heads.
The Aposticha.
The Priest intones, "It is a good thing to confess unto the Lord…"
The Trisagion Prayers
The concluding Troparia of Matins
"Standing in the temple of thy glory…"
"Lord, have mercy." 40x)
"Glory…More honorable than the cherubim…Bless, father in the name of the Lord."
The Priest intones: "Christ our God, the existing One…"
The Reader: "Amen, O heavenly King…"
The Prayer of St. Ephraim the Syrian with its prostrations
The Dismissal.

CHAPTER X GENERAL DIRECTIONS

WEDNESDAYS AND FRIDAYS WHEN EXCEPTIONS TO THE FAST ARE PERMITTED

Wednesdays and Fridays when meat is permitted.

- Between the feast of the Nativity of Christ and the feast of Epiphany, except for the Forefest of Epiphany.
- Between the Sunday of the Pharisee and the Publican and the Sunday of the Prodigal Son.
- During Bright Week.
- During the week of Pentecost.

On Wednesday and Friday during Cheesefare Week dairy products are permitted.

- On Wednesdays and Fridays between Thomas Sunday and Pentecost, fish is permitted.[343]
- Fish is permitted on Wednesday or Friday if it is a feast of the Lord even during fasting seasons, except for Holy Week. Such feasts are: the Annunciation, Palm Sunday, and the Transfiguration.
- If a feast of the Theotokos or one of the 12 Apostles falls on Wednesday or Friday.
- During the days following a feast of the Lord or the Theotokos until its leavetaking except during Great Lent and the Fast of the Theotokos.

DAYS ON WHICH WEDDINGS ARE NOT PERMITTED[344]

- December 20 to January 7th.
- From Wednesday evening of Cheese Fare Week to Thomas Sunday.
- Pentecost Sunday.
- The Fast of the Theotokos (August 1-14).
- The Elevation of the Holy Cross (September 14).
- The feast of the Beheading of St. John the Baptist (August 29).
- Every Saturday evening after Vespers.

INSTRUCTIONS TO CHANTERS

Canon 75 of the Council in Trullo, states:

> We wish those who attend Church for the purpose of chanting neither to employ disorderly cries and to force nature to cry out loud, not to foist in anything that is not becoming and proper to the Church; but, on the contrary to offer such psalmodies with such attentiveness and contriteness to God, who sees directly into everything that is hidden from our side. "For the sons of Israel shall be reverent.", as the sacred word has taught us (Leviticus15: 30).

[343] The Holy Synod of Antioch has decreed that there will be no fasting on Wednesday and Friday, not only during Bright week, but during the entire Paschal season until the Feast of the Ascension.

[344] Editor's Note: The *Clergy Guide of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America* prohibits marriage "Every Wednesday and Friday, and Great Feasts throughout the year: The Feast of the Holy Cross (September 14), and the commemoration fo the Beheading of the Forerunner (August 29), during the Christmas Fast (Novemb er 15 to December 25), during the Great Lent, including Cheese Fare Week and Bright Week, i.e. from Meatfare Sunday to Thomas Sunday, and during the Formation Fast (August 1-15)." Pp. 35-36

Canon 15 of the Council of Laodicea states:

> NO others shall sing in the Church, save only the canonical singers, who go up into the ambo and sing from a book.

In the Typikon of St. Sabba, we read:

> It is not permitted for the brethren who are standing at the chanter's stand to talk to each other or to leave their places before the end of the services."

CHAPTER XI GLOSSARY

Anabathmoi: From the Greek for "step or ascent." Hymns based on Psalms 119-133, which ancient pilgrims sang on the road to Jerusalem. Anabathmoi are now sung before the prokeimenon of Matins. There are 3 anabathmoi for tones 1-7 and 4 for tone 8. Each anabathmoi is divided into 3 troparia. The last troparion is a hymn to the Holy Spirit. On major feast days, the anabathmoi is Psalm 128, "From my youth up..." in tone 4. Some English translations call the anabathmoi, "Hymns of Degrees."

Antiphon: From the Greek for "short utterance." An antiphon was originally a short verse of a Psalm chanted alternatively by two choirs. According to tradition, St. Ignatius of Antioch (ca. 35-110) introduced the chanting of antiphons. In time an antiphon became a short verse chanted between the parts of a Psalm. There are 3 antiphons in the Divine Liturgy on feast days.

Apolytikion: From the Greek for "Dismissal Hymn". The major troparion of a tone or a feast sung at the conclusion of Great Vespers.

Aposticha: Short stichera or hymns chanted between Psalm verses at the end of Vespers and Daily Matins.

The Artoklasia: A service of prayers and supplication featuring the blessing of 5 loaves, sung following the Litia during Great Vespers on a major feast day

Biblical Odes: 9 hymns or odes taken from the Holy Scriptures. The 9 Biblical Odes are:

The Song of Moses (Exodus 15:1-9).
An Ode of Moses (Deut. 32:1-43).
The Prayer of Anna (I Kings 2:1-10).
The Prayer of Abbacum (Habakkuk 3:2-19).
The Prayer of Isaiah (Isaiah 26:9-20).
The Prayer of Jonah (Jonah 2:3-10).
The Prayer of the Three Holy Children (Daniel 3:26-56).
The Song of the Three Holy Children (Daniel 3:57-88 in the Septuagint, the Song of the Three Young Men 29-68 in the Apocrypha of Protestant versions of the Bible)
The Song of the Theotokos (Luke 1:46-55) and The Prayer of Zacharias (Luke 1:68-79).

"Blessed is the man...": The first kathisma of the Psalms, 1-8, read during Vespers on Saturday evening and many feast days.

Canon: A series of hymns divided into 9 odes based on the 9 Biblical Odes. Each ode consists of several troparia. Because of its penitential nature, the 2nd ode is only sung at some services during Great Lent.

Canon of the Trinity: See triadikos canon.

Communion Hymn: Greek: Koinonikon. Verses from the Psalms chanted during the communion of the clergy during the Divine Liturgy.

Doxastikon: A troparion chanted following, "Glory..."

Entrance: Greek: Eisodikos. A procession from the Holy Table out of the north door of the iconostasis back to the Holy Table through the Holy Doors. There is an Entrance during Vespers. There is also a

Little Entrance with the Gospel Book and a Great Entrance with the gifts (bread and wine) during the Divine Liturgy.

Entrance Hymn (In Greek, *Eisodikon)***:** A hymn sung as the clergy enter the Altar during the Little Entrance of the Divine Liturgy.

Eothinon: A selection from the Gospels relating to the Resurrection of Christ chanted during Matins on Sundays. There are 11 Eothinon Gospels. There are also hymns, exaposteilaria and "Glory..." for each Gospel of the Eothinon.

Evlogetaria: A series of hymns with the refrain "Blessed art thou, O Lord, teach me thy statutes (Psalm 118: 12)", sung during Matins and funerals. There are two evlogetaria, one for the Resurrection and one for the departed.

Exaposteilarion: From the Greek for "dismiss". A hymn sung after the canon of Matins. On Sundays the exaposteilarion is a meditation on the meaning of the Resurrection Gospel of the Eothinon. Because some exaposteilaria deal with Christ as the light of the world, English service books sometimes call the exaposteilarion the Hymn of Light.

Forefeast: One of more days during which the services prepare for the celebration of a major feast. There are 5 days of the forefeast of the Nativity of Christ and 4 for Epiphany. The forefeast for other feasts only lasts one day.

"Glory...Now..." (Greek: *Doxastikon*.): A hymn sung after "Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages."

Heirmos: The first hymn or troparia of an ode of a canon.

Hymn of Light (Greek: *Photagogikon):* Hymn of Light. An exaposteilarion sung during Daily Matins during Great Lent. There are 8 Hymns of Light, one for each tone.

Hypakoe: From the Greek *hypakoe*, "hearken." A troparion sung after the Evlogetaria at Sunday Matins according to the tone of the week. There are also hypakoe for the various feasts that are sung after the 3rd ode of the canon of Matins on a feast day.

Idiomelon: A hymn that is chanted according to its own melody instead of to one of the standard melodies of one of the 8 tones.

Katavasia: From the Greek for "descend", because originally the chanters came down from the chanter's stands on both sides of the Temple and stood in the center of the Temple while singing the katavasia. In the traditional order, the katavasia is chanted as the final hymn of an ode of the canon, which varied according to the season and was frequently a repetition of the heirmos of the ode. However, in the 1888 version of the Typikon, the katavasia were grouped to be chanted together after the 8th ode of the canon.

A Schedule for the Katavasia of the Year

Date	**Canon or Katavasia**
September 1-21	The Holy Cross
September 22- November 7	The Theotokos
November 8 -20	The Presentation of the Theotokos

November 21 – December 24	The First Katavasia for the Nativity of Christ
December 25	Both Katavasia for the Nativity of Christ
December 26 – 30	The Second Katavasia for the Nativity of Christ
December 31	Both Katavasia for the Nativity of Christ
January 1	Both Katavasia for Epiphany
January 2 – 5	The First Katavasia for Epiphany
January 6	Both Katavasia for Epiphany
January 7 – 13	The Second Katavasia for Epiphany
January 14	Both Katavasia for Epiphany
January 15 to the Leave-Taking of the Presentation of Christ	The Presentation of Christ
Pharisee and Publican	The Pharisee and Publican
Prodigal Son	The Prodigal Son
Meatfare Sunday	The Prodigal Son
Cheese Fare Sunday	The Prodigal Son
First Saturday of Great Lent	The Theotokos
First Sunday of Great Lent	The First Sunday of Great Lent
Second Sunday of Great Lent	The Theotokos
Third Sunday of Great Lent	The Third Sunday of Great Lent
Fourth Sunday of Great Lent	The Theotokos
Fifth Sunday of Great Lent	The Theotokos
Lazarus Saturday	The Paracletice
Palm Sunday	Palm Sunday
Holy Week	The Proper Canon of the Day
Pascha – the Wednesday before the Ascension	Pascha
Blind Man Sunday	The Blind Man
Ascension Thursday - Pentecost	The Ascension of Christ
Pentecost	Pentecost
All Saints Sunday – July 26	The Theotokos
July 27 – 31	The Transfiguration
August 1	The Holy Cross
August 2 -5	The Transfiguration
August 6-13	The Holy Cross
August 14	The Prefeast of the Dormition of the Theotokos
August 15-23	The Dormition of the Theotokos
August 24-31	The Holy Cross

Kathisma: From the Greek to be seated. (1) One of 20 sections of the Psalter. (2) A hymn chanted after the 3rd ode of the canon of Matins, called the Sessional Hymn or Sedalen in some English translations of Orthodox service books. See also Poetic Kathisma.

Kathisma	First Stasis		Second Stasis		Third Stasis	
	Septuagint	Hebrew	Septuagint	Hebrew	Septuagint	Hebrew
1	1-3	1-3	4-6	4-6	7-8	7-8
2	9-10	9-11	11-14	12-15	14-16	15-17
3	17	18	18-20	19-21	21-23	22-24
4	24-26	25-27	27-29	28-30	30-31	31-32
5	32-33	33-34	34-35	35-36	36	37
6	37-39	38-40	40-42	41-43	43-45	44-46

7	46-48	47-48	49-50	50-51	51-54	52-55
8	55-57	56-58	58-60	59-61	61-63	62-64
9	64-66	65-67	67	68	68-69	69-70
10	70-71	71-72	72-73	73-74	74-76	75-77
11	77	78	78-80	79-81	81-84	82-85
12	85-87	86-88	88	89	89-90	90-91
13	91-93	92-94	94-96	95-97	97-99	98-100
14	101-102	102-103	103	104	104	105
15	105	106	106	107	107-108	108-109
16	109-111	110-112	112-115	113-116	116-117	117-118
17	118 Part `I	119:1-72	118 Part II	119:73-128	118 Part III	119:129-175
18	119-123	120-124	124-128	125-127	129-132	130-133
19	134-136	135-137	137-139	138-140	140-142	141-143
20	143-144	144-145	145-146	146-147	147-150	148-150

All references to the Psalms in the Typikon are from Septuagint Greek version of the Old Testament. Psalm 9 in the Septuagint is divided into Psalm 9 and 10 in the Hebrew Version. The Septuagint text divides Psalm 147 into two Psalms. Psalm 147:1-11 in the Hebrew version is Psalm 147 in the Septuagint. Psalm 147:12-20 in the Hebrew is Psalm 148 in the Septuagint. The chart below shows the numbering of the Psalms according to the Septuagint and Hebrew versions of the Book of Psalms

SEPTUAGINT	HEBREW	SEPTUAGINT	HEBREW
1-8	1-8	115	116: 10-19
9	9-10	116-145	117-146
10-112	11-113	146	147:1-11
113	114-115	147	147:12-20
114	116: 1-9	148-150	148-150

Kontakion: A hymn normally read after the 6th ode of the canon and the Little Entrance of the Divine Liturgy. A kontakion deals with the historical details relating to the feast or saint being commemorated. Originally the kontakia were long poems like the Akathist Hymn. Today, we only read the major hymn of the kontakia for the feast days. St. Romanos the Melodist who lived in the late fifth century wrote most of the kontakia used by the Church today. During the Divine Liturgy, we sing the kontakion according to the feast and sometimes according to the season after the troparia.

Leavetaking (Greek: *Apodosis*). The final day of a festal period. Normally the service of the feast day is repeated with a few eliminations such as the readings on the day of the leavetaking of a feast.

Litia: From the Greek for "prayer" or "entreaty". One or more hymns followed by intercessions sung during the procession after the Prayer of the Bowing of the Heads of Great Vespers and before the Artoklasia. `

Martyrion: A troparion in honor of a martyr. A martyria corresponding to day and tone of the week is sung after the 6 ode of the canon of Lenten Daily Matins.

Megalynarion: A short verse usually containing the word, "Magnify" which is sung in place of the Song of the Theotokos during the 9th ode of the canon in Matins, and in place of "It is truly meet..." during the Divine Liturgy.

Monologion: See synaxarion.

Now: A hymn sung after "Now and ever and unto ages of ages. Amen."

Ode: See canon and Biblical Odes.

Oikos: A hymn read after a kontakion after the 6th ode of the canon of Matins.

Paraklesis: A service of intercession to Christ, the Theotokos or a saint. The Great and Small Paraklesis to the Virgin Mary are chanted on alternative evenings during the Lent of the Theotokos, August 1-15.

Paramon: The forefeast of the Nativity of Christ or Theophany.

Photogogikon: See Hymn of Light.

Polyeleos: Psalms 134 and 135, on major feasts and certain Sundays, the polyeleos is chanted as their 3rd section from the Psalter (kathisma) with the "alleluia" sung one or more times between the verses. On feasts of the Theotokos, the polyeleos is Psalm 44. The polyeleos on the 3 Sundays before the beginning of Great Lent is Psalm 136. The origin of the Poleyleos is Psalm 135 because it contains the word Polyailia meaning "those of many mercies". The word "Mercy" is repeated many times in the Psalm by saying it at the end of every verse, "For His mercy…"

Poetic Kathisma: A series of hymns sung after the reading of a Kathisma of the Psalter during Matins. There are poetic kathisma for the tone of the day according to the tone of the week, the feast and the days of Great Lent. Because there are usually 2 Kathisma, on a normal Sunday, we chant 2 poetic kathisma. However, on a feast day and during Great Lent, we chant 3 poetic kathisma.

Praises: Greek, ainoi or einos. The morning Psalms of Praise, 148, 149, and 150. On Sundays and feast days verses or stichera are chanted between the concluding verses of the Praises.

Prokeimenon: From the Greek for "what is set forth." Verses from the Psalms sung after "O Gladsome Light..." in Vespers, before the Gospel in Matins and the Epistle in the Divine Liturgy.

Prosmoia: Stichera that have a specific tune applied to them. See Stichera.

Stichera: Hymns sung between verses from the Psalms at the "O Lord, I have cried unto thee…" of Vespers, and the praises of Matins.

Synaxarion: A short account of the life of the saint or the meaning of the feast being celebrated, read following the kontakion after the 6th ode of the canon of Matins. Also a monologion.

The 6 Matins Psalms: Psalms 3, 37 (38 in the Hebrew text), 62 (63 in the Hebrew text),. 87 (88 in the Hebrew text), 102 (103 in the Hebrew text) 142 (143 in the Hebrew text) read at the beginning of Matins.

Sunset Psalm: Psalm 103 (104 in the Hebrew text) read at the beginning of Vespers.

Triadica: Hymns glorifying the Holy Trinity sung during the Midnight Service for Sundays and feast days after the Triadikos Canon.

Triadikos Canon: A canon honoring the Holy Trinity sung during the Midnight Service for Sundays and feast days.

Trisagion: "Holy God, Holy Mighty, Holy Immortal; have mercy on us." Said as an introduction to the Lord's Prayer in the Trisagion Prayers, before the Epistle in the Divine Liturgy and during processions.

Troparia: A short hymn. The major troparion of a tone or a feast day is called the Dismissal Hymn or the apolytikion. In North American Antiochian usage the major troparion for Sunday in 1 of the 8 tones is called the troparion of the Resurrection. A troparion chanted after "Glory..." is called a Doxastikon.

Theotokion: A troparion or hymn dedicated to the Theotokos. When several troparia are chanted, the last troparion is usually a theotokion. A theotokion sung on Wednesday and Friday, which features the Cross of Christ, is called a stavrotheotokion.

Tone: A set of melodies written according to one of 8 musical patterns. Within the Orthodox tradition, there are two forms of the tones, the Greek Byzantine tones and the Russian Slavic tones. There are also several regional traditions that distinguish several different schools of chanting. There are complete services for every day of the week in the 8 tones. The services for Sunday are found in the Book of the 8 Tones of *Octoechos*. The services for Saturday and weekdays are found in the *Daily Octoechos* or *Parakletike.* The services are chanted in a cycle beginning with Tone 1 on the 2nd Sunday After Pentecost.

Triadikos Canon: A canon in honor of the Holy Trinity chanted during the Midnight Office on Sunday.

Typika: Psalms 103 and 145 chanted with the Beatitudes as the Antiphons of the Divine Liturgy.